




John Dickins Nov 1881



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REV.^d ROBERT PHILIP.

Maberley Chapel,

KINGSLAND.

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THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

1832.

THE PROFITS OF THIS WORK

ARE APPLIED TO

THE RELIEF OF THE WIDOWS OF GOSPEL MINISTERS

OF DIFFERENT DENOMINATIONS,

AND TO OTHER CHARITABLE PURPOSES.

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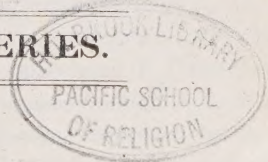
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N.S.

Vol.

1832

In the present state of periodical literature, it becomes the imperative duty of all the sincere friends of the Evangelical Magazine to raise their voices to redoubled exertions on its behalf. As every revolving month has long with it the intelligence of some new and rival publication, it is clear, even to demonstration, that nothing short of a co-extensive attachment can long secure the present extensive sale of this popular Magazine.

The question then is, Do the means of such co-extensive attachment exist? We humbly submit that they do, and that to a degree that all may perceive, if they will but allow themselves to reflect. In the first place, let it be distinctly remembered, that the Evangelical Magazine has been a main agent, in the hand of Divine Providence, in originating and building up most of those religious and charitable institutions which are the glory of our country, and the blessing of mankind. The friends of Missions, of Tract Distribution, and of Bible Societies, both at home and abroad, will be his friends and supporters of the Evangelical Magazine: for its pages bear ample testimony to the fact, that these institutions are all greatly benefited, and that, too, at periods of their history when scarcely any extensive periodical advocacy but its own existed. It may be affirmed, with confidence, that the great and good men who originated, and for many years conducted, this periodical, were some of them the honoured individuals who turned the societies in question, and who exerted their utmost energy in fully establishing them in the confidence of the Christian public.

In the second place, the Catholic and Wesleyan ground taken by this Magazine entitles it to a place in the hearts, and in the libraries of all sincere Christians. Times, indeed, have intervened, since first its originators threw it on the patronage of the latter-day. The Evangelical clergy of the national church have been greatly enlightened, and various monthly publications have sprung up to represent the various shades of religious opinion and feeling which exist in this respect. The same is the case of the Church; but surely the men who stand on the ground of "Liberty and Love," and who cannot allow themselves to be with indifference and distinction upon a work—almost the only one in this class of sectarian war—which aims according to its original design, to unite the divided children of God, and to urge forward that great and happy cause, when "they shall be one," and when in that auspicious union, the world shall be enabled to trace the divinity both of Christ and his Gospel. And, on the other hand, if Protestant dissenters of the Evangelical order have found it necessary, which we by no means deny, to set up their several organs of ecclesiastical literature, let them not forget that Bogue, and Wauchope, and Chetwind, and Piller, and Ryland, and Townsend, and Wilks, were the honoured men who originated and advocated the Catholic and Unitarian cause.

PREFACE.

IN the present state of periodical literature, it becomes the imperative duty of all the sincere friends of the Evangelical Magazine to rouse themselves to redoubled exertions on its behalf. As every revolving month brings along with it the intelligence of some new and rival publication, it is clear, even to demonstration, that nothing short of a *conscientious* attachment can long secure the present extensive sale of this popular Magazine.

The question, then, is, Do the reasons of such conscientious attachment exist? We humbly submit that they do, and that to a degree that all may perceive, if they will but allow themselves to reflect. In the *first place*, let it be distinctly remembered that the Evangelical Magazine has been a main agent, in the hand of Divine Providence, in originating and building up most of those religious and charitable institutions which are the glory of our country, and the blessings of mankind. The friends of Missions, of Tract Distribution, and of Bible Societies, ought, one and all, to be friends and supporters of the Evangelical Magazine; for its pages bear ample testimony to the fact, that these institutions are all greatly its debtors, and that, too, at periods of their history when scarcely any extensive periodical advocacy but its own existed. It may be affirmed, with confidence, that the great and good men who originated, and for many years conducted, this periodical, were, some of them the honoured individuals who formed the societies in question, and who exerted their utmost energy in fully establishing them in the confidence of the Christian public.

In the *second place*, the catholic and neutral ground taken by this Magazine entitles it to a place in the hearts and in the libraries of all sincere Christians. Times, indeed, have materially altered since first its originators threw it on the patronage of the religious world. The evangelical clergy of the national church have been greatly multiplied, and various monthly publications have sprung up to represent the several shades of religious opinion and feeling which exist in that rapidly-increasing section of the Christian Church; but surely the men who stand in the place of Eyre, and Haweis, and Newton, cannot allow themselves to look with indifference or disaffection upon a work—almost the only one in this day of sectarian zeal—which aims, according to its original design, to unite the divided children of God, and to urge forward that great and happy crisis, when “they all shall be one,” and when, in that auspicious union, the world shall be compelled to trace the divinity both of Christ and his Gospel. And, on the other hand, if Protestant Dissenters of the evangelical order have found it necessary, which we by no means deny, to set up their several organs of ecclesiastical literature, let them not forget that Bogue, and Waugh, and Greathead, and Fuller, and Ryland, and Townsend, and Wilks, were the honoured men who originated and advocated the catholic and inclusive principle of this Magazine.

In the *third place*, no Periodical extant has done so much as the Evangelical Magazine to cheer the widows and orphans of faithful ministers. To our beloved brethren in the ministry, therefore, we make our confident appeal. Nor do we merely request that they will continue their wonted aid. We even look to them for an increased effort, and venture, with affection, to say that it is their duty to recommend it to the attention of their friends, both in private and public. Never, up to the present moment, have the Trustees refused to relieve a single case that came within the rules of distribution ; but widows have so much multiplied of late years, from the vast increase of faithful labourers, that, unless our clerical brethren, in town and country, do their duty, in the way of pressing the peculiar and tender claims of the work upon the attention of their several congregations, the trustees cannot hope to be any longer able to state that they have never refused one authentic and suitable case.

In urging what they venture to call the *conscientious* grounds of continued attachment to this Magazine, the Trustees have no wish whatever to depreciate the merits of any other periodical extant ; nor have they any sympathy with those who would check that eager spirit of religious inquiry which distinguishes the present age. Their sole aim is to show, by solid arguments, that, whatever other periodicals their friends may place on their tables, they ought not, in a single instance, to discontinue the Evangelical Magazine.

In closing these remarks, the Trustees cannot but call to remembrance the solemn fact, that the year which has just closed has been one of intense interest to all the nations of the civilized world. A mysterious disease, which has hitherto baffled all medical skill, after having swept its desolating career over the fairest portions of Asia and Europe, at last reached our own shores, and filled all hearts with terror and dismay. The people have been roused to thoughtfulness ; churches and chapels have been crowded with attentive worshippers ; united prayers have been presented to heaven ; and God has been pleased to listen to the cry of his servants, and to say to the devouring pestilence, "Thus far shalt thou come, and no farther." May this instance of divine judgment humble us for our sin, and may God's answer to the prayer of his servants stimulate them to call upon his holy name as long as they live !

The Trustees of this Magazine would not forget that the venerable man by whom it was superintended for more than the space of twenty years has recently been called to his eternal reward.* But they are persuaded, from what they knew of his views and feelings in reference to this work, that he would very cordially have united in most of the remarks contained in this address. May his holy and devout walk be imitated by those who have entered into his labours ! And may it be found, in the day of the Lord, that, amidst the agencies which it has pleased Almighty God to employ, for the extension of divine knowledge, this Periodical has held an important and undisputed rank !

* The Rev. George Burder.

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FOR JANUARY, 1832.

MEMOIR OF THE LATE REV. THOMAS LAIRD,
OF PUDSEY, YORKSHIRE.

IN the walks of biography it is no unusual thing to meet with exhibitions of character on which flattery has been employed with an unsparing hand. The writer of this article has no intention of forming a panegyric; besides his disinclination to appear in such a light, the humility which so visibly distinguished the subject of the memoir which he has in contemplation would prevent him from making the attempt. Could the voice of our deceased brother be heard, he would say, "Spare your encomiums; I have been an unprofitable servant. Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake."

Thomas Laird was born at Bolton-le-Moors, on the 28th of February, 1761. His parents belonged to the middle classes of society. The following account, left among his papers,—which has been transcribed by another hand, but which has received his own corrections (probably at his entrance into the academy), adapting it to the occasion

on which it was ultimately delivered—contains, perhaps, the clearest description of his early life that can be furnished.

"In infancy I had remarkable concern of mind arising from affecting thoughts of the day of judgment, eternity, and the soul's immortality, which were occasioned, as I think, by the instructions given me by a tender parent. Also, when young, I was assaulted with and laboured under uncommon temptations, which rendered my life very uncomfortable during the time they lasted. Satan was permitted to go a great length in distressing my mind with horrible and strong suggestions, but as their effect proved them not to be evangelical I forbear to insert them. I had a strong propensity to mischief and play; in the practice of the former I scarcely had an equal, and counted it one of my chief delights. I pursued vanities with greediness, even with increasing intemperance, until they seemed to lose their sweetness on account of the remorse that followed them; and my delights began to decline because conscience testified and remonstrated against them, so that I could not be easy. I thought my case singular, and envied my associates, thinking them more happy than myself. I went to places of worship just as inclination or company led, all being alike estimable in my case. However, there seemed to be something different in the preaching of Mr. Wraith (the Dissenting minister), although I could not account for it. Still I was not

happy, nor knew what could make me so. I changed my recreation several times; but all was ineffectual to produce tranquillity of mind and peace of soul. I loved to hear Mr. Wraith preach, and have gone with my companions to the church door, then left them and returned to hear him. I was brought to give attention to the word with a degree of pleasure; and my knowledge thereof increasing, I saw that to be quite wrong in which I before thought there was little or no evil.

"In consequence of that I left off breaking the Sabbath, to the wonder of my companions, who often told me on Monday evening the pleasure they enjoyed on that preceding. I became more intent upon hearing the gospel, giving more attention to it, and embracing more opportunities for hearing it. When I was in company with my companions I was not as usual; instead of complying with them in their sinful ways, I exhorted them to a reformation of life and practice. My conversation was disagreeable to them, and a total separation took place.

"The salvation of my soul was my greatest concern. I saw the vanity of my former course of life, and bewailed the loss of so much precious time; and in the use of appointed means of grace I received comfort and hope. Grace excited me to be diligent in waiting upon God, and made me to delight in all his statutes and ordinances. I found new dispositions wrought in me;—I saw an ungodly life to be odious and pernicious, and the contrary to be delightful and reasonable, attended with happy and lasting consequences. It was the joy of my soul to think, read, or talk about the Saviour. I was enabled to turn my back on the world, and to resolve to live and (if called) to suffer with the people of God. I now became a wonder to our family and neighbourhood, having formerly been injurious to both. I took delight in hearing divine things spoken of; hence it was that for many months I heard four or five sermons on the Sabbath, and several on the week-days. I both heard and read the Calvinistic and Arminian doctrines, and it was some time before I coincided with the former. My doubts occasioned a diligent and close inspection into myself, for I was more afraid of falling away than any thing else. It was constantly matter of prayer that I might do honour to Christ's cause and continue firm to the end; and I found my motives were good, for I sought not the praise of men nor worldly gain, nor was I actuated by fear of hell and punishment, but by a real concern for the glory of God and the good of his church; and my views being quite altered, and my affections placed on quite different objects, and my delight in quite different things, hence my joy remains and continues to increase to the present day. My greatest and, indeed, my

only delight is in the glorious gospel. I am concerned for the world lying in sin and wickedness; and can truly pity the poor abandoned wretch who is an utter stranger to the blessings which I enjoy. I have heard the joyful sound constantly for about four years and a half, and that with increasing delight; for the comfort I have had the two last years exceeds all that I have enjoyed before; but never had I more of the doctrine contained in Romans, from the seventh chapter to the end of the epistle, than in the twelve preceding months.

"With respect to the ministry, ever since I felt the power and tasted the sweetness of the gospel, I have had a prevailing inclination to it; but judging the thought vain and presumptuous I long attempted to quench the increasing flame, seeing no probability of having my desire for it granted; but being assured that the Lord is a powerful and sovereign God, I committed the affair to him by prayer—not doubting but that if he intends me for the work he will open a way in providence and bring me forth. About three quarters of a year ago a person who preaches the gospel told me that serious young men, who inclined to engage in studies with a view to the ministry, were much wanted, and asked my thoughts upon it. Conscious of my insufficiency I concealed them at the time, but told him afterwards that I had a strong and increasing inclination."

He was admitted into the academy at Northowram, under the tuition of the Rev. S. Walker, in the month of October, 1782, where he spent four years. His education, in the first years of life, had been neglected, and his academic advantages did not much tend to supply the deficiency.

He had been accustomed to keep a diary for about two years when at home, and at the academy he pursued the same practice, which was continued after he had left Northowram, till he settled at Pudsey, in 1792. In the year 1787 he supplied Skipton, then vacant, and, in 1788, he received an invitation to settle at Keighley, which he accepted; and, on Sept. 4th, in that year, he was ordained pastor of the Independent church in that place. In assigning his reason for undertaking the work of the ministry, he expresses himself thus,—

"My motive, so far as I knew myself, is not a desire to be exempt from the inconveniences of secular employment, or an undue regard to the temporal emoluments of the sacred office, but from a sense of the immediate value of the immortal soul, and from a concern to be instrumental in the salvation of sinners, and thereby to promote the glory of God."

And this was not a momentary impression resembling the morning cloud or the early dew that passeth away, nor a fitful resolution which appeared only to be occasionally realized, nor a concern or desire created by the solemnities of ordination; it seems to have been the constant object of his whole religious life. Usefulness he invariably kept in view; for usefulness he prayed without ceasing. To qualify him for usefulness he stored his mind with the productions of Owen, and Baxter, and Edwards, and others. Embracing opportunities of usefulness, he went from house to house, testifying to the people of his charge repentance towards God, and faith towards our Lord Jesus Christ; and to become the means of usefulness he visited the beds of the sick and dying, bringing for their relief and consolation the balm of sovereign grace.

April 14th, 1789, he says,—

"In the afternoon visited Lidget, Holmhouse, &c. &c. Talked and prayed with three sick persons; baptized two children; prayed with two families; in all visited twelve families, and walked six or more miles. If my services do any good, if my God is pleased, I am abundantly rewarded. Oh, let me not be a drone!" In another place he employs the following expressions to indicate his opinion:—"Nothing in the world is so estimable in my eyes as a sphere of usefulness. How desirable is it for the cause of religion to flourish!"

Not long after his settlement at Keighley his circumstances became uncomfortable, and his removal appeared to be an object of desire. At this time he received two invitations; one from the church assembling in White Chapel, Leeds;

and the other from the congregation at Pudsey. The probabilities of usefulness and comfort were of course deliberately weighed by him, and after due consideration the balance seemed to preponderate in favour of Pudsey, and accordingly, in April, 1792, he removed to that place. Encouraged by probabilities of usefulness he entered on his new charge; but whatever might be the hopes he entertained they were never realized. It seems to the writer of this article that the plan of his ministerial life was defective. The piety and zeal which distinguished every part of his public life are worthy of high commendation, but the dress in which they were exhibited was not sufficiently attractive. Nov. 7th, 1785, he says,—

"Repeated observations are made respecting my sermons. I am accused of speaking too fast, of inaccuracies, mistakes, &c. &c. I mean to learn better, and to take it all kindly. I am more concerned about ideas than the mode of expressing them—of the matter than the manner. Lord, make me wiser!—and grant, I beseech thee, something of a different strain to comfort me. I am honoured if useful."

Without trenching, or appearing to trench, on that well-known adage, *Nil nisi bonum de mortuis*,* the writer of this biographical sketch may, for the sake of his younger brethren in the ministry, or those who have the ministry in view, be permitted to make a remark or two on the subject of the preceding paragraph. He has disclaimed the office of panegyrist, but he cannot but be tender over the memory of his brother and friend. He was his fellow-student: they have run the race of life together: he attended his mortal remains to the confines of the narrow house, and saw its door closed, in his case, against the evils to which flesh is heir. On reviewing the scenes of

* Say nothing but good of the dead.

his chequered course, his biographer traces its circumstances with mournful recollection, and, as every effect has a cause, is disposed to ascribe the troubles of his life to a too rigid adherence to his mode of preparation for public service, stated in the passage last cited from his diary. While he diligently and laudably endeavoured to enrich himself with the treasures which Owen had amassed for the benefit of others, he made no effort to dress his gigantic forms of thought in the attire of the present day. He did not study the rhetorician's decorations for the purpose of adding beauty to the unpolished masculine language of his favourite divine. It is true that the polish of sentences and the embellishments of eloquence may be carried to an unwarrantable extreme; but let him who aspires at usefulness avoid extremes. The subject of the present memoir was, at the commencement of his public services, not only careless of the arrangement of his matter, but entirely disregarded cadences of the voice and gracefulness of action in the delivery of his discourses, until his manner became habitual, and proved a drawback upon his acceptableness as a preacher.

Jan. 20, 1802, he gives the subsequent painful account:—

“Perhaps the waters of trouble, through which I have been lately wading, are deeper than any I was ever in before. I have much suspected my call to the work of the ministry. I have indulged thoughts of receding had I an opportunity and a prospect of bread in another way. My head has been heavy, and my sighs before God numerous. The causes of my sorrow are various. The first and most afflictive is a declining congregation; some respecting whom I hoped well grow remiss, and seem to lose their regard for religion; several attend at other places, treating my talents with indifference or contempt; some are dead. Secondly, the temporalities of the place, its debt continually increasing. The very extraordinary times of bad trade, heavy taxes, &c., may, in part, account for some of these disagreeable things; but I fear

some part of the evil lies at my own door. Oh, Father of lights, shoot some rays upon my dark mind! Show me wherefore thou contendest with me. In all my ways I would acknowledge thee; mercifully direct my paths. Thy providence has been very bountiful to me in a succession of years. Oh, continue to be my guide! On reading over some months of my experience a few years ago, I think I see a declension in my watchfulness, disinterestedness, and devotion. Oh, my God, revive with increase, all that was ever good in me! Oh, reveal thyself to me!”

In these circumstances he continued experiencing the withering effects of adversity, and exemplifying the patience which he had learnt in the school of his Master. He struggled with difficulties in his endeavours to meet the wants of his family. He embarked in some secular speculations, which, however, did not succeed, and the painfulness of disappointment became an addition to the other evils of his life.

One of the ministers* of the Church of Scotland, in a recent publication, laments that “one third of his brethren, and some of them, too, endowed with the finest talents, and distinguished by the highest literary and theological attainments, to the disgrace of the age and country, are condemned to the starvings of £150 per annum;” and he asks,—“After defraying the expenses inseparably connected with their station, how are they both to secure food for their families and purchase the publications requisite for the liberal and effectual prosecution of their studies?” But what shall we say of the circumstances of Dissenting brethren in the south, a great majority of whom come far short of having £150 a-year secured to them by Act of Parliament? When Mr. Laird felt, in his advancing years, that the infirmities of age were very sensibly creeping upon him, he had at one time a disposition to resign his pastoral charge, and the

* Dr. W. Hamilton, of Strathblane.

writer of this article was employed to intercede for him, that he might obtain assistance from some of our public charities. Dr. J. Pye Smith, to whom application was made, received his case with that Christian sympathy, tenderness, and liberality which so eminently distinguish him; and the application no doubt would have been successful, but the perseverance of our departed friend failed, and his intentions were not realised.

In 1792 he married the only daughter of the Rev. Jonathan Toothill, of Hopton. She became a valuable partner amid the evils of his life, cheered his spirits in his disconsolate moments, and with three of their children now survives him. His general health had been good till within a few weeks of his dissolution. On Sabbath morning, Jan. 30th, he got part of the way to the chapel, but was obliged, through severe pain, to return home. On

the following Sabbath he preached once. He also preached again on Feb. 13th, and administered the Lord's Supper—which was the last public service in which he was engaged. After this time he was not out of his house; but for some days he persuaded himself that he was recovering. He had no apprehension that his departure was so near as it was. His complaint, which proved to be inflammatory, was not regarded by himself as dangerous, till the night before he died. He expired early on Sabbath morning, Feb. 27th, 1831, departing a single day before the completion of his “threescore years and ten.”

Mr. Hamilton, of Leeds, delivered an oration at his grave; and Mr. Scott, of Cleckheaton, to a very crowded congregation, preached a funeral sermon from Numb. xxiii. 10;—“Let me die the death of the righteous, and let my last end be like his.”

ON READING THROUGH THE BIBLE ANNUALLY, ESPECIALLY BY YOUNG PERSONS.

FOR THE NEW YEAR.

TIMOTHY, the Evangelist, appears to have been one of the most exemplary young men of whom we read in the sacred volume. Paul, the apostle, by the direction of the inspiring Spirit, honourably commends him for his extensive knowledge of the Holy Scriptures. That this was an advantage to him, of no common order, both as a Christian and as a minister of the gospel, every one will perceive and readily acknowledge; and it is clearly evident, that much of the eminence of Timothy's character arose from his early acquaintance with the divine word. Lois, his devout grandmother, and Eunice, his pious mother, had devoted no small portion of their best time and attention to his instruction. They were his excellent preceptors, both by their direct lessons, and by their impressive and engaging example; and how greatly did he profit by their instructions!

Oh, that all mothers and grandmothers

were persons of like shining and attractive piety, such as were those holy women! Then should we have far more of our children well-informed and knowing in the Scriptures, even from their infant years, as was the inestimable privilege of young Timothy.

Every reader of the New Testament has observed with admiration the high commendation given to that amiable young Christian; and not a few, probably, with a degree of envy at the invaluable attainment by which he was so honourably distinguished. But such a distinction may be possessed, even by those who were not in early life blessed with the pious solicitude, and the diligent persevering instructions of relatives so dear and affectionate, as those who watched over Timothy's improvement. Many have no grandmothers; and not a few, even during infant years, have been deprived by death of their pious mothers. Such losses are truly great, and,

in some respects, irreparable. Still we are persuaded that many of our young friends have been blessed equally with Timothy; and even many orphans, with some peculiar advantages which that favoured youth never enjoyed. No part of the New Testament was written at the time of Timothy's domestic education; nor were the Old Testament books so easy to be read; not being marked with stops, and divided into verses, as in our English translation of the Bible. To read the ancient Hebrew or Greek writings, therefore, required diligent care and persevering labour, of which we can form but little conception. Yet the difficulties were overcome by many, who thirsted after the will of God for their salvation.

How much of the sacred books was read at a time, or in a day, by Timothy, we have no means of ascertaining; but the Jews were accustomed to read through the whole of their Scriptures ONCE A YEAR; and this may easily be accomplished by us, though to their books we have added twenty-seven more in the New Testament. About three chapters a day will be sufficient for this purpose, and there are plans for every day's reading published for our direction. "The Companion to the Bible," by the Religious Tract Society, price three shillings, contains the simplest and easiest plan that we have seen; but the daily tables given in that useful work, with various other useful matter, have been published in a little beautiful tract, price only three-pence, admirably adapted to lie, for constant use, within the cover of any Bible.

We wish seriously to urge upon our young friends the adoption of this plan *this year*, as the means of their edification and salvation. There is but one objection which we can conceive, and that is, want of time; but as it would not require more than about ten minutes a-day, with a very little contrivance, so much might be re-

deemed, even by the busiest, from their meals, or, by earlier rising, from their bed.

But the benefits resulting from the custom of "reading through the Bible annually," how many and how great!—especially if it be accompanied with a devout dependence on the gracious influence of the Holy Spirit by whom it was inspired!

I. It will be the means of removing many false notions from the ignorant mind.

II. It will enrich the soul with a knowledge of the wise and righteous dispensations of God towards mankind.

III. It will lead to a delightful perception of the harmony of the sacred Scriptures.

IV. It will show the abundant testimony of the Old Testament to the character of Christ and the state of his church.

V. It will lead to a comprehensive view of the covenant of grace in Jesus Christ.

VI. It will show how the patriarchs and Hebrews were taught the gospel of Christ, by promises, sacrifices, and various typical representations.

VII. It will lead to habitual contemplation of the great doctrines of the gospel.

VIII. It will be the means of stability to the mind in the glorious doctrines of salvation.

IX. It will be an effectual means of preserving from sin, in act, in word, and in temper.

X. It will have a positive influence in sanctifying the soul.

XI. It will be the means of divine consolation.

XII. It will serve as the best means of preparation for usefulness in life, for a triumphant death, and for the heavenly glory!

©.

THE EFFECTS OF INFANT SCHOOLS UPON THE SAVAGE MIND.

THE following letter from Dr. Philip, to our esteemed friend, Mr. Foulger, will supply very interesting intelligence to our readers.

Cape Town, 29th July, 1831.

MY DEAR SIR,—From the report of the Infant School Society, and the paper in the second number of the South African

Christian Recorder, which were sent to you some time ago, you will have learned to a certain extent what we have been doing to establish schools of that kind in this colony. My object in the present letter is not to enlarge upon the benefits of the system, on which my sentiments have already been expressed, and which are too well known in England to require

any comments from me, but to furnish you with a statement of the manner in which I have expended the money contributed by friends in England, through whose means we have been enabled to introduce the system in this colony. Although my subject is merely pounds, shillings, and pence, I shall, for the benefit of those who have not had the opportunity of seeing the report of the Society, or any of the papers on the subject which have been published at the Cape of Good Hope, take the liberty of prefacing my money statements with a short account of the introduction of the schools into this colony, and the extent to which we have been enabled to carry them, with a slight notice of the hindrances in the way of their further extension.

On my return to the colony, early in Oct. 1829, being unable to procure a suitable school-room, Miss Lyndall began her operations with a few children in the Mission Chapel. By the end of the year the number of pupils had increased to sixty. Knowing that the best method of securing for the system the countenance of the public was to exhibit it in its effects, the doors were thrown open, respectable individuals invited to visit the school, and a committee appointed, consisting of the Hon. Justice Burton, Rev. George Hough, Colonial Chaplain, Dr. Adamson, J. E. Tredgold, H. E. Rutherford, H. Ross, J. Nisbet, Esqrs., and myself, whose object was to extend its blessings as widely as possible. In Feb. the number of pupils had increased to ninety, and, under the superintendence of Miss Lyndall, the general aspect of the school was equal to any thing of the kind I had ever witnessed in England. About this time a vessel in Table Bay, for the Swan River, with emigrants, arrived. Among them were two brothers, of the name of Buchannan, sons of Mr. Buchannan, master of the Westminster Infant-school, who, being discouraged by the report they heard of the state of the new settlement, called at my house, and offered to remain at the Cape, provided the Infant-school committee would engage their services. Their terms were agreed to, and the committee immediately made arrangements for the establishment of an additional school.

Before I left England, knowing that one of the chief difficulties in commencing the system in Cape Town would be the expense of house-rent, I applied to my friend Mr. Glassford, the brother-in-law of Sir George Murray, and requested

him to ask of Sir George the use of the commissariat store-rooms, opposite my dwelling-house, which I thought might be spared for the purpose. The Colonial Secretary in this, as in every other case in which I had to do with him, manifested the most prompt attention to my wishes. He mentioned to his relative that it did not come immediately under his province to grant the request made to him, but that he would instantly apply to the proper authority; and, having succeeded, instructions were immediately sent out to the Governor to that effect. The children were now transferred from the chapel to the government store, and placed under the superintendence of the elder Buchannan, his brother assisting him, where he continues to conduct the establishment to the perfect satisfaction of the committee, the parents, and of every visitor. Another school-room was rented and fitted up in another part of the town for Miss Lyndall, at considerable expense to the committee, in which she continues to fulfil the hopes raised, by the success which attended her exertions among the children now placed under the care of Mr. Buchannan, in what is termed the lower school. The number of children in both schools may amount to about 230, and nothing but the want of funds and of suitable teachers prevent us from extending the benefits of the system to five times that number.

During Mrs. Atkinson's stay in Cape Town, by the opportunities she had of attending to Miss Lyndall's school in its initiatory state, she acquired a sufficient knowledge of the system to begin an infant-school on her arrival at Bethelsdorp, which she did with a very imperfect apparatus, but with great efficiency. On her removal to Algoa Bay, the school devolved upon Mrs. Edwards; but she having since gone to Latakoo, and there being no one to succeed her, it has, I am sorry to say, been discontinued.

At Graham's Town, the chief town in the new English settlement of Albany, the system has been introduced by Mrs. Atkinson, and is now carried on with much success by the younger Buchannan.

In 1829, a part of Caffreland, from which the Caffres were expelled, was given by Government to the Hottentots, at the recommendation of Capt. Stockeultsom, the commissioner-general on the frontiers, who takes a warm interest in the prosperity of this rising colony, and under whose auspices, should he remain in his

present situation, it may be expected to meet with all the aid he can render it. About 144 families, from Bethelsdorp and Theopolis, were its first settlers. They have since been joined by others from the missionary institutions, and by, perhaps, a still greater number of the same people, who, by the liberties lately conferred upon them, have it in their power to join a society so new to the Hottentots. At the unanimous request of the people, Mr. Read was sent amongst them as their missionary; and his daughter, who acquired the knowledge of the system from Mrs. Atkinson, at Bethelsdorp, has introduced it into this interesting settlement. This district is immediately on the borders of what is still the Caffre country; the scenery is mountainous and picturesque in a high degree; it is watered by beautiful streams flowing from the mountains, and the population is divided into twenty-four locations, generally about four or five miles from each other. When it is considered that this is the first example of the Hottentot people being altogether in a state of freedom and independence since the introduction of Christianity among them, there is not, perhaps, a more interesting spectacle in the whole world than that which is presented by the rising community. From the habits and tastes those of them who were at our missionaries' stations had acquired, and from the means of instruction among them, every thing goes on prosperously; but as this new settlement is considered as an experiment on which the future condition of uncivilized tribes may in some measure depend, the friends of religion and humanity must feel more than an ordinary interest in its success. I have heard of none who have visited this district who have not been compelled to bear testimony to the intelligence, the good character, and peaceful industry of the people; but the impulse their minds received at the missionary stations must not be allowed to subside; and to elevate them to that state which the general interests of religion and humanity require, we must have a greater abundance of means than we yet possess. I shall not be satisfied till, instead of the two infant-schools now among them, we have one at each of the locations. For this purpose we must have assistance from our Bible, Tract, and British and Foreign School Societies, and from the friends of infant-schools at home. On an average, I presume, we may have fifty children at each of the

twenty-four locations under instruction; and could we only get the schools extended in this manner, and raised to that perfection of which they are capable, we may soon raise up so many native teachers as will enable us to diffuse the system through much of the country by their means; a desideratum necessary to the completion of our plans. There is no community upon earth in which the infant-school system is not of the highest importance; but in our attempts to raise savage and barbarous tribes, it is a discovery of inconceivable value. When properly managed, it has in it a power which will raise up the first generation brought up under its influence above the third or fourth generations of those educated under different systems. At the infant-schools, the children of the barbarous tribes start with the advantages of those of civilized men, and instead of being retarded in their progress by the ignorance and imbecility of a people only rising above the savage state, they rise up to cultivate and humanise their parents, and become the elements of a society that will soon be able to supply their own wants, advocate their own rights, and diffuse the blessings of civilization among the tribes in the interior of Africa; and I have reason to believe that our labours may be attended with surprising success. Some of the great difficulties of introducing education among barbarous nations is the indifference of the parents to instruction, and the aversion of the children to its restraints. By the infant-school system these difficulties are completely removed. There is something in it so novel, so striking, and so amusing to a barbarous people, and so interesting to their children, that, generally speaking, in establishing such schools among them, we should find no difficulty in securing the approbation of the one, and the attendance of the other. On my late journey over Caffreland, I had several opportunities of having my mind confirmed in this opinion. Resting one day, while our oxen were feeding, I remarked a number of children around our waggon, humming a tune, to which they were beating time. Their appearance instantly suggested to me the idea of an infant school. I communicated my idea to Mr. Read, who had acquired some knowledge of the system. We instantly arranged them, to the number of perhaps fifty, to make the experiment. In the midst of Caffreland, among some of the most beautiful scenery in the world, I

observed the readiness and enthusiasm with which the children entered into the spirit of the system, and heard them pronounce the English words which they had never before heard, with all the propriety that might have been expected in an English school, and saw the eagerness with which the parents partook of the delight of the children. I could scarcely believe my own eyes and ears, and could not help reflecting what a mighty influence these schools might have in raising that interesting people had we only the necessary agents and apparatus. While I cannot help regretting the discontinuance of the Bethelsdorp school, it is pleasing to reflect that Mrs. Edwards is gone to introduce the system among the Bechuannas, while Mr. and Mrs. Atkinson, who have just sailed from hence for Madagascar, in company with Mr. Freeman, intend beginning a school in that interesting island, perhaps the most important field for such exertions in the whole world.

In 1830, some friends, who visited us on their way to India, were so much struck with our schools, that two of the ladies, Mrs. Capt. Law and Mrs. Chelow, acquired a knowledge of the system, intending to introduce it in Madras. We furnished them with a set of lessons and frames, to enable them to carry their benevolent project into effect.

After the formation of the committee in Cape Town, a sufficient apparatus was procured from London, through their own funds; and the apparatus which I brought from England, has been sent to Graham's Town, the New Settlement, Bethelsdorp, Latakoo, India, and Madagascar.

The following is a statement of the money received by me and expended on this object:—

Collected in England, and deposited in Mr. Foulger's hands, as treasurer...	£276 13 7
Ditto in Cape Town, before the formation of the committee.....	5 0 0

281 13 7

Paid by Mr. Foulger for apparatus, Miss Lyndall's passage, outfit, &c..	£100 18 9
Brass letters and frame since paid	1 10 0
Books commissioned for use of school	6 3 3
Bill of Mr. Foulger's, in favour of Cape Town Infant-school.....	50 0 0
Do, in favour of Mrs. Atkinson	10 0 0

Do, in favour of Mrs. Roberts	29 9 4
Do, in favour of Mrs. Mathews	12 2 1

The three last sums have been expended as follows:—

To Miss Lyndall, board and salary from Oct. 1829 to June 1830.	
To forms, fitting up lessons.	
Fitting up school, Bethelsdorp.	
Printing 12 sets of lessons, three of each.	
Balance due on money drawn from Mr. Foulger.	
Paid to Graham's Town school.	
For apparatus to Madagascar.	
Balance in Mr. Foulger's hands...	£66 10 2
Balance in my hands of money collected in Cape Town	5 0 0
	<hr/> 281 13 7 <hr/>

I have at present in Cape Town an individual studying the system, with a view of teaching at some of our missionary stations. I have recommended both Mr. Anderson of Pacaltsdorp, and Mr. Barker, of Theopolis, each to send one of their daughters to Cape Town, to acquire some knowledge of it, with a view to beginning schools at the stations where they reside; but my means are exhausted. I need more apparatus before the system can be further extended. I shall thank you to converse with Mr. Hankey and other friends on the subject; and if you can procure us a number of sets, the sooner they can be sent the better.

An appeal to the Society of Friends might assist us greatly on this point. Although my labour in this work may be considered as strictly missionary, yet, from the manner in which the money was collected, it appears to me that the statement I have made of the manner in which it has been expended should be given to the contributors. You will perceive, by the statement that has been made, that hitherto we have been able to do but little for the nations in the interior, who, of all classes, are most in need of its advantages.

We are in great need of apparatus and money to extend the system. You will have the goodness to send us, by the first opportunity, the articles in the inclosed list, from the balance in favour of the schools in your hands. You may send us as much in addition to the articles specified, or rather as many duplicates, as the friends to the infant-school system may enable you to add. I hope the

friends at home who entrusted me with the funds for introducing the system into this colony will be satisfied with my exertions, and with the manner in which I have expended the money entrusted to my care.

JOHN PHILIP.

To J. Foulger, Esq.

List of Articles most in use for an Infant-school.

Scripture pictures with descriptions,

natural history with ditto, pictures of trades, clock faces, numal frames, sheet pictures of different objects, ruled unframed slates.

Books—Course of Lessons with Tunes, Questions on Pestalozzi's System, numbers of I. S. Magazine, vols. of Infant School Repository, Wood's Account of Sessional Schools, Bible Story Books, Mrs. Hewlett's Natural History, Wilson's Manual.

A PROFITABLE VISIT.

ABOUT eleven versts from the imperial city of St. Petersburg there is a beautiful and interesting spot. It stands on the rising ground that overlooks the gulf of Finland, and commands a fine view of the vessels which for several months are continually sailing up and down, with the commerce which is to be conveyed to distant regions, or which has been brought from every quarter of the globe. It belongs to an ancient family, and is richly diversified by woods, and lawns, and waters, which greatly contribute to the comfort and accommodation of the inhabitants.

At this place I have spent a few months with my family for three successive years; and there a variety of circumstances have occurred which fill my heart with joy, and which, on reviewing them, appear to me infinitely more lovely than any thing that the most enchanting landscape can present. Some of them are already published; others may yet be published; but the following is now, for the first time, made known.

The evening of the Sabbath drew near, and the bright summer's sun was gilding the western sky, when a pious young woman was sitting reading the gospel of St. John. A neighbour approached; "Come in," said the devout reader; "be seated. Would you like to hear a portion of God's holy word?" "Oh, yes, by all means," said the neighbour; "Proceed." The place of the Scripture which she read was this: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in Spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ; when he is come, he will tell us

all things. Jesus saith unto her, I that speak unto thee am he. And upon this came his disciples, and marvelled that he talked with the woman, yet no man said, What seekest thou, or why talkest thou with her? The woman then left her water pot, and went her way into the city, and saith to the men, Come, see a man who told me all things that ever I did; is not this the Christ? Then they went out of the city and came unto him." "Delightful!" said the visitor; "pray stop a moment, and I will go and call my fellow-servants; I think they will rejoice to hear this, for surely they never heard such things since they were born." She then arose, and ran and called her fellow-servants, and brought three of them with her, and the same chapter was read again, accompanied by many solemn remarks on the state of unconverted sinners, and the suitableness and all-sufficiency of the Lord Jesus Christ, that he is both able and willing to save unto the uttermost all that come unto God by him. She also urged on them the necessity of coming to Christ immediately, as every effort to get to heaven in any other way would be unavailing, for by the deeds of the law shall no flesh living be justified; and, lastly, she showed them the blessedness of all those who actually embrace Christ as the Saviour of their souls. These remarks were delivered with uncommon emotion, and frequently watered with her tears; and the hearers were as much touched as she was. They were all deeply affected, and wept profusely; and when the chapter and the remarks were concluded, they took their leave and departed, acknowledging with gratitude the unspeakable pleasure they had enjoyed, from hearing words which they had never heard before.

The mistress of the pious reader list-

ened with peculiar delight to a part of these proceedings; and when she saw the visitors, the tears were still glistening in their eyes. It ought here to be noticed, that none of these young women were able to read, consequently the Bible had been to them a sealed book; and it is more than probable that they had lived until that day without hearing a chapter in a language which they could understand. But now the seal was loosed, and the book was opened, and Messias, which is called Christ, seemed for once to be addressing them. One of these young women has since been at my house for a New Testament, and copies of the Dairyman's Daughter, and the Young Cottager, to send to her brother, who is able to read, and who resides at a distance of several hundred miles. On receiving these precious treasures, her heart seemed to swell with extasy. She pressed them to her bosom, and kissed the hand from which she received them. Had some cold-hearted professor—some neglecter of his Bible, witnessed this scene, he would have felt it as a dagger in his conscience; and could the lovers of the Bible have witnessed the scene, they would have felt also, but it would have been similar to the joys of angels, when a sinner is brought to repentance.

I imagine that persons who have been acquainted with the Scriptures from their infancy have no idea of the pleasure, and wonder, and astonishment which burst upon the mind of an individual, who, for the first time in his life, hears the lovely, affecting, and instructive history of our Lord and Saviour. One circumstance of this kind particularly struck me. It was a man who was born again when he was old; and, with his new birth, he felt a strong desire to learn to read, that he might search the Scriptures for himself. This he accomplished, and when he began to read the New Testament, he frequently called on me to relate the glorious discoveries he had made; and having related them, he would ask me, with child-like simplicity, "Did you ever hear any thing so delightful before?" Dear old man! as it was all new to him, he thought it was new to me also; when, alas! my unfeeling familiarity with the subjects often made me tremble. Ah, it would be well if we could retain the freshness of first impressions! Ten thousand worlds would I part with, if I possessed them, for the vivid, ardent, joyous feelings which I have experienced when meeting with some

precious promise for the first time; and I believe this is precisely what multitudes of pious people feel.

From the circumstances here recorded, I would make four observations.

1. What pleasures are those persons deprived of who are unable to read! Oh, what a dreary waste, an uncultivated desert does that town or village present that is without a Bible, and which can scarcely muster up ten individuals who could read the Bible if they had it! Yet there was a time when this was the case in Britain; and there are many towns and villages in the world which are in this deplorable condition even at the present day. Yea, there are spots in England and Scotland, and large places in Ireland and in America too, which are still covered over with this thick gloom. The question naturally arises, Will it always remain so? I boldly answer—no. Shall it remain so much longer? I transfer the question to the followers of the Lamb. They must decide it.

2. How gratifying is it to devoted Christians to be able to open the treasures of redeeming love,—to make known to their neighbours the unsearchable riches of Christ! And what pious person cannot do this to a certain extent? The old proverb is, "When the people are blind, a man with one eye will be accounted a philosopher." Let every man do what he can. Talents improve by exercise. Perseverance will do much! The man who travels but one mile an hour, will, if he persevere for two years and a half, make the circumference of the globe. Invention will do much! The man who strikes out a new thought, who suggests a new idea, who forms a new plan for doing good, may confer unspeakable obligations upon the present and future generations. Union will accomplish wonders! Mole-hills, if often heaped, to mountains rise. All the waters of the deluge were composed of drops; and what could not the individual and concentrated energies of the Lord's people effect, if they were heartily devoted to the cause! The present state of the world calls for unusual efforts. A vast majority of the human race are perishing for lack of knowledge, and they will continue to perish, if the disciples of Jesus do not come to their help. "England expects every man to do his duty," was the watchword of a dying warrior, and it conveyed an electric shock through the whole fleet. Every man exerted himself to the uttermost.

And shall a dying Nelson be heard, and a dying, risen, glorified Saviour be disregarded! Oh, it must not be! God forbid! Oh, for the quickening Spirit, that can raise the dead; for until every disciple is roused to consider his responsibility and to exert all his powers, the world will continue in the embraces of the wicked one—darkness will cover the earth, and gross darkness the people.

3. What an invaluable treasure in a family is a pious servant, who acts up to her Christian character!

The young woman of whom I have written is a servant, who was spending the sacred hours in a proper manner. She was meditating in the law of the Lord, and when opportunity offered, she read it to her friends, and explained it as she was able. Many a learned man has laboured for years, who never witnessed such an effect of his labours. And why might not servants, when they meet, thus occupy their precious time? Doubtless there are servants who do this, and they will be amply repaid for it. "Sweet the moments, rich in blessing" which are thus spent, and many have felt it to be so. We rejoice that there is so much real godliness among this interesting class of the community. We rejoice to see them, out of their small earnings, devoting a considerable portion to the cause of God. Oh, servants! you serve a good Master. He takes notice of the widow's mite. He listens to the feeblest prayer, and marks with approbation your endeavours to advance his cause. Remember you have a character to maintain. Oh, keep it without a spot! You have a talent to improve. Improve it to the uttermost. Spend your

Sabbaths well. Let the holy principles of the gospel influence all your conduct. Let your Bible and your Saviour be so precious to you, that you may speak of sacred things, not by constraint, but out of an overflowing heart—and what comes from the heart will reach the heart—and opportunities, thus improved, will be remembered with gratitude through the countless ages of eternity.

4. Not a few, when reading this, will recollect that they have often paid and received visits, without hearing a word about Jesus of Nazareth, and have separated from their guests without one really profitable hint. Oh, Christians! let holy indignation fire your souls and redden your cheeks at this indifference to your adorable Benefactor, to whom you owe your all. What! shall a poor servant girl discover more love and zeal for Christ than persons in more exalted stations? Is salvation, through a crucified Saviour, less suited to the conversation of the parlour or the drawing-room than to the kitchen or the nursery? Oh, no! This subject will add splendour to a diadem. King David never appeared more illustrious than when he exclaimed, "Then will I teach transgressors thy ways, and sinners shall be converted unto thee." Perhaps much of that deadness, and coldness, and leanness, of which Christians justly complain, may be traced to a want of walking with God, all the day long, and not taking the Saviour with them into all the common concerns of life. If Christians were to alter their plan for six months, they would shout aloud for joy.

St. Petersburg.

DR. SMITH'S REMARKS ON TEMPERANCE SOCIETIES.

To the Editor.

MY DEAR SIR,

PERSONAL considerations would not readily induce me to offer any remarks upon a Review, or to withhold a duly loyal deference to the privileges of anonymous criticism; but public and moral reasons may demand, and if so, will justify a different course. Allow me, then, to say, that I am apprehensive of deep injury to the cause of the Temperance Societies, from the review of some Tracts on that subject in your last number. Convinced, as I deeply am, that the principle, the objects, and the means of operation of those socie-

ties are of an importance, civil and religious, second only to that of the direct institutions of the gospel, I cannot but wish that the subject were correctly understood and prevailing mistakes concerning it universally obviated. I am bound, however, to exercise the utmost candour for those who labour under such mistakes; for I long and unsuspectingly myself lay under them. Through two or three years I declined to read, with sufficient attention, the Reports of Temperance Societies with which I had been favoured from America, hastily supposing that they applied to a state of society consi-

derably different from that which exists in our country; that the excellent men there, falling into the common error of ardent minds, had confounded the abuse with the allowable use of spirituous beverages; and that, in their commendable zeal against an enormous evil, they had carried their conclusions to an untenable extreme. I was also under the influence of the common opinion, implicitly adopted by many who, like myself, have not much experience or opportunity of observation, that spirituous liquors in moderate quantity, diluted with water, and made palatable with sugar, are not only lawful, but good and healthful beverages for the ordinary use of life, and especially for supporting the animal frame under fatigue, or restoring it after exhaustion. In a word, I had the very same notions on the whole subject as those advanced by your worthy reviewer.

But thankful I am for the instrumentality of one who has long and eminently devoted himself to the advancement of the highest interests of mankind, Mr. Collins, of Glasgow, which awakened me to the duty of giving a *fair examination* to the question. Some of the results of that examination are given in the Preface to Professor Stuart's Essay. While the reviewer speaks of that preface in too complimentary a strain, he has misunderstood some of its minor parts, imputing applications which were not intended, and he has apparently overlooked the FOUNDATION-PRINCIPLE of the argument. This principle is a fact in physical science, that *stimulating is not strengthening, but is weakening and impairing*. Let this be only correctly understood, and then well considered in its various applications, and I can scarcely doubt what the result will be. One principal inference is, that spirits, whether diluted or not, should be regarded only as a medicine, and that it is a medicine falling under the class of the *vegetable poisons*, whose operation on the human frame is the commission of a certain degree of invasion, in order to counteract a greater immediate derangement. It is a balancing of two evils; and, under the pressure of an exigency, a submission to the less of the two. It further follows, that the submission to this minor evil should be confined within the narrowest boundaries possible; that the frequent repetition of it (like the frequent use of calomel, arsenical medicines, tincture of opium, foxglove, &c.) is a slow and insidious, but sure sapping and mining of the citadel of health, and sooner or later

either shortening life, or enfeebling and embittering it; and that to bring it, in any form or disguise, out of the class of medicines into the class of food, is, to say the least, a most unwise and perilous course. I wish that your reviewer had found room for the following extract from Mr. Collins's speech.

"That *spirits* are not good or necessary to men in health, is becoming one of the best established and most incontrovertible truths in medical science. If testimony is to be admitted at all, who are the men best fitted to give sound and experimental evidence for determining the question? Surely it must be the physicians and surgeons of our country. They are not only best acquainted with the nature and effects of spirits, but they witness most extensively their influence on the human constitution. And what are the results of their experience? Besides numerous individual testimonies, have not forty-eight of the physicians and surgeons in Dublin, seventy-seven in Edinburgh, eighteen in Manchester, fourteen in Bradford,* and many other collective bodies, both here and in America, nobly stepped forwards as the benefactors of their country, to disabuse the public mind of the false and delusive opinions which prevail in relation to spirits; and have united in declaring, that spirits do not communicate any *nourishment* whatever to the constitution; that their use is the most frightful *source* of disease among our people; and that nothing would conduce more to the health and comfort of the community than the entire disuse of them? Do they not declare, that more than one-half of the diseases which exist in our country originate in intemperance? And that, not only does the habitual use of spirits *predispose* to disease, but, while it aggravates almost every disease, it renders many of them *hopeless* and *incurable*? In short, the concurring testimony of a large proportion of the medical profession confirms the

* In the *Leeds Mercury* of the 3rd inst. appeared the following Declaration:—

"We, the undersigned, do declare our conviction that ardent spirits are not to be regarded as a nourishing diet; that the habitual use of them is a principal cause of disease, poverty, and misery; and that the disuse of them, except when prescribed medicinally, would powerfully contribute to improve the health, morals, and comfort of the community."

Signed by five physicians and forty-two surgeons.

statement of Dr. Paris, that "the art of preparing spirituous liquors is *the greatest curse* ever inflicted on humanity;" and, from their destructive influence on the constitution, well might Sir Astley Cooper designate them '*evil spirits*,' and affirm with truth that '*spirits and poisons are synonymous terms*.'"

All this, and much more, refers to the dietetic, prudential, and personal branch of the subject. The other branch is its vast importance in relation to the community. But I can scarcely venture to proceed upon it, from the fear of being tedious. "The best authorities attribute to drinking one-half of all *madness*, three-fourths of all *beggary*, and four-fifths of all *crime* in our country."—(*Brit. and For. Temp. Soc. Tracts*, No. 1.) That this dreadful torrent of wickedness and misery may be reduced and even stopped by the operations of the Temperance (i. e. total abstinence) Societies, I appeal to the reasonings and the *facts* presented in the tracts of the American, Irish, Scottish, and, last and slowest in the train, English societies. You could not afford room for the details; but surely the trifling trouble and expense of obtaining the documents will not be refused by any man of common sense and Christian feelings, when an evil so awful is to be avoided, and so great a good is to be obtained.

Thus, then, runs the argument. If even it were admitted that the use of spirits brought to us a little, yea even a considerable benefit, yet, because such use encourages and maintains the source and supply for the noxious abuse, and that abuse cannot be effectively controlled by any other means, it becomes our duty to renounce the supposed or real benefit, from the motive of love to our fellow-creatures, to our country, and to the cause of religion. But again, be it observed, we deny that there is any benefit, except within the *strict* limits of *medicinal* use; and *this* is freely allowed: and in support of our denial we entreat our friends to *inquire* for themselves, and to hear the voice of reason and experience. By the operation of the temperance societies, within about six years, in the United States generally, the consumption of spirits has been diminished *one-third*; and in the New England division of those states, *one-half*; and this most happy change is still increasing.

The reviewer is not, perhaps, aware that his plan of a "well-defined temperance," meaning moderation in the use of spirits, in distinction from uncompromis-

ing abstinence, has been tried, and has been found impracticable in application and unavailing in effect.* No rule or limit could be intelligibly defined. The most unhappy wretch that ever sunk into sot-tishness, was far advanced in his career before he would admit that he took of his rum, or brandy, or whiskey, *more than he judged* proper and really *necessary* for him; what he would have called a reasonable allowance. He would have said to the most moderate drinker of spirits, 'You take so much as you judge fit for yourself to do you good, and I do only the same thing; for my wants and feelings crave all that I drink; I take *only* what is absolutely necessary to raise my sinking spirits, to bring me up to cheerfulness and vigour, to *do me good* in the degree which *my* circumstances require.' And further, —it would be somewhat incongruous, it would be a constructive affront, to ask persons of blameless character to enter into an engagement *not to drink to excess*. But, for a more full refutation of this well-intentioned, but most fallacious idea, I beg to refer to Mr. Collins's first Edinburgh speech, No. 10 of our Tracts. If, also, the reviewer will bestow, not a cursory glance, but a seriously reflective reading, on No. 9 of those Tracts, "A Letter by a Minister of the Gospel," (apparently of Scotland), I am greatly mistaken if he does not find all his objections answered, and become a thoroughly-convinced and ardent supporter of the Temperance Societies. The same request I would, *with the greatest earnestness*, make to every professed Christian, and especially every minister of the gospel.

I humbly conceive that the reviewer has greatly erred in his apprehension of

* "I belonged to the old *Society* in Massachusetts for the *Suppression of Intemperance*, and was one of the counsellors, but very little was effected. There were annual meetings and addresses; the former were thinly attended, and the latter devoid of deep interest. The resolution was modified somewhat in this form;—that no one should use or give ardent spirits except in *urgent* cases. So, amidst much discussion and jocular remark, the resolution passed, and the pledge was signed. It is now, I suppose, in the archives of the Massachusetts' Society." Of the proper *American Temperance Society* the writer goes on to say,—"*They* inscribed on their banner, *TOTAL ABSTINENCE*; and their efforts, under the Divine blessing, bid fair to save the country."—*A Correspondent in the New York T. S. Report* for 1830, p. 35.

the sense and design of those positions of Mr. Stuart's essay on which he has animadverted. But I must desist.

Believe me, my dear Sir,

Faithfully yours,

Homerton, Dec, 8, 1831. J. PYE SMITH.

The reviewer, who has fallen under the animadversion of his highly esteemed friend Dr. Smith, is not able to plead ignorance as an apology for his temerity. His objections to certain features in the practical economy of Temperance Societies have been the result of a careful examination both of American and English publications on the subject. The public must judge between the worthy doctor and the reviewer;* this we can assure them, they are both temperate men, and both

* See Dec. Magazine.

alike anxious to see all the precepts of the gospel faithfully observed. It will be as well, perhaps, in future, for the *totally abstinent* not to judge their brethren, who may not feel that the authority of Christ and his apostles demands this sacrifice. Indeed, we are satisfied it *does not*, and that every disciple of Christ is left at perfect freedom to make such use of spirits or wine as may comport with the holy precepts of the gospel. This must be *his* rule, and not the mere *human* restrictions of Temperance Societies. As Dr. Smith allows himself to be but a recent convert to the doctrine of *entire* abstinence, he will no doubt, with his ordinary candour, wait patiently for the conversion of his reviewing brother, and we pledge ourselves for that brother that he will not hesitate for a moment to avow any change of mind that he may undergo.—EDITOR.

POETRY.

THE NEW YEAR.

PART I.

SEEING DARKLY.

"For now we see through a glass darkly."—
1 Cor. xiii. 12.

Invisible God of all grace,
Though darkness and clouds intervene,
Thou fillest all time and all space,
A Saviour belov'd though unseen.
The stars their fix'd courses pursue
With seasons and times in their train;
And earth, still replenish'd anew,
Shall yield us abundance again.

We know not events that may come—
To-morrow is hid from our sight—
Here have we no permanent home,
Each moment but urges our flight.
Uncertain our road to decide,
Unable to conquer the way,
Thine eye is our guardian and guide,
Thine arm is our strength and our stay.

We look to the kingdom on high,
And dimly behold it in part;
But faith on the promise can fly,
And hope has the substance at heart.
Oh, fear not, the Saviour hath said,
I go to prepare you a place;
No war can your mansions invade,
No ages their glory deface.

The world and its forms pass away,
Its princes and kingdoms must fall;
As dreams are dispers'd by the day,
So time shall demolish them all.

But God shall for ever abide,
Eternity never can end;
And who from his love can divide
The soul he esteems as his friend?

The struggles of life shall be past—
The day of affliction shall close—
The foe shall be vanquish'd at last—
The pilgrim shall sweetly repose.
The wintry storms shall be gone—
The beauties of spring shall appear—
And time, as its changes move on,
May bring us a happy new year.

Oh, ye who salvation await,
Yet tarry with patience awhile,
The billows within shall abate,
Your gloom shall be chang'd to a smile.
Time's circles must shortly conclude,
And life everlasting begin,
Where sorrow can never intrude,
Nor pleasure be poisoned with sin.

No mists shall the beauties disguise—
No distance the prospect obscure—
No doubts or delusions shall rise,
But glory seen perfect and sure.
Then face unto face you shall meet,
The King in his beauty behold,
And share in the rapture complete,
That never on earth can be told.

We know not how bless'd we shall be,
No tongue can the fulness explain—
No vision the splendour can see—
No bosom that glory sustain.
Then Faith shall reality prove,
And Hope its long'd objects possess,
And Charity heighten her love,
Midst endless and pure loveliness.

PART II.

SEEING GREAT THINGS.

"*Thou shalt see greater things than these.*"—
John i. 50:

The sun with its lustre illumines our days,
The moon and the stars pour their splendour
o'er night;

But brighter the glory, and purer the rays,
Where knowledge diffuses its heavenly
light.

How wondrous the change which Judæa be-
held,

When on it the Day-star of Righteousness
shone,

When the shadows of death by its beams
were expell'd,
And glory of God through the Saviour
was known.

The priests and philosophers, Gentiles and
Jews,

Abhorred that light which discover'd their
shame;

They hated *reform* lest their *gain* they should
lose,

And strove to extinguish celestial flame.

The sparks were dispersed through nations
abroad,

Truth gleam'd on their minds, and love
glow'd in their hearts;

They cast down their idols and worshipp'd
the Lord,

And shar'd in the joy true religion im-
parts.

Impostors and tyrants foreboded their doom,
And demons, ejected, with curses com-
plain'd;

The poor at the banquet of mercy found room,
And angels rejoic'd over kingdoms regain'd.

The promise gives more than has been or is
now;—

"The knowledge of God all the nations
shall bless,

And every knee to the Saviour shall bow,
And every tongue shall his glory confess."

Behold they go forth, the meek heralds of
peace,

Where savages roam or barbarians dwell;
Their labours, their dangers, their converts
increase,

And Time's remote page shall their victo-
ries tell.

What wonders shall open with Time's final
year!

The Crucified coming in glory again—

The dead shall be rais'd at his bar to appear,
And sinners redeem'd shall perfection attain.

The earth shall be cleans'd in a furnace of
fire,

And spirits immortal with angels unite;

And sin, with its sorrows, and death shall
expire,

And heaven, unveil'd, shall accomplish
the sight.

ALIIQUIS.

REVIEW OF RELIGIOUS PUBLICATIONS.

1. *A Sermon preached at Hull, on the 13th of Nov. 1831, on the UNKNOWN TONGUES.*

By R. M. BEVERLEY, Esq. 8vo.

Westley and Davis.

2. *THE UNKNOWN TONGUES discovered to be English, Spanish, and Latin; and the Rev. Edward Irving proved to be erroneous in attributing their utterance to the influence of the Holy Spirit.* Also, a private arrangement in his closet previous to a prayer-meeting, and consultation in the vestry, to which the writer was invited by Mr. Irving, because he believed him to be in "the Spirit," and prayed that he might receive the gift of interpretation. Various interesting colloquies between the writer and Mr. Irving and his followers; and observations which manifestly show that they are all under a delusion. By GEORGE PILKINGTON, who interpreted before the congregation. 8vo.

Strange, Paternoster Row.

3. *THE CHURCH REVIVED WITHOUT THE AID OF UNKNOWN TONGUES; a Sermon preached*

in the Scots' Church, Swallow Street, on Sabbath, the 6th of Nov. 1831. To which are now added a few prefatory Remarks. By ROBERT BURNS, D.D., F.S.A., Minister of St. George's, Paisley. 8vo.

Douglas, Portman Square; and Nisbet, Berners' Street.

OUR views of the miraculous pretensions of the new school are already well known to the public. We have honestly denounced them as an insult of the very highest order to the Spirit of wisdom and truth; and however Mr. Irving and his friends may profess to mourn over our impiety for so doing, we shall continue to warn simple-hearted and unwary Christians against the deep entanglements and blasphemies of a scheme which tends more to strengthen the hands of infidelity and impiety than any exhibition of religious imposture that has been obtruded on the public mind during the last hundred years. We are glad to find that this unblushing evil begins to be exposed, very unceremoniously, from a variety of quarters;

and we cannot allow ourselves to think that any considerable number of persons, possessed of common sense, will long be found sufficiently credulous to attribute the absurd ravings of the "gifted sisters," to an immediate and uncontrollable inspiration from Heaven.

Mr. Beverley's sermon contains many pungent remarks on the utter and inconceivable folly of the new pretensions. We quote the following paragraph as a fair specimen of his mode of dealing with his antagonists. His text is 1 John iv. 1,—“Believe not every spirit, but try the spirits,” &c.; upon which he remarks,—

“It is our lot, however, my Christian brethren, to live in days when other spirits of a new and strange order have come among us, the trial of which can hardly be by any rules left us in the word of God. I speak of the gift of the unknown tongues, claimed by some individuals in this country—a gift which it is supposed is a revival of the miraculous powers recorded in the New Testament, by the outpourings of the Holy Ghost on those whom the Lord has chosen for this office. Not to occupy your time with any narratives of those extraordinary exhibitions, I will simply state, that there are persons in London and elsewhere, at this present time, who either in places of public worship, or on occasions of private prayer-meetings, have spoken words and sentences, or else fragments of a sort of rhyming structure, in a language, or languages, which are not known to be spoken by any nation on the earth. The persons who are supposed to have this gift do not, I believe, much exceed twenty in number at present, though it is hoped and believed by their friends, who are converts to their claims, that the number of oracles will soon greatly increase. And here let me notice, that I do not wish to use the word oracle in any invidious sense, but in its pure and proper meaning of a mystical voice, of which a select few only have the interpretation. To call them tongues would at present be premature, for it is not yet clear that they are really tongues; and, indeed, the whole question does, according to my apprehension, turn on this very point. Neither can I call the speakers of these sounds *prophets*, for if they have prophesied any thing it is far from certain that their prophecies will come true. Perhaps the more proper title for these sounds would be *omphe*, but as this is a word of erudite origin I shall be content to use the more common word *oracle*.

“The gift of tongues recorded in the second chapter of the Acts of the Apostles was put to a test the most satisfactory the very day it was made manifest, for ‘there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven;’ and these Jews, who had been born in other countries, heard with amazement the apostles

speak the languages of those countries from which they had come, but where the apostles themselves had never been; ‘and they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?—and how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and he dwellers in Mesopotamia, in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God—and they were all amazed.’ Now here the wonder all consisted in hearing persons, hitherto ignorant and unlettered, and knowing only their own tongue, speaking of a sudden many languages of widely distant nations. Had the apostles only uttered sounds which none of the foreigners recognised there would have been no amazement on their part—they would have paid no attention to the sounds, and have expressed no surprise. But in the modern oracles no sentence has yet been spoken of any recognised language. Not only have the numerous strangers resident in our vast metropolis not met with their own tongue in the sounds of the oracles, but the researches of the learned for some months past have never succeeded in tracing these strange words to any dialect spoken in any country. Two things, then, only remain to be urged for those who believe that the oracles are dictated by the Holy Ghost:—1st, Either that a more diligent search may yet discover the real language of which the oracles are supposed to utter fragments; or, 2ndly, That the same ambiguity attended the gift of tongues in the days of the apostles; and that in fact the gifted disciples uttered sounds which no one could interpret but themselves.

“Now, for the first proposition, we may remark, that owing to the number of literary societies at present existing in London, and the increased knowledge of the oriental dialects, besides the researches made by missionaries in all parts of the world, either for the purpose of converting the Gentiles to the faith of Christ, or of translating the Scriptures into foreign tongues, there is hardly the possibility of any entirely new language being discovered in any part of the earth, except it be amongst some of the tribes of central Africa; and even into those regions travellers have lately penetrated, and brought back specimens of various dialects which have no affinity with the sounds uttered by the oracles. Upwards of fifty languages are known and recorded amongst us, and to none of these do the oracular sounds bear any resemblance; and though the number of spoken tongues is in reality much greater, yet there is always such a resemblance in dialects which have branched off from a common

source, that the learned could immediately discover the traces of a cognate dialect. Indeed, judging by those specimens of the oracular words which I have seen, the learned must find some region as yet unknown before they can meet with a people speaking these truly unknown, or rather *unknowable*, tongues. But if the advocates for the inspiration of the oracles should urge that the same obscurity and uncertainty attended the gift of tongues in the days of the apostles (and some of them do put forth this plea), we see at once how this is confuted in the second chapter of the Acts of the Apostles, where those who had received the gift spoke languages recognised by various foreigners, who immediately attested the wonder and truth of the miracle; and, doubtless, this miracle was, by the grace of God, one means of converting 3000 persons in one day to the faith; for, as Paul says, 'tongues are for a sign not to them that believe, but to them that believe not,' (1 Cor. xiv. 22.) It seemed, however, to have been a practice in the Corinthian church, till Paul corrected the error, for those who were gifted with the power of speaking various languages to rise up in the congregation, and utter exhortations in a language unknown to the majority, and yet a language *with which the learned were acquainted*. For Paul says, 'If the whole church be come together in one place, and all speak with tongues, and there come in those that are *unlearned*, or unbelievers, will they not say ye are mad?' (1 Cor. xiv. 23.) To correct this error the apostle gave an excellent rule,—'If any man speak in an unknown tongue let it be by two, or the most by three, and that by course, and let one interpret; but if there be no interpreter let him keep silence in the church, and let him speak to himself and to God,' (ver. 27.) Now, if this rule were observed in the effata of the modern oracles, we may safely say that a perpetual silence would be kept; for no interpreter can be discovered to the words of the oracles excepting those very persons who deliver them; and, indeed, if any other interpreter could be found, these exhibitions would wear a very different aspect.

"If, therefore, the advocates for inspiration should (in despair of finding any interpreter of the sounds but those persons who utter them) boldly claim the gift of a miraculously taught tongue, which not only is unknown, but *is always to remain unknown*, as if it was the language of another world, I think they will be drawing upon the faith of the believers too largely, excepting from persons whose credulity can make them believe any thing. But if, on the contrary, the sounds are to be considered a miraculous gift, let the miracle be proved at once, by that very easy and plain proof offered in the apostolical age—let the supposed gifted persons give an exhortation in some of the ori-

ental dialects—in the Chinese, for instance, or the Burmese, the Mahratta, the Persic, the Assamese, the Malay, the Japanese, the Arabic, or any of the languages of the South Sea Islands, or, in short, any real language of any real people; let it be proved that this gifted person never knew the language before,—and then a ready acknowledgment of the miracle must be conceded by every one, whether he be unlearned or an unbeliever.

"But a miracle, to be a miracle, must appeal to the senses, and be proved by the senses, or else it is only a pretence. If our Saviour had called up Lazarus from the dead, and Lazarus never had left the tomb, who would have seen a miracle therein? But the senses of the beholders *were* appealed to for the proof, and this was an argument not to be resisted. But to claim the power of miraculously speaking languages (without ever having known the language before), and yet not to be able to produce that language, is much like the pretended miracle of the Mass, which claims to change bread into flesh, though all the senses contradict the fact of the change, and positively prove its falsehood. It is, therefore, important to remember that sounds without meaning are not a language, but they are only *sounds*; and unless they are words that either are, or have been, used somewhere to convey meaning, and have been understood by some people to be the expression of thought, they are of no more value than the noise of thunder, the murmur of waterfalls, or the pattering of hailstones; which, though they express the motion of matter, are not to be considered, in any sense, the representation of ideas.

"I find, however, with some, that a strong impression has been made on their minds by what they term the *supernatural voice*, in which the oracles are delivered; now here it should be noted, first, that other persons who were present perceived nothing supernatural in the voice; and, secondly, that supernatural is a vague term, which should be well understood. It means *above* or *beyond* nature—something more than nature's laws exhibit: if, therefore, these sounds were uttered with such prodigious loudness as to be distinctly heard ten or twenty miles off, they would then be supernatural; but if it is only meant (and, indeed, this *is* the only meaning) that the voice seems to some to be very awful, solemn, and mystical, then there is nothing supernatural in this—it is only deeply impressive, though the very impression will depend on the frame of mind and aptitude to belief with which the listener hears the voice. A dying person, whose faith is strong in his redemption, and whose affections are spiritually fixed on things above, will speak to those that surround his bed with very solemn and awful tones, but they are not *supernatural*."

Mr. Pilkington's pamphlet is a singular

production, and well worthy of perusal. It lets out facts which certain folks would doubtless have liked to conceal. We are not quite sure, however, whether Mr. P. would have objected to the extravagances of the Scotch Church had he met with more courtesy among its more distinguished authorities; nor do we know from any thing that his pamphlet contains whether he may not look out for other miracles in some other quarter. If we have done him wrong in these conjectures we shall be very sorry, and shall be glad to communicate with him, personally or by letter. We think he owed more to himself than simply to narrate facts. He should have shown the whole thing to be wrong in principle.

Dr. Burn's discourse is a most pious and judicious defence of the truth, worthy of the venerable church to which he belongs, which has been mournfully caricatured in London ever since the arrival of Mr. Irving in the British metropolis. His introductory remarks are pointed and forcible, though it is much to be feared they will have little effect upon those whom nothing will satisfy but miracles. He has, however, borne, during his short visit to the metropolis, an honest testimony against flagrant error; and if, at an earlier period, Dr. Chalmers had done the same, instead of pronouncing a most exaggerated eulogy, the Church of Scotland might have been spared part of that humiliation which she has now sustained.

DISCOURSES ON THE SABBATH. By RALPH WARDLAW, D.D. 12mo. pp. 295.
Hamilton, Adams, and Co.

WHETHER we contemplate the social, moral, or religious interests of a community, we must regard the settled influence of the Sabbath as essential to its real and permanent well-being. It were easy to show, that the tone of a nation's morality must, in a great measure, be regulated by the degree in which the Sabbath is kept holy to its original and grand design. The public has been furnished of late with many treatises on the subject of which this volume treats; some of which have been very valuable, and others in a high degree pernicious. A work on such a momentous topic, from the pen of Dr. Wardlaw, was a thing greatly to be desired. His calm, patient, inductive, and scriptural mode of handling any branch of theology, greatly fits him for the discussion of a subject upon which great variety of opinion has obtained among many wise and excellent men. Our author belongs to that class of divines who hold the distinct moral obligation of the Sabbath; and we may venture to add, that among this class he takes high ground. In this we greatly rejoice, as we happen to know that in certain quarters the good old-fashioned doctrines of better times, on this

and other subjects, begins to be unpopular. Dr. W. is a staunch advocate for the *comprehensiveness, universality, and permanence* of the Decalogue; and those who have had their faith in any measure shaken upon this vital point, will do well to peruse the volume before us, irrespective of any reference to the main theme to which it is devoted. In the second discourse he has presented a view of this momentous question the most clear and satisfactory it has ever fallen to our lot to examine. Indeed he appears to us for ever to have settled the dispute, and to have furnished a most valuable caveat against that dangerous theory, which would confound moral and *positive* precepts, and which would represent the law of the ten commandments as among the things which waxed old and vanished away when Christ entered on the throne of mediatorial dominion. In our opinion, the rising ministry cannot be too solemnly warned by their theological tutors against the error of supposing that none but the Jews were concerned in the law of the ten commandments; and to aid them in the discharge of this wholesome part of duty, we beg respectfully to call their immediate and close attention to the admirable and conclusive reasonings of this volume.

But the *original* and most striking portion of this elaborate treatise is that which relates to the *sabbatical* and *moral* character of the day celebrated among Christians in remembrance of Christ having finished the work of redemption. We do not say, that others before Dr. Wardlaw have not held his views on this subject; for, indeed, Dr. Owen, in his exposition of the Hebrews, has thrown out the same idea; but we may, without hesitation, assure our readers, that the argument for the first day of the week being a *Sabbath* has never before been placed in a light so convincing and satisfactory.

The contents of the volume will show the completeness of the Doctor's plan. I. The origin and universal obligation of the Sabbath. II. The comprehensiveness, universality, and permanence of the Decalogue. III. The moral nature of the Sabbath—the duty of holding sacred the entire day—and the evidence, from New Testament example, of the change of the day. IV. On the more direct authority of the New Testament for the change of the day. V. On the sanctification of the Sabbath—the supposed difference in strictness between the Jewish and Christian Sabbaths considered;—and the question how far the Sabbath may be the subject of enactment by human laws, under the Christian economy. VI. Same subject continued. On the principle, or state of mind and heart, necessary to the right observance of the day; on some of the spurious motives from which the merely outward celebration of it may arise; and on its public, domestic, and personal duties. VII. Same subject continued.

On the various modes of Sabbath profanation. VIII. On the benefits accruing from the due observance of the Sabbath, to individuals, families, churches, and civil communities; and on the evils resulting from its neglect and profanation. IX. On the means of checking the profanation, and promoting the due observance of the Sabbath.

We cannot hesitate for a moment in affirming, that this volume deserves a place in every public and private library throughout the kingdom. At such a crisis, too, when the Sabbath is so much profaned by some, and so laxly observed by others, we cannot but regard its appearance as peculiarly serviceable.

THE OFFICES OF THE HOLY SPIRIT: *Four Sermons, preached before the University of Cambridge, in the month of November, 1831.* By the REV. CHARLES SIMEON, M.A., Senior Fellow of King's College. 8vo. pp. 102.

Holdsworth and Ball.

THE pious author of these sermons is well known to most of our readers as a distinguished advocate of evangelical truth, who has, for many years, borne an uncompromising testimony to the peculiar doctrines of Christianity, in a sphere where they have not always found a congenial soil. When we look at the simple and faithful character of these four discourses,—how pointed they are in their appeals,—how fully they disclose the corrupt and fallen state of human nature,—how entirely they throw the apostate sinner upon the help of God,—how they establish the necessity of a divine influence to originate, carry on, and perfect the divine influence,—we feel ourselves compelled to honour the venerable preacher, and to congratulate the members of a University, who were privileged to listen to such excellent instructions. The text upon which Mr. Simeon has founded the four sermons now before us is Rom. viii. 9: "If any man have not the Spirit of Christ, he is none of his;" and the topics discussed are the following:—1. Who is that Spirit whom all Christians are expected to possess? 2. Why the possessing of that Spirit is indispensable to our being Christ's acceptable followers? 3. What that Spirit will work in us, in order that we may be Christ's? 4. What he will work in us when we are Christ's?

As all solid and scriptural works on the character and offices of the Holy Spirit are peculiarly valuable at the present moment, when the doctrine of Divine influence is so lamentably perverted in certain quarters, we rejoice to be able strongly to recommend this brief but excellent treatise to the attention of all sincere Christians and devout inquirers. How eminently is it to be desired that the work of the Spirit should become every day

more and more an object of interest to the church, as the glory of the latter day approaches!

SERMONS, by the late Rev. EDWARD PAYSON, D.D., Pastor of the second Church in Portland, in the United States. 8vo. pp. 498.

Holdsworth and Ball.

Those who have read the life of Dr. Payson will be anxious to peruse his sermons. He was a man singularly endowed by nature, and his standard of personal religion and ministerial qualification rose far above mediocrity. We are truly glad, therefore, to be furnished with these discourses! They realise, to a most happy extent, our ideas of their departed author. There is a tone of decision, in almost every sentence of this volume, which well answers to the character of a man who was one of the boldest and most successful reprovers of sin in the age in which he lived. In those views of transgression and its consequences which are fitted to rouse the slumbering consciences of the unconverted, Dr. P.'s sermons greatly abound. We do not wonder that his ministry was a source of great excitement, both to the church and the world. Such "a son of thunder" must have often roused into action the pride, enmity, and persecuting tendencies of the human heart. But that Master whom he so faithfully served rescued him from the cruel effects of human malice, and constituted him the instrument of great revival to the church of Christ. Of the pointed and direct mode of assailing the human conscience, and driving the guilty sinner out of every refuge of lies, we regard these sermons as a happy specimen, and, for this reason, in particular, commend them to the serious attention of the rising ministry. The subjects selected for this volume, by the judicious editor, are such as to afford ample opportunity for the public to judge of the characteristic tendencies of Dr. Payson's discourses.—1. The Bible above all price. 2. God's ways above men's. 3. All things created for Christ. 4. The old way which wicked men have trodden. 5. Sins estimated by the light of Heaven. 6. Men tried and found defective. 7. Our sins infinite in number and enormity. 8. The wicked, through pride, refuse to seek God. 9. Recollections of God painful to the wicked. 10. Sinners wilful and perverse. 11. Amiable instances of holiness. 12. The promised fruit of Christ's sufferings. 13. Messiah's victory promised and desired. 14. Sinners entreated to hear God's voice. 15. The difficulty of escaping the damnation of hell. 16. The dead in sin made alive. 17. Universal law of forgiveness. 18. Fraud exposed and condemned. 19. The mark of deliverance. 20. The Christian manner of expressing gratitude. 21.

The timely presence and salutation of Jesus. 22. A festival kept to the Lord. 23. The second coming of Christ. 24. Equality of men with angels. 25. The punishment of the wicked dreadful and interminable.

CHRIST'S FAMOUS TITLES, AND A BELIEVER'S GOLDEN CHAIN; also a Cabinet of Jewels, or a Glimpse of Zion's Glory; together with Christ's Voice to London, during the Plague. By the Rev. WM. DYER. London Book Society. 2s. bound in cloth.

WHEN good old Dyer published this delightful little work in 1665, he said, "I hope no one will blow out such a candle on earth." It has not been blown out, nor suffered to go out. It has been for many years the light of many cottages in Scotland; and it will, we trust, become so in England. We well recollect being attracted by its brilliant title long before we were capable of comprehending its contents; and it became an early favourite, because it was a special favourite with our pious parents. We have seen them reading it with delight on Sabbath, during the interval of sermons, with which second-rate sense or savour could not have been combined. Had not Dyer been *sappy* as well as sound, he would not have been tolerated, after the orthodoxy and unction of the preachers we refer to. The Book Society have done well in thus keeping Dyer's "candle" from going out; and their subscribers and friends will do well to keep it from being put "under a bushel."

THE CHILD'S MONITOR.

Whittaker and Co.

THIS little volume of Texts and Verses, compiled by a lady who has had great experience in the education of the young, is admirably adapted to the capacities of children. The poetry is invariably an exact illustration of the passage of Scripture introduced. The pious writer observes, that it is to be regretted, that a "CHILD'S DAILY MONITOR" has not yet appeared, though in almost every other department of instruction children have been furnished with books adapted to their capacity and early feelings. In the hope of supplying this desideratum, the compiler of the present little volume has endeavoured to select the most simple as well as important texts; and the accompanying verses may tend to elucidate or enforce the sentiments."

WORKS RECENTLY PUBLISHED.

1. *The Christian Pastor Visiting his Flock, and the Flock Reciprocating their Shepherd's Care.* By JOHN MORISON, D.D. 2s. in Cloth, and 3s. in Silk.

2. Just Published, *Ignorance and Intemperance the Source of a Nation's Calamities.* A Sermon occasioned by the late riots in Bristol. By W. R. BAMER.

3. *The Offices of the Holy Spirit*; four Sermons preached before the University of Cambridge in the month of November, 1831. By the Rev. CHARLES SIMEON, M.A., Senior Fellow of King's College. 8vo. 2s. 6d.

4. *Sermons* by the late Rev. EDWARD PAYSON, D.D., Pastor of the Second Church in Portland, in the United States. 8vo. 10s. 6d.

5. *The Substance of Four Discourses on the Signs of the Times*, practically considered, as delivered on the Sabbaths of Nov. 13 and 20, at the Independent Chapel, Stansted, Essex. By JOSIAH REDFORD. Price 1s.

6. *God's Terrible Voice to the City.* Wherein you have, 1. The Sound of the Voice, in the history of the two dreadful judgments of plague and fire in London; 2. The Interpretation of the Voice, in a discovery of the cause and design of those judgments. The Fifth Edition. By T. VINCENT, some time Minister of Maudlin's, Milk Street, London.—This is a most seasonable reprint of a most invaluable book.

7. *The Righteous Man's Habitation in the Time of Plague and Pestilence*; being a brief Exposition of the 91st Psalm. By WILLIAM BRIDGE.—This work, first printed in 1665, is eminently suited to the present times.

8. *Three Discourses on Practical Subjects* (never before published). By the late Rev. RICHARD CECIL, A.M., formerly Minister of St. John's Chapel, Bedford Row.

9. *The Laws of Christ*; being a complete Digest of all the Precepts contained in the New Testament, in the very words of Scripture; with Devout Meditations on each topic of duty; arranged for the daily perusal of the Christian closet throughout the year. By JOSEPH TURNBULL, A.B., Minister of the Gospel.

10. *Anthologia Sacra*; or, Select Theological Extracts on subjects Doctrinal, Practical, and Experimental. Selected and arranged by the Rev. BERNARD GILPIN, M.A., Rector of St. Andrew, Hertford; and WILLIAM HENRY VALPY, Esq., Hon. E. I. C. Civil Service. Imperial 8vo. 24s.

11. *Sacred Imagery*; or, Illustrations of the Principal Figures of Speech from the Bible. Intended for the instruction of little children, by assisting them in the acquirement of the great principles of language, and enabling them better to understand the sublime and beautiful imagery of the Holy Scriptures. By JOSEPH FINCHER, Esq., Author of "The Achievements of Prayer," &c., and Secretary of the Royal Institution.—A very useful little volume.

PREPARING FOR PUBLICATION.

1. The Rev. C. Colton, of New York, now residing at No. 9, Amelia Place, Fulham Road, Brompton, has a work in the press, and nearly ready for publication, on the important subject of American Revivals. It is distributed into twelve chapters, as follows:— I. Definition of American Revivals. II. Peculiar state of society in America favourable to revivals. Insulated conversions, as distinguished from conversions in a revival. III. The sympathetic economy of revivals consistent with the operations of the Spirit, and greatly enhancing the power of the Spirit relatively. IV. The connexion of American Revivals with the spirit of the pilgrims. V. Historical progress of American Revivals. First appearance—catastrophes—decline—long protracted check—re-appearance—present state and prospects. VI. The means of originating and promoting revivals—and hindrances. VII. Evils of revivals considered—and scandalous reports. VIII. Is an American revival, properly so, peculiar to America?—And can these revivals be expected in England and other countries? IX. Is religion in America in advance of religion in other parts of the world? X. The philosophy of religion considered, especially in application to revivals. XI. Prospect of American

Revivals for the world. XII. Concluding remarks, and practical reflections.

2. *Maternal Sketches*, with Minor Poems. By ELIZA RUTHERFORD.

3. Preparing for Publication, in 1 vol., early in 1832, *Church History through All Ages*, from the First Promise of a Saviour to the Year 1830; with Biographical Notices of the principal Promoters of Religion. Designed especially for young persons, families, and schools. By THOMAS TIMPSON.

4. In a short time will be Published, vol. 2 (which completes the Work) of *A Concise View of the Succession of Sacred Literature*, in a Chronological Arrangement of Authors and their Works,

from the Invention of Alphabetical Characters to the Year of our Lord 1300. By J. B. B. CLARKE, M.A., of Trinity College, Cambridge, and Chaplain to H. R. H. the Duke of Sussex.

5. Shortly will be Published, in 12mo., price 4s. 6d. boards, *The Christian Servant*; or, Spiritual Exercises of Elizabeth West. Corrected by ROBERT STODHART, Minister of Mulberry Gardens' Chapel, Pell Street, Ratcliffe Highway. To which are added, *The Dying Experience* of Mrs. Jane Stodhart; the Substance of her Funeral Sermon, preached by the Rev. John Rees, of Crown Street Chapel, Soho. Also, *The Dying Experience* of Mr. William Stodhart, and Mrs. Mary Davis, of Middle Street, Brighton.

RELIGIOUS INTELLIGENCE.

LONDON.

PROPOSAL TO OBSERVE A DAY OF PUBLIC HUMILIATION, FASTING, AND PRAYER.

In the Supplement we pressed upon the attention of our Christian friends the high importance of holding, as speedily as possible, a day of humiliation and prayer, in consideration of the gloomy and afflictive signs of the times. It is gratifying to know that while we were reflecting upon the propriety of such a measure other minds, both in town and country, were powerfully directed to the same subject. The Congregational Board has, we find, agreed to meet on Wednesday, the 28th Dec., for humiliation and prayer; and we doubt not that from that meeting will issue a recommendation to the churches relative to the propriety of observing an early day of the kind proposed by our dear brethren Messrs. Redford and James. We regret that we cannot keep the press open to announce the decision of our brethren. We attempted, with much effort, to get a special meeting of the Board convened, and stopped the press for that purpose, but, after all, failed.

EDITOR.

TO THE PASTORS AND MEMBERS OF CHURCHES IN THE INDEPENDENT DENOMINATION.

Beloved Brethren and Friends,

Reluctant as we are to obtrude ourselves upon your notice, especially when we bear only the burden of the Lord, yet, after taking counsel together, we have agreed to bear all risk of blame for thus stepping out of our proper sphere to disclose to you the deep convictions which oppress our hearts. You feel, probably, as intensely as ourselves the interest which attaches to the present state of public affairs—you, possibly, with us conceive the present era to be pregnant with great events—we hope, indeed, they are for good; but, at present, their pointings are, to say the least, ominous. We will not here recount those signs of the times which should arrest the attention of the church, but simply

remind you, that, to a very unusual extent, the present is a day of adversity. In such times the duty of God's people is plain. "The Lord's voice crieth unto the city." Public affairs are in a state of extreme agitation—commerce, as well as trade of all kinds, is at a low ebb—the fatal pestilence, like a destroying angel, has set its foot upon our shores, and pauses only till the Almighty Sovereign shall seal its commission—in fidelity vaunteth itself at the corners of the streets and in the markets—crimes, unexampled, have been brought to light—violence has been rampant in our cities—wasting and destruction have entered into all our borders—the church languishes—its vintage faileth—fanaticism and speculation, like a wrathful bolt from the skies, have scathed some of the cedars of Lebanon—we have seen contention and strife among brethren in the city—and a breach is made in an institution which we had deemed a high tower, and the glory of our times and of our profession: shall we not then weep for these things, like one of old, between the porch and the altar?—Are not these *distinct and imperative* calls to humiliation and prayer? We respectfully and affectionately implore you to join us in the design of keeping "*a day unto the Lord.*" He has threatened, but the threatening bespeaks forbearance; yet *only* when it brings our sins to our remembrance, and our souls into the frame of penitence. Let us arise and go to our Father;—let us confess our sin and deprecate his wrath, so shall we take hold of his strength; and thus the plague, both in the city and in the temple, may be stayed.

It is our humble but earnest entreaty that all our brethren will consider the signs of the times; and that they will either agree separately, as may suit their convenience, to set apart a day for fasting and prayer; or that, if any proposal with such an intent should be made to our churches generally, it may be observed with the utmost unanimity and seriousness.

We have thus ventured to name this business to our brethren, because we heard of none others who were intending to do so; and we have taken this step without consulting others, simply because there was not time to do so. The impious negative which has been put upon the proposal for a national fast, seems to render it imperative upon us to wait no longer.

We are, dear brethren and friends, yours unfeignedly to love, and faithfully to serve,

GEORGE REDFORD,
J. A. JAMES.

CHOLERA MORBUS.

We cannot but highly approve of the following resolutions of the British and Foreign Bible Society; they reflect much credit on the piety of its excellent Committee.

At a meeting of the Committee of the British and Foreign Bible Society, Nov. 21, 1831,—

Resolved,—That it be referred to the Sub-Committee for General Purposes to confer with the several auxiliary societies as to the practicability of supplying the whole of the poor, who are destitute of the New Testament, with a copy on loan, in order that in the event of the epidemic disease being permitted in the course of Divine Providence to visit their families, they may not be found without a copy of God's holy word; and that the Sub-Committee be authorised to direct the issue of such copies, for the above purpose, as they may think proper.

At a meeting of the Sub-Committee, Nov. 25, 1831,—

This Sub-Committee having taken into consideration the subject above referred to them, it was resolved,—

That while this Committee have much satisfaction in knowing that in every place the necessary precautions are actively taken to prevent, if Divine Providence permit, the introduction of the Cholera, and that suitable preparations are also entered into to meet it should it appear, they do consider that there is a voice of the Almighty to be regarded in this visitation, and a duty to be performed by the British and Foreign Bible Society.

That this Committee record their devout conviction that the truths of the sacred volume, when accompanied by Divine teaching, can minister patience and strong consolation under the severest sufferings, and prepare the immortal spirit for its departure to another world, by the reception of the knowledge they convey of Him who, "as Moses lifted up the serpent in the wilderness, was lifted up, that whosoever believeth in Him should not perish, but have everlasting life."

That this Committee express their hope that when the hand of the Lord is lifted up some may be led to consider their ways, and to desire the instructions of Heavenly Wis-

dom, and they therefore regard it most necessary that the New Testament should be ready at hand for every one whom affliction may be the means of disposing to peruse it.

That while this Committee remember, with gratitude to Him who has crowned the past labours of the Society with good success, that there are countless multitudes now in possession of the Scriptures, who, humanly speaking, would not have possessed them but for the efforts of Bible Societies; they yet remember that in England generally, and in the metropolis especially, thousands of families still remain unsupplied.

That it be recommended to the committees of auxiliary and branch societies to communicate with their respective associations; and to appoint an immediate investigation into the wants of their neighbourhoods, and wherever they find a family destitute of the Scriptures to offer a copy of the New Testament with the book of Psalms as a loan.

That the expense of providing a loan stock for the above purpose be borne by the Parent Society.

[Extracted from the Minutes.]

A. BRANDRAM, } Secretaries.
J. HUGHES, }

AN ORIGINAL LETTER OF THE LATE VENERABLE DR. WAUGH.

Mr. Editor,—Pray be so kind as to insert in your Magazine an original letter of the justly venerated Dr. Waugh. It is one of the last letters which his noble and benevolent heart dictated, and is signed by a hand, tremulous with the shaking of the tabernacle which was soon to be dissolved. Before the letter had reached its destination the happy spirit of its author had ascended to his God.

In the beautiful memoir of this holy man there is a slight reference to his visit to the West of England. There is one circumstance, however, connected with that visit, which I imagine was unknown to his biographers, but which Dr. Waugh ever regarded with peculiar delight—which he sometimes mentioned with his sparkling eyes streaming with tears—which he refers to in the accompanying letter with great affection—and which the writer and many others will have reason to bless God for through the countless ages of eternity. I presume it will be gratifying to your readers to be acquainted with this circumstance, and to the preachers of "Missionary Sermons" it may furnish a fresh stimulus, to call loudly and earnestly on young disciples to devote themselves to the service of Christ among the heathen.

On the 13th of April, 1814, Dr. Waugh preached at Bridport. His text was,—“And it shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish, and shall worship the Lord in the holy mountain at Jerusalem.” The words “ready to perish,”

furnished him with solemn, awful, melting views of the miserable condition of the heathen. The "blowing of the great trumpet" drew forth every feeling of his mighty mind. He *did* blow it, indeed, with power and sweetness too. It was the trumpet of the gospel. It suited him. He loved it. It was sweet melody from his lips. It proclaimed *salvation!* After expatiating for some time on this particular, he raised his voice with uncommon energy—his eyes flashed fire as he spoke—he seemed as if he would have sprung over the pulpit to his auditors, while he exclaimed, "We want men of God to blow this great trumpet to the heathen, *and we must have them.* The heathen are 'ready to perish;' and they will perish if the great trumpet do not bring them the joyful sound. I say again, *we want men of God to blow this great trumpet, and we must have them.*" Then, after this peal of thunder, he paused, and, in a softened, melting tone, inquired, "Is there not one young disciple of the Lord Jesus Christ present, who has love enough in his heart to his Divine Master to volunteer his services, and to say, '*I will go*?' This word reached my heart—it penetrated my inmost soul. I silently said, "Yes, Lord, if thou wilt help me *I will go.* There is not in this congregation a greater debtor to mercy—and, perhaps, there is not one present, who has more ardently longed to be engaged in missionary work. If thou wilt accept me, O Lord, I will go."

My honoured tutor and all his students were invited to dine with the ministers, but nothing appeared so desirable to me, with my present feelings, as a private room, where I might spend a few hours in meditation, and fasting, and prayer. This room was granted by the relatives of a dear fellow-student—and it was indeed a Bethel; there I again said, "Yes, Lord, if thou wilt help me I will go." And I did go. And have I had cause to repent it?—O no! O no! It has been a source of unutterable joy, and so, I doubt not, it will be for ever. And I recommend the service to young, warm-hearted disciples, as the happiest and the best in which your adorable Master can employ you. It may call you to make a *little* sacrifice, but it will be for the sake of Jesus; and, when once made, it will be attended with that felicity which will make you live a heaven upon earth.

Now let me introduce to you the venerable Doctor's letter.

"My dear friend and brother,

"Your long and kind letter did me good. It was truly as cold water to a thirsty soul. When a man gets to seventy-four, and has spent nearly half a century of that in the fatigues of London, he feels his faculties to fade, his animal spirits to languish, the grasshopper to become a burden, and desire

of earthly good to fail. In this state of weakness and exhaustion a letter from a *son* (for in this light you have long stood before my eyes) soothes, strengthens, and animates my heart.

"The occasional information I receive of you at the Missionary Rooms must be ever interesting to me; and I exceedingly regret that to write is now become a heavy burden, and my scrawl, when finished, scarcely legible even to myself. But, my dear friend, we can meet, where, I trust, we daily do meet—at the throne of our Father and our God. We are now separated by seas which the hand of God will soon turn to stone; but, as St. Paul says, there is a gathering day coming, and it will be worth while to be gathered together on that day, for *there* will be no sin, and no separation. In the present state it is with some of us *winter all the year round*: our *Siberian* hearts, cold as your *snows*, and hard as your *granite*—but we'll get near the *Sun* by-and-by. Meanwhile, let us live by the faith of the future;—let us live upon the arm of covenanted power, and make the grasp to be felt by the ardour of our confidence; then we may expect that strength will emanate from the arm we grasp, so that we *shall almost lose the sense of our own weakness in the assurance that He on whom we lean is Almighty.*

"Mr. Rahmn and my excellent countryman, Dr. Henderson, are both well, and eagerly engaged in their sacred work. The spirit of peace and love continues to shed his benign influence over our assemblies, and the stream of public generosity will, I humbly hope, by the time of the annual meetings, have supplied the deficiencies of the preceding year.

"As to my own family I have nothing to ask but the fulfilment of the promise, 'I will pour out my Spirit on thy seed, and my blessing on thy offspring. One shall say, I am the Lord's, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Jacob.'

"The death of my dear son Alexander was accompanied with such evidences of high-toned personal piety, as to silence even the legitimate reluctances of paternal affection. His death was calm but triumphant; and his memory is still dear to good and discerning men.

"Since the union of the two bodies of the Secession Church things in the north have been managed with much peace and cordiality, and the efforts now making to introduce the light of Evangelical truth by our Synod into the dark places in the Highlands, and, also, to extend that instruction to our colonies in the western world, are, I hope, the dawn of a bright day.

"You will be much pleased, also, that the cause of pure gospel truth is gaining ground in the Establishments in both ends of the island. But I must call a halt.

"I have the pleasure of introducing to the warmest nook of your heart a licentiate of our apostolic kirk. And now, my dear young brother, I would leave you in the embrace of new-covenant love; and am to beg of you, that when you yourself get near the throne you will remember me. I shall not forget you. Ever affectionately yours,

Oct. 26, 1827.

"AL. WAUGH."

N. B. In page 219 of the memoir, the Doctor says, "We are almost as far from the apostles of Jesus Christ in fervour of spirit as we are in distance of time, or multitudes would have offered themselves [for missionaries] long ago." Reader, is this assertion true? If it be true, what a shame!

A MISSIONARY.

ORDINATION.

On Wednesday, Dec. 14, the Rev. Wm. Legg, A.B., of the Universities of Glasgow and Aberdeen, and late of the Theological Academy, under the care of the Rev. Greville Ewing and Dr. Wardlaw, was ordained as co-pastor with the Rev. Archibald Douglas over the congregational church, Broad Street, Reading, Berks. The Rev. R. Bolton, of Henley, commenced the services of the day by reading the Scriptures and prayer; the Rev. J. B. Pearce, of Maidenhead, delivered the introductory discourse on the principles of dissent, asked the usual questions, and received from Mr. Legg an interesting account of his conversion and his confession of faith; the Rev. A. Douglas then offered up the ordination prayer with much affection and solemnity; and the Rev. John Morison, D.D., of London, gave the charge from 1 Tim. iv. 16, "Take heed unto thyself and unto the doctrine;" which, from the practical lessons it afforded, and the kind affection it displayed, prompted by early attachment to the individual to whom it was addressed, could scarcely have been surpassed in utility and interest. The Doctor concluded the morning service with prayer. In the evening, the Rev. T. Styles, of Marlow, opened the services by reading the Scriptures and prayer; the Rev. George Clayton, of Walworth, delivered a most impressive discourse from Deut. i. 38, "Encourage him;" in which he detailed the discouragements of the Christian ministry, and urged on the people the duty they owed to their pastor, in a manner as faithful and forcible as the obligations of the pastor to his people had been enforced on him in the morning. The Rev. W. M. Harvard, of Reading (Wesleyan), closed the services of the day by prayer. In the course of the services hymns were given out by the Rev. Messrs. — Caston, J. H. Hinton, A.M., of Reading (Baptist), T. Stamper, of Uxbridge, and — Wardle, of Thatcham; and the large and commodious chapel was crowded in both parts of the day.

FOREIGN.

VALLEYS OF PIEDMONT.

Extract of a Letter.—Paris.

The note in the Evangelical Magazine of August last, to which you refer, and which was probably written in consequence of a conversation with me, is generally correct. I visited the valleys with the desire both of informing myself perfectly on the state of the churches, and of contributing to restore peace and toleration. Alas! I learnt that recollections and illusions may not only give charm to a narrative, but aggravate the contrast which realities present. Ancient symbols and discipline—the records of sacrifices and sufferings for the truth—will not supply the absence of spiritual instruction and of Divine influence; and I had often to lament over a population, very partially enlightened, and almost wholly occupied with the cares and interests of the world.

I had opportunities of seeing nearly all the ministers, and almost all those of the valley of Luzerne together; all lamented the state of their people, and nearly all professed warm attachment to the faith of the founders of their churches. Mr. Bert, pastor of La Tour, had just published a catechetical work, to which he had annexed the confession of faith and the manifesto of the Vaudois churches, published in 1655. These pastors expressed their disapprobation of the violence and intolerance that had dishonoured St. Jean, and bore testimony to the piety and good intentions of those persons whose conduct and more zealous profession of religion they did not vindicate in every act and word, and with whose sufferings the readers of the Evangelical Magazine are acquainted.* I endeavoured, in several interviews with the pastor and the principal persons of the church, held both privately and publicly, to obtain entire oblivion of the past, and, for the future, that those members of the church whose social meetings had given so much offence, should be allowed the use of the temple or the school for the instruction of children and the exercise of prayer. Promises made, and even written (in the hope, it is probable, of obtaining the establishment of the college, for which contributions have been raised in England, in the commune of St. Jean,) have remained, I am sorry to say, unfulfilled; and violence, such as would have disgraced the most irreligious and the most vulgar assemblies, has been exercised against the minority, which manifested on every occasion on which I was present, a patience, a humility, and a docility worthy of the gospel. By this violence and these retractations the breach was widened; and those whose consciences and liberties were violated, determined to separate themselves from the church

* See Evan. Mag. Jan. 1830,

as at present administered. They reclaimed the ancient discipline and doctrine of that church, and requested to be permitted to commune in churches of which the pastors were known to believe and preach the truth of the divinity of the Saviour's person. This permission being refused by the Table, or directory of the churches, they felt it to be their duty to commune among themselves.

Last year a young minister, Mr. Gay, lately ordained and expecting to be appointed by the Table to a church, returned into the valleys. At first he determined to act on the presumption, that his Christian friends might have conducted themselves imprudently, and that the opposition they experienced was directed rather against the mode than the principle of their religious profession; but when he was convinced that it was because they "lived godly in Christ Jesus, that they suffered persecution," he openly espoused their cause and associated in their meetings. He has become the object of dislike; and I am sorry to add, that the pulpits are generally shut against him, and that the Table has not appointed him to a church, as he might have expected. Some months since, a certain number of the Vaudois of St. Jean resolved to notify officially to the civil authorities their intention to form a separate assembly for the celebration of worship, and for the observance of the ordinances of Christianity. The communion was administered, for the first time, to this assembly last Whit Sunday, and since that period the authorities have protected these conscientious and pious per-

sons in the exercise of their religious rights and duties. From love to the gospel, and zeal for the glory of their Saviour, these humble worshippers have, as a body, exposed themselves to many trials of mockings and sufferings; as individuals, several have been obliged to forego domestic comfort and protection, and, with their minister, to leave father and mother, for the sake of Christ; and as a church, they have no resources for the support of a minister or of their poor, but such as they find in their poverty and in the promise and grace of Jesus. The commune of St. Jean is the richest of the valley; and, as a proof of this fact, I may mention, that when a subscription to the college was set on foot, the Vaudois of that commune offered to give 8000 francs, provided the college was established in their commune. Had the spirit of true Christianity its influence, the resources of this commune might be most beneficially directed for the intellectual and spiritual amelioration of the valleys. Unhappily, its worldly pre-eminence now renders its example the more injurious. In several communes there are individuals and families who unite in sentiment and affection with the few persecuted of St. Jean; but they are not sufficiently numerous to hold assemblies, and the inhabitants of St. Jean are not allowed to act to any extent beyond their own commune. In stating to you these few facts, I wish to guard you against misapprehension, and to excite anew your prayers and those of your friends for this interesting people.

M. W.

OBITUARY.

MR. THOMAS WONTNER.

Mr. Thomas Wontner, of Tibberton Square, Islington, was born at Leominster, in the county of Hereford; he served his apprenticeship to a hat-maker in the city of Worcester. It was before this engagement terminated that he was brought to a knowledge of the gospel, by hearing the Rev. Mr. Bidulph preach at Tibberton from 2 Tim. iii. 4. His previous habits were, upon the whole, regular, and a regard to truth having been strongly impressed on his mind by the early instructions of his mother, it laid the foundation of that strict integrity which marked his active course. It is very remarkable that the sermon which was blessed to his conversion was also made useful to one who afterwards proved his endeared companion for fifty-three years. His natural character was suited to encounter difficulties, with many of which he had often to contend. From the time of his experiencing the power of vital religion his conduct was regulated by the principles of the Bible, to which he adhered

with unabated zeal, notwithstanding much opposition and ill-treatment. On the expiration of his apprenticeship he came to London, and eventually commenced business in the Minories in 1772. Here, under the smiles of a gracious Providence, which he never failed gratefully to acknowledge, his industrious attention was crowned with success; and he conscientiously devoted a portion of his property the remainder of his days to promote the cause of the Redeemer's kingdom, and to aid the necessities of the poor by public and private acts of benevolence. To many valuable institutions he was personally and practically attached during his extended life. He was one of the managers of the chapel in the Mulberry Gardens, erected by the Countess of Huntingdon, of honoured memory, and continued his energetic and devout exertions in that congregation about forty years, until circumstances arose which induced him to become a member of the church at Lower Street, Islington, under the pastoral care of the Rev. Joseph Yock-

ney, soon after the decease of his beloved wife, in the year 1823. At the beginning of the present year he was chosen a Deacon of that Christian community—an office, the duties of which he was pre-eminently suited to fulfil; and his labours of love in the neighbourhood will be long remembered by the objects of his kind attention and Christian solicitude. In the summer a gradual decay of bodily strength was apparent, till, at the close of October, he was attacked by severe disorder, and his aged frame progressively sunk under the shock. During his illness his mind was delightfully calm and composed; he expressed his cordial acquiescence in his heavenly Father's will; but evidently seemed to be looking and longing to be released. To him the king of terrors had no terror; and though, from weakness, he could not say much, when he did speak his expressions indicated the firmness of his faith and his love to the Saviour. His answers to questions put to him were always cheerful and satisfactory. On receiving a visit from his highly-esteemed pastor, on one occasion, he asked him if he might carry his love to the church; he raised himself, with some effort, in his bed, and, with affectionate energy, said, "A whole heart of love." To an inquiry, at another time, how he felt, he replied, "Still in the land of the living, longing to be gone." To the question, "Are you in pain?" "No." It was then said to him, "That is a comfort." He rejoined, "It is a mercy." The same individual added, "You are right; I stand corrected." To which, with his usual kindness, he answered, "We should correct one another in love." Upon one saying to him, "Have you any fear of death?" he, with much emphasis, said, "No, none." Looking on some of his family, he expressed himself thus: "I love you all in the Lord; I pray for you; I pray God to sanctify you wholly." And when those near expressed a hope that his prayers might be answered, he added, "Christ's prayers—it is all Christ." He was much pleased with hearing a favourite hymn repeated, "How sweet the name of Jesus sounds;" and at another time, that hymn beginning with "Jesus, lover of my soul." Being addressed as likely soon to be in glory, he exclaimed, "What an honour—a poor sinner like me!" In fine, he was the same man dying that he was when living—a humble believer. The kingdom of Christ was much on his heart; and petitions offered up for the diffusion of the gospel seemed to engage his whole soul. "It might truly be said of him; that he loved all that loved the Lord Jesus Christ. Having for several days declined to take any nourishment, his strength sunk, till he sweetly fell asleep in Jesus early on the morning of the 10th of November, without a struggle or a groan—his happy spirit thus taking its flight, and entering upon a glorious immortality. To his family, his

friends, and the church he has left an example of a long, useful, honourable, and happy life, spent in the service and to the glory of Christ—the Master he so faithfully served. Mr. Wontner was 84 on the 12th of Sept. last.

MRS. MARIA HADLOW

Was the daughter of John and Elizabeth Blake, of Sherborne, in the county of Dorset, where she resided till she was about ten years of age. She had the advantage of a religious education, and the impressions thus made were never effaced. In 1817 she came to London, and in 1819 was united in marriage to her now bereaved partner. Her former connexion was with the church of Christ assembling at Hoxton college; in 1827 she joined the church at Clapton, then under the pastoral care of the Rev. H. Evison. In her letter to the church on that occasion, she says, "If I have tasted that the Lord is gracious, he has drawn me to himself by the cords of love, for I cannot date my conversion from any remarkable period or circumstance. I feel, however, that we all are by nature evil in the sight of a just and holy God, and that every moment of our lives there is some sin of omission or commission to be repented of. I know that my own heart is full of rebellion and enmity to God, and that without the intercession of a Mediator, I never can come into his presence. I feel that unbelief exists there, so that I am obliged continually to cry, 'Lord, increase my weak faith, I beseech thee! O God, create in me a clean heart, and renew a right spirit within me.' As a sinner, I know I cannot be just in the sight of God, but through the imputed righteousness of Jesus Christ; through that righteousness alone I hope to stand before a pure and holy God with acceptance. My desire to become a member of a Christian church, of which privilege I am totally unworthy, springs, I hope, as far as I know myself, from a desire to manifest my love to Him who has died for sinners, and given even me a hope of salvation. He has commanded his disciples to commemorate his death till he come; and I hope, in paying obedience to this command, to enjoy his divine presence, and thus go on my Christian course with rejoicing. I am aware, that fresh obligations will be laid upon me; but I *must*, and, with Divine assistance, *will* endeavour to discharge them, that I may enjoy the privileges of being in communion with God's people. I have only now, Sir, to request, which I do most earnestly, that you, as my pastor, will pray most fervently for me that I may endure to the end, and grow in grace, and at last be among the redeemed before the throne." This her earnest request has been complied with. She has been enabled to endure to the end. Her conduct has been uniformly consistent: she has been enabled to adorn the doctrine of God our Saviour, as a member of this church.

Her activity and usefulness among the poor, and in the societies connected with this congregation, are well known; so is the sincerity of her friendship. Her qualities as a parent and a wife were of that order as to make her loss incalculable. The last time she was in this place of worship is a month to-day, when the Rev. Mr. Hunt delivered a discourse from this text; "a word spoken in due season, how good is it!" Some of his observations appeared to be preparing the church for affliction and trials; and he endeavoured to show, that a word spoken in due season might be the means of their sanctification. The fifth consideration was a word in due season to him who is mourning, under the bereaving stroke of Divine Providence. He said there was something very solemn and affecting in the sight of a coffin that contained a pale, breathless corpse, motionless and speechless; that the young might die before the aged, and how important it was to have their lamps trimmed and their lights burning, and to be ready to meet the Bridegroom whenever the summons came; adding, "Be faithful unto death, and ye shall have a crown of life." His seventh consideration was a word in due season to the dying saint, and the preacher quoted the following passage: "Blessed are the dead, that die in the Lord, from henceforth; yea, saith the Spirit, for they rest from their labours and their works do follow them." His observations, also, of children bereft of their parents, were very remarkable. The deceased heard this discourse with great interest, and spoke of it with decided approbation; but little—ah! little did she think, that within twelve hours a disease would attack her that would prove mortal. Early on the following morning medical advice was called in; but the constant attendance of two physicians, and of her regular medical adviser, was not able to arrest the progress of her disorder, which soon brought on premature labour and a raging fever. In this state she lingered three weeks, and then fell asleep in Jesus, on Sabbath morning, the 9th of October, at ten minutes before eight o'clock. Her disorder produced insensibility, delirium, and insanity; but, through Divine mercy, she had lucid intervals, and then she loved to speak of the preciousness of Christ to her soul; on one occasion she exclaimed,

"Other refuge have I none,
Hangs my helpless soul on thee!
Leave, ah, leave me not alone,
Still support and comfort me."

Much of her time was occupied in repeating hymns from different authors, which seemed to describe her situation; among which were—

"Jesus, lover of my soul,
Let me to thy bosom fly," &c.
"Tis a point I long to know,
Oft it causes anxious thought," &c.

The night before she died, she said to her

now bereaved partner, "My dear, what should I do now, what should I do now, without an interest in Christ? Oh, what a mercy I have not it now to seek!" Her speech failed about midnight, and she dozed the remainder of the night. About six o'clock her breathing became more embarrassed and slow, till ten minutes before eight, when she breathed her last without a struggle or a sigh, and her happy spirit winged its flight to eternal happiness; while her bereaved partner, in the act of devotion, was calling upon God to receive her spirit.

Thus died Maria Hadlow, a member of this church, in her thirty-third year, leaving her partner and six children to deplore her loss. May they have the benefit of your prayers, and may this awful event be sanctified to this church and congregation, that the death of one may prove the life of many.

MRS. BECK.

Died, on the 8th instant, Mrs. Ann Beck, aged nearly 77 years, wife of the Rev. Thos. Beck, Deptford.

MRS. ADEY.

Died, on Lord's-day, Nov. 27, 1831, Mary, the beloved wife of the Rev. J. Adey, of Ramsgate, and only daughter of the late Rev. E. J. Jones, minister of Islington and Silver Street chapels. This amiable and pious female was the subject of most severe afflictions, which she bore with almost unexampled patience. For the last five years of her life she never knew one hour's cessation from pain, and during four of which she had lost the power of walking; with humble, and at seasons distressing views of her personal interest in her Saviour's love; yet was she endeared to the beloved flock of her bereaved partner for her ardent piety and unceasing exertions, even during her severe trials, to promote the prosperity of the cause of Christ. She was interred in the burial-ground of Ebenezer Chapel, Ramsgate, when the venerable Mr. Townsend, the predecessor of her beloved husband, and the Rev. Messrs. T. Kramp, J. M. Kramp, Paul, and Kempster, engaged in the service; and on the following Lord's-day her death was improved to an immense auditory, by the Rev. H. J. Rook, from Psal. cxxxix. 1, 2, 3.

THOMAS HAYTER, ESQ.

We have to record, with sincere regret, the death of the late Thomas Hayter, Esq., who died at his house, on Brixton Rise, on Thursday, Dec. 8th, after a long and severe affliction, under which he evinced the most exemplary patience and submission to the will of God. His hopes were fixed on the Rock of Ages, and for him to die was gain; but his family, the church of Christ at Stockwell, and the church at large, have sustained a heavy loss. We hope to be favoured with a more enlarged account of this valuable man.

MISSIONARY CHRONICLE

FOR JANUARY, 1832.

LONDON MISSIONARY SOCIETY.

Mission House, Austin Friars, December 26, 1831.

THE Directors of the London Missionary Society respectfully, but earnestly, request the attention of its members and supporters to the state of the Society's income, in connexion with its operations and expenditure, as the amount of receipts for the current year, when compared with those of the same period in the past, exhibits a diminution amounting to several thousand pounds.

The Directors do not regard this as an indication of declining zeal in the important work in which the Society is engaged, but of diminished ability in many of its friends to exercise their accustomed liberality. And though, on this account, the present aspect of the Society's pecuniary affairs cannot but occasion some painful solicitude, yet the Directors are not dismayed. They have endeavoured to promote, to the utmost of their ability, the great objects of the Society; and, besides the supreme encouragement they derive from the declarations of the word of God, they rely on the assurances so repeatedly given, and so uniformly confirmed, that the means required for communicating the Gospel to the nations, shall be supplied.

In discharging the duties of the trust which has been confided to their hands, the Directors have endeavoured to extend and improve the systems of education pursued at several of the stations, and to supply the increased number of agents, which the measure of success attending their exertions in others has required. Operations have been vigorously renewed in one of their most important spheres of labour (the island of Madagascar), under circumstances peculiarly auspicious; assistance has been rendered to a number of missionaries' families who have returned to this country; and fifteen individuals, including children, have been sent out, either to re-occupy their former stations, or strengthen those enfeebled by death, or by the pressure of augmented duties; besides which, equipment and passages have been provided for eight others, who are expected to embark in the course of the ensuing month. These, and other important engagements, have occasioned an expenditure exceeding that which occurred during a corresponding period of the past year.

When intelligence of evident indications that the Most High was about to bless, in a more abundant degree, the efforts of the missionaries, has arrived, and when the Directors have received the applications of holy, devoted, and suitable men, to be educated and sent forth, to fill the places of those who had been removed by death, or to occupy important stations of usefulness, they have been constrained to proceed beyond the limits which regard exclusively to the amount of contributions would perhaps have justified. In this they confidently anticipate the entire approval of the members of the Society in general; for they cannot forget the generous efforts that have been heretofore made, with cheerfulness and promptitude, when required by the exigencies of the Society. The Directors are deeply sensible that the times are not favourable to an increase of contributions; but they are at the same time forced to believe, that there are numbers who have scarcely engaged with earnestness in the work; and many who have not yet put forth all their pecuniary strength. To the deliberate and prayerful attention of these, the diminished state of the Society's resources is especially presented—as well as to the officers, collectors, and contributors, connected with the various Auxiliary Societies in town and country.

The Directors feel assured that many of the devoted members and friends of the Society need only to be made acquainted with its necessities, in order to ensure a larger measure of support; and, having discharged a duty, which the peculiar circumstances of the Society rendered necessary, they rely, under God, on the zeal and devotedness of their constituents, to prevent the necessity of relinquishing any of the stations already occupied, to enable them to reinforce others in which painful bereavements have occurred, and to maintain, with vigour and efficiency, their operations on the present scale, till all the ends of the earth shall see the salvation of God.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William M'Gavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.

SOUTH SEAS.

TAHITI.

In the early part of the present year serious differences arose between the Queen of Tahiti and the hereditary chiefs of the island, which threatened the most calamitous results; the parties had taken arms, and an open rupture was daily apprehended. At this critical juncture, Captain Sandiland, of his H. M. ship, *Comet*, who had been dispatched from New South Wales to remove the inhabitants of Pitcairn's Island to Tahiti, arrived, and promptly used his endeavours, by means of the missionaries, to effect a reconciliation, which being subsequently accomplished, he was made acquainted with the same. In reply he addressed to the missionaries the following letter, equally honourable to his integrity and good feeling, and affording the most satisfactory reputation of the unfounded and injurious reports that have been circulated against the missionaries.

*H. M. Sloop, Comet,
Papeete Bay, April 4th, 1821.*

GENTLEMEN,

I have the honour to acknowledge the receipt of your esteemed letter, of the 2nd instant. I very sincerely congratulate you upon the amicable arrangements which have been so openly declared between Queen Pomare and the chiefs of this island; and that thereby the evils and horrors of a civil war have been prevented.

Gentlemen, I return you my most cordial expression of thanks for the promptitude with which you were pleased to make known my sentiments, to the queen and her chiefs, upon the existing differences, in which I had the happiness to concur with you all; and if they were received with respect, I must sincerely ascribe it much more to the intelligence and ability displayed by you at so momentous and interesting a time, than to any intrinsic merit that my proposals possessed; and it is a circumstance affording me the highest satisfaction, to observe the great estimation you are all held in by the queen and her chiefs, which could not have been obtained but by a faithful discharge of your duties, as ministers of Christ and teachers of our holy religion; and it will be peculiarly gratifying to me to make known these circumstances most fully to those authorities whom it is my duty to inform of this transaction.

Gentlemen, I am joined by my officers and Captain Walpole, of H. M. 39th regiment, in

offering to you every expression of our respect and esteem.

ALEXANDER A. SANDILAND, Captain.

ULTRA GANGES.

MALACCA.

*Extracts of a Letter from Rev. Samuel Kidd,
dated Singapore, 7th March, 1831; addressed to the Secretaries.*

DEAR SIRS,

You will perceive by the date of this letter that I am at present at Singapore. I came hither a short time ago for the purpose of re-establishing my health by temporary relaxation from duty. Although fully occupied with the ordinary labours of the station at Malacca (being there alone), suffering too from anxiety of mind respecting my beloved family, and for five months having to perform the additional duties of chaplain to the settlement, which included an English service once on the Sabbath, I yet enjoyed uninterrupted health and strength, till the commencement of the present year, when I experienced a rather severe fit of epilepsy. This took place the latter end of January. I sent immediately for the doctor, who bled me very copiously, and administered several strong doses of calomel. By these means, under the blessing of God, I recovered from the attack in about ten days; and the present being the usual season of recess, both in the schools and at the college, I embraced the opportunity of visiting Singapore, with a view to recruit my spirits and invigorate my health. Both these objects having been obtained through the aid of my kind friend, Mr. Burn, under whose hospitable roof I am sojourning, I am now about to return to Malacca. My recent attack of illness admonishes me to be extremely cautious of exposure to the sun, because I have reason to believe it was brought on by a little imprudence in this respect.

Baptism and Death of a Malay.

Mr. Hughes, as he has already informed you, arrived at Malacca towards the latter end of November, in good health, and is now prosecuting his Malayan studies. I am happy to find that the Malayan mission is about to be revived under favourable circumstances. In the beginning of last year I baptized a poor Malay, who had been a slave. He was defective in knowledge, but apparently sincere. He professed a conviction of his own sinfulness, his

entire dependance on the merits of Christ for salvation, and an earnest desire to be admitted into the visible church of Christ by baptism. His bodily frame being very weak (for he was then exceedingly ill), I could not enjoy so frequent opportunities of conversing with him as I wished. After conveying what instruction I could, under the peculiar circumstances of his case, I thought it right to baptize him, and administered the ordinance to him on the 14th of March. No opportunity offered for ascertaining the sincerity of his profession by the consistency of his conduct, for he died a short time subsequently, and I interred him in the Protestant burial-ground. But though the satisfaction which is reasonably required of candidates for baptism was not afforded in this case, there were certain indications of disposition, and a peculiarity about his circumstances, which made him an object of the best hopes, as well as of great interest, to me. He had considerable instruction from my late friend, Mr. Collie, together with his other domestics; and I remember Mr. Collie informed me, that when he first conversed with him, he appeared to have no idea of a future state, or even that he had a soul, but supposed, as he himself expressed the sentiment, that when he died he should fade away like a leaf, and be no more. His mind was evidently of the feeblest class, and must, therefore, have been considerably excited by the truths of the gospel, to have exhibited such a decided change of thought and feeling as was manifest at the time he voluntarily solicited baptism. But adult heathen, even with the best opportunities of acquiring knowledge, and seconded by a disposition to improve them, must still be regarded as *babes* in learning, and the Christian missionary has frequent occasion to apply to himself the admonition of the Saviour—*Take heed that ye despise not one of these little ones.*

Conversation on Christianity with a Chinese.

In my own department (the Chinese) my duties have been carried on much as usual. A short time ago I had an interesting conversation with the principal Chinaman at Malacca. He and two or three friends were celebrating the birth-day of an ancient Chinese worthy in the temple, where I accidentally met them. It being the Sabbath-day, I commenced the conversation by explaining the nature and obligations of this ancient and sacred institution. I then proceeded to show the design of the Saviour's coming into the world; and that since it was to *save all nations*, it was, therefore, both the interest and the duty of every man, whether Englishman or Chinaman, to receive the truths, and obey the precepts, of the gospel. To this my opponent objected, saying that each nation embraced the tenets of its own peculiar teacher—that Jesus was a Sage whom the

western nations properly followed, and that the Chinese were equally justified in the preference which they gave to the doctrines of Confucius—that all my system was to be found in the "*Kong Kam*," an outline of Chinese history, which he supposed I had not read. To this I replied, that there had been many great men in the west quite equal to Confucius, but that none of them were regarded as a SAVIOUR; that the object of Confucius, according to his own acknowledgment, was merely to give instruction in matters relating to this present life; but that Jesus Christ came, not only to teach men the proper duties of morality, in which he excelled all other teachers, but also to inculcate lessons of piety, and to inform men respecting a future state; that his doctrines pre-supposed all men to be in a guilty sinful state, and exposed to everlasting misery after death; that He himself came to make atonement for their sins, and save them from eternal death: He was, therefore, not only a teacher of good doctrines, but a deliverer from sin and misery: He was, moreover, the Son of God, and possessed the Divine as well as the human nature, and, in these respects, infinitely surpassed all human instructors. This led me to explain the nature of the atonement, and other doctrines connected with it, such as the pardon of sin, regeneration, and sanctification. And this is my usual practice in all my religious intercourse with the heathen; I endeavour to give them a *connected* view of the doctrines of the gospel, and then appeal to their own consciousness of sin, and the consequent necessity of some atonement—points which they will sometimes concede; I then urge that if they deem themselves impure and imperfect, what must they be in the sight of God, who is omniscient and perfectly holy; *for if our own heart condemn us, God is greater than our heart, and knoweth all things.*

On the Doctrine of the Atonement.

The sect of Fuh, to which the Chinese of Malacca chiefly belong, maintain that sin may be expiated by reciting a number of pages of some sacred classic. But their notions of the real evil of sin are so loose and vague, as almost to nullify the necessity of an atonement. I endeavoured, in the present instance, to explain the substitution and sacrifice of Christ for sinners, by supposing a case in which a slave had offended his master, and was doomed to suffer the punishment of death, but that his master's son, by his own voluntary act, interposed his life to save the offender, and that the father was pleased to accept the voluntary death of the son as an adequate *satisfaction* for the offence of the slave. I asked my auditor what term he would employ to convey such an idea; he instantly replied, "*Sik*." This is the word which is generally made use of by the

Chinese, both in writing and speaking, to denote the Atonement. But as they cannot be supposed to understand the evangelical meaning of this and other religious terms, I often inquire of them, after having explained the sentiment, how they would express it; by this means my knowledge of their language, and their acquaintance with my doctrine, are mutually improved. It was gratifying to me to perceive that he comprehended the import of the term, and was at least acquainted with the only adequate illustration of it.

Female Schools at Malacca—Distribution of the Scriptures, &c.

The female schools at Malacca were going on well when I last saw them. The Malay school numbered about forty girls; the Chinese about twenty, and the Kling eighteen. Miss Wallace superintends them very diligently, and they do her great credit. During Mr. Tomlin's sojourn at Malacca he distributed many tracts and portions of Scripture among the Chinese, the Malays, and the Klings, in their respective languages. There has lately been a great demand for Malay Scriptures, which continued till the time of my departure from Malacca. The Chinese and Malays, and the Klings who read Tamil, came in great numbers almost daily. Several copies of the Arabic Testament were also distributed, together with the Malayan Scriptures, amongst persons going to Palembang, Sourabaya, and other places in Java and Sumatra.

Encouraging State of the Mission.

Upon a review of the mission during the past year, it is with considerable pleasure I feel enabled to state that it has assumed a more decidedly favourable aspect than heretofore. Knowledge is evidently on the increase; more just views of divine truth are entertained; suspicion and distrust are giving place to confidence, and the former death-like stillness, in regard to spiritual things, is now, in some degree, superseded by a spirit of inquiry and fixed attention, so much so that my mind is often refreshed rather than otherwise, by my visits to the people.

(Signed) SAMUEL KIDD.

EAST INDIES.

CALCUTTA.

Extracts of a Letter from Rev. George Gogerly, dated Calcutta, April 23, 1831, addressed to the Secretaries.

Further Particulars respecting the Death of Rev. John Adam.

REV. AND DEAR SIRS,

It is with feelings of unfeigned sorrow that I fulfil the painful duty, assigned me by the

brethren, of informing you that death has again entered our circle, and removed from us one of the brightest ornaments of the Calcutta Mission. Our dearly beloved brother Adam is no more! On Wednesday, the 13th instant, he attended the anniversary meeting of the Bengal Auxiliary Missionary Society, in Union chapel, and took a part in the services of the evening. At that time he complained of being rather unwell; but not considering the symptoms to be such as to warrant any relaxation in his duties, the next day he went to Gungree (the station to which he had just been appointed) with an intention of remaining there that night; but finding himself rather worse in the afternoon, he returned to Kidderpore and called in medical aid. Dr. Twining, on his arrival, declared his case to be one of severe bilious fever, and immediately took from him about forty-eight ounces of blood. The day following, the fever continuing to rage, leeches were applied to his temples and his side, his head was shaved, and various other remedies applied, which seemed for a time to check the progress of the disease; but it shortly after assumed a more decided aspect—delirium ensued, and continued with him till Thursday morning, the 21st instant, when he fell asleep in Jesus. The body, at the request of the doctor, and with the consent of the brethren, was opened, and the liver, which at the commencement of the attack was very much enlarged, had resumed its proper size; but on inspecting the brain several small bladders were found, which the two medical gentlemen present declared to have been the cause of his death, and they imagined the injury which the brain had sustained was occasioned by exposure to the sun.

Mr. Adam was one of the most devoted missionaries that ever laboured in Bengal. His views of the ministerial office were enlarged and correct. Having devoted himself to the service of God among the heathen, he considered every moment sacred to the great and important work in which he was engaged; hence he so combined his active labours with his private studies that, whether at home or abroad, his mind was always fully bent on either acquiring or communicating knowledge. Difficulties which had appalled many seemed to fly before him, and with a steady pace he perseveringly pursued those plans which he had proposed for the promotion of God's glory in the world. As a private Christian he constantly adorned the doctrine of Jesus Christ; his religion was of no ordinary kind—it entered into all the circumstances of his life, and affected every action which he performed. His knowledge of biblical criticism was so extensive (considering his age) that it was always profitable to be in his company; and had his life been spared there is no doubt he would have turned that knowledge to good account in undertaking fresh translations of the word of

God. As our dear brother lived, so he died. Even in his delirium his heart was fixed on God, and scarcely a sentence escaped his lips that had not some reference either to the cause of missions, or the work of grace on his own soul. On Thursday evening his remains were consigned to the tomb, with the sure and certain hope of a glorious resurrection to eternal life, through Jesus Christ our Lord.

Gungree.

The station of Gungree is about twenty miles south of Calcutta, situated in the midst of a marshy country, which extends nearly forty miles. Each village in this district forms a distinct island, and the mode of travelling from one to another is by small canoes, formed of the trunk of a single tree. The quantity of putrid vegetation and other deleterious substances, which abound in these parts, produce *malaria*, which affects the European constitution much sooner than it does the native. On this account the missionary has not been able to take up his abode at any of these village stations, in consequence of which a great portion of his time is occupied in travelling, and the exposure occasioned thereby materially affects the health. At Gungree are nearly fifty baptised persons, and as many candidates for baptism. The distance of the place from Calcutta being so great, and the labourers at the latter so few, the care and attention necessary to bring a rude, uncultivated, barbarous people into proper order, has never been given to it; hence the church at that station is in a worse state of discipline than any other connected with the mission. Mr. Ray, who formerly had charge of it, owing to family and other circumstances, could not give that attention to it which it absolutely required, and, on his departure for Europe, Mr. Lacroix undertook the superintendence of it, in which he had my occasional assistance; but the duties of the Rammakalchoke station pressed so heavily upon him, that he found it quite impossible to do justice to the work in both places. Kristnapore being situated in altogether a different direction, prevented me from rendering any other assistance than a service on the sabbath day. Mr. Adam, therefore, having at last made such proficiency in the language as to be able, in the opinion of the brethren to enter fully into the work, was appointed to this important station, and, had it pleased God to have spared his life, we doubt not he would have brought it into a very flourishing state. The church at that place is now, however, again without a pastor, and what we are to do to supply the deficiency we know not.

(Signed) GEORGE GOGERLY.

MADRAS.

Extract of a Letter of Rev. John Smith, dated Madras, 17th June, 1831, addressed to the Directors.

Particulars relative to the Death and Character of Mrs. Smith, late Wife of the Rev. John Smith, Missionary at Madras.

I proceed to detail the particulars of an event which has afflicted my soul with deep anguish — which has deprived me of the dearest object of my affection on earth, and reduced me to that condition for which no word is better suited than “desolation.”

My dear wife departed this life on Wednesday evening, the 15th of June, 1831: her death was sudden and unexpected. On the Friday preceding, she was mercifully delivered of a daughter, and our gratitude was commanded by the favourable circumstances which attended her confinement. In the course of the day she was, to all appearance, doing well; and we were sanguine enough to hope that she would speedily recover. On the third day her pulse was remarkably high, and though we were favoured with good medical advice, every means adopted to reduce it, failed. It continued to increase (to the surprise of our medical attendant, as there were no symptoms of inflammation), and was necessarily connected with much restlessness. On the 5th day the fever raged, and suddenly hastened the flight of my nearest and dearest relative to the realms of everlasting day.

In the course of the last day of her life, her mind was considerably affected; but neither of us fully realized the idea of her approaching dissolution till the afternoon of the day in the evening of which she expired.—She was, however, mercifully favoured with a lucid interval, and in that short period her mind was supported and consoled by the influence of those religious principles which had distinguished her for many years. The interval to which I refer was not more than half an hour.—Oh, how thankful am I that her character was already formed, and that the interests of religion were not left to this brief period of time! In answer to inquiries presented, she declared Christ to be her only resting-place, and that she felt herself to be reconciled to God. She put up several prayers, in which, with great seriousness, she addressed God as her everlasting portion, and surrendered her interests, for life or for death, into his fatherly protection. These expressions of sentiment and feeling, considered in connexion with the excellency of her character, founded on Christian principles, are a cordial to my afflicted mind, animate me with a conviction of her present blessedness, and a sure and certain hope of her joyful resurrection.

Death of Mr. Jennings.

Our dear brother Jennings departed this life after a course of suffering but of short duration; and is now resting from his labours. It is satisfactory to reflect that though his course was short, it was connected with vigorous efforts, ardent devotion, and a holy life; and I cannot but hope that his labours at that station, from which he is now removed, will bear, in a train of happy consequences, on the mental and moral improvement of the people for whose eternal good he lived and died. I severely felt this bereavement; and, associating his demise with that of Mr. Adam, I was induced to inquire, How does it occur that these bright ornaments of the Society are removed from their spheres of labour at the time of their being best adapted for their office? But we are children, with undeveloped and limited capacities, and cannot comprehend the divine dispensations: we cannot see the end from the beginning.

(Signed) JOHN SMITH.

INTELLIGENCE OF REV. J. HANDS.

From a letter dated on board the *Duke of Buccleugh*, Sept. the 10th, 1831, addressed to the Home Secretary, we are happy to state that Rev. J. Hands and family, and Mr. Buyers, were all well, in S. lat. 13°. 50', and E. long. 78°, when they hoped to reach Madras in about a fortnight.

AFRICAN ISLANDS.

Extracts of a Letter from Rev. J. J. Freeman, on board the Conch, bound from the Cape of Good Hope to Tamatave, dated 2nd August, 1831; addressed to the Treasurer.

MY DEAR SIR,

By letters which I forwarded to you a short time prior to my departure from Cape Town, you would receive all the information I had to convey, for the satisfaction of the Directors of our Society, respecting my return to Madagascar, together with the reasons which have led to the adoption of that measure. On leaving Mauritius last year to visit the Cape, I certainly had no expectation of resuming, at so early a period, my sphere of labour in Madagascar. I expected, as you would be aware, to remain, at any rate, two or three years in the colony, and most probably to visit some, if not all, the missionary stations there, agreeably to the idea suggested by Dr. Philip, in his letter, inviting me to Cape Town. The prospects of the general state of Madagascar at that time, and of the mission in particular, were sufficiently gloomy and discouraging; and though, as I have previously assured the

Directors, I never for a moment considered that I had abandoned that vast and important field, I confess, I had not any rational expectation that events would have proved so auspicious, as they now are, within this very limited space of time. The hand of Providence is clearly to be seen, and ought to be most gratefully acknowledged, in the present posture of affairs. Instead of intestine wars desolating the country, the whole island appears, from the latest accounts which I have received, to be in a state of tranquillity—or, at any rate, not to be suffering more serious disturbances, than existed in consequence of petty opposition in some few provinces to the government of the Hovas, in the time of Radama. The queen's power seems to be thoroughly established, and her disposition to encourage the mission has been proved beyond suspicion. I have received voluminous correspondence from the members of the mission within the past few months, besides several letters from native teachers, and from some of the officers (that from the queen I have already mentioned), and all impress me with the conviction that our mission is favoured with considerable prosperity in its actual state, and may reasonably hope for still greater, unless some new events arise to impede its present operations. I have not received any definite accounts of the state of the schools; but from various orders issued by the Malagasy government, and from the attendance on public worship on the Sundays, I am under no painful apprehensions on that head. The voluntary attendance of several adults, and of those just arriving at maturity, on the public institutions of religion, is one of the most pleasing signs in the case; and, it is also a tacit proof, that the true disposition of the government is favourable to our exertions there. We have been taught a lesson, indeed, in the history of Radama, "not to put our trust in princes," or the arm of governments, but we have also numerous instances of the vast importance of the countenance and good-will of the native authorities in a country where the will of one is the supreme law.

You will, I think, be gratified if I insert here a translation of two or three of the letters which I received from some of the native teachers. As to the *penmanship* I will only say, it would, in some instances, be no dishonour to any mercantile house in London. But the friendly tone in which they are written, and, I may add, the *religious* feeling manifested, are highly encouraging and satisfactory.

Antananarivo, 2 Adalo, 1831.

(To Mr. Freeman.)

And health and happiness to you, my friend. I received your letter some time since, with very great pleasure and delight.

The pleasure was, however, not unmixed with pain. I rejoiced to receive your handwriting, for we have been both favoured of God, in like manner, having received each other's communications. But still the countries are far remote, and hence I am still left in some uncertainty respecting you. I regret the distance which there is between us, and which prevents our knowing the exact situation of one another's families respectively. You have remarked in your letter, "I shall not forget you, nor the journey which we had together to V——, and the conversation we had there." And I reply, "If you, amidst so many engagements among us, can say, I shall not forget you," with how much greater reason may I say, I shall not forget you, who addressed us and instructed us so long.

When shall we have the pleasure, through the blessing of God, of meeting again? I am hoping for it, as well as yourself. I trust we shall yet meet some day—and, at any rate, in the day of Christ. May we be favoured of God, so as not to be found wanting in that day, but to be numbered among them that are his!

My best salutations attend you, your wife, and children. And thank you for your remembrance of me, and for the book which Mary Ann, your daughter, sent me; for I esteemed it as the receiving of much treasure, that I should receive the *very* book which you yourselves had sent. Now farewell for a season!—farewell till we meet! We are all well. God has added to my family a short time since, and I named the child Ebenezer, saying, "Hitherto hath the Lord helped us:" 1 Sam. iv. 12; for I said, "This is the first son whom the Lord hath given me."

Saith your affectionate friend,

R——.

In the above translation I have endeavoured to preserve a just medium between a strictly *literal* rendering, which could scarcely have conveyed the meaning to an English reader, and that *perfectly free* style which would have lost sight of the idiom and simplicity of the native composition.

The following is a translation of another letter which I received from five youths who are employed in the press, under the instructions and direction of Mr. Baker. Printing being altogether a new art in Madagascar, the native language had not, of course, any word to express the idea for the word "press," a generic term is employed, found in the language, "*fanerena*," signifying an *instrument of pressure*; but for the term, "printers," it appears that the English word itself is retained, and I like it much, as it identifies the art itself, in Madagascar, with the labours of our English mission. We give them the *art*, and they adopt our *name* for it.

Antananarivo, 6 Adalo, 1831.

(To our Father, and our Relative, and our Friend, J. J. Freeman, and to his Wife and Children.)

And how are ye all in family?—say we, the printers. And how is it with ye?—for we are well, and we send you our salutations. And we have received the letter which you sent us, and we were rejoiced when we read it, and heard that you were all well.

And the instruction which you sent to us we have received. It is good, and has rejoiced us. It is, Sir, sweet and grateful to us, for it is the act of a friend we are sure—yea, more than of a friend—of a father; since it is the part of a father to give wholesome counsel; albeit, we do not say that our *own* father has given us such counsels. Your word is just, in which you say, "Christ is a shield, and the word of God a means of defence to the mind."

And you say that perhaps you shall visit us again. We shall be happy when you come among us, that we may see our friend. We have now printed the Testament, and we are happy, for it is doing a good work; for the word has come to us that is the root of instruction, which is not the word of man, but the word of God.

And thank you for your remembrance of us in whatever way it be; and farewell till we meet.

(Four names subscribed),

Printers.

The following is a translation of a brief note which I received from a youth who was formerly one of Mr. Jeffery's scholars, and who had, I believe, never ceased to cherish an affectionate respect for the memory of his teacher. I have always entertained a good hope respecting him.

Antananarivo, 27 Alholsy, 1831.

And health and happiness to ye, Mr. Freeman, and how are ye in family? I am well, and am happy to hear that you will come to see us again. Delighted are we that we shall see our friend. May you come well and safely, through the providence and protection of your God! We shall continue to pray to God that he may bless you, so that you may happily come here among us, that we may rejoice in seeing each other, and may unite together in praising God, whose care is over all his works. Saith

R——.

To this great field of labour I am, therefore, now returning. I have felt it no small sacrifice to leave Mrs. Freeman and my two young ones; but, as I have already explained in my former letters to you on the subject, it appeared the only proper measure to be adopted. Mrs. Freeman and the children

will, I hope, find, ere long, a favourable opportunity of leaving the Cape for England, where they will remain till some further arrangements are made, and such as future circumstances may render most expedient.

Mr. and Mrs. Atkinson reached Cape Town by the *Conch*, on her return from Algoa Bay, and, during their short stay, had time to make final preparations for Madagascar. Mrs. Atkinson availed herself of opportunities there to improve her practical acquaintance with the infant-school system, and Dr. Philip has very kindly, by means of the funds left under his disposal by friends in England, made us a present of the apparatus required for the establishment of an infant-school at Tananarivo. Should the queen give her sanction to the formation of such a school, I anticipate most important results from it, in reference to the increase of our scholars in the mission schools, and in the general character of the native youths. I have written to the queen, stating the object, and requesting permission for Mr. and Mrs. Atkinson to be allowed to join the mission at Tananarivo. Dr. Philip has also addressed a letter to the queen, recommending infant-schools to her patronage, and, of course, soliciting her good will towards the new members of the mission.

In preparing for the present voyage to Madagascar, I am under great obligations to various friends at the Cape for the assistance they have rendered. By chartering a vessel direct for Tamatave, I am enabled to meet the request of the queen, her officers, and the members of the mission, more than I could have done had I returned by way of Mauritius; and for the *business* of chartering the vessel I am indebted to Messrs. Rutherford. Besides a large stock of provisions, clothes, &c., for the mission generally, we have on board seventeen mares and horses, twelve Merino sheep, and three head of cattle (Teeswater breed), not having the "loup" on the back, as all the Madagascar cattle have—a few useful dogs—some rabbits and Batavia fowls. All these will, I hope, be of use to the country, and especially so the large quantity of seeds, bulbs, plants, and young trees, we are conveying there. A subscription was entered into at Tananarivo to meet the purchase of the latter, from which, with some additions made to it at the Cape (including a donation from Colonel and Mrs. Prendergast of £5), I expended about £35. But, having explained the objects in a letter to the "Commercial Advertiser," by which they became very generally known in the town and neighbourhood, I received a very considerable supply from various quarters, embracing all kinds of kitchen, garden, many flower seeds, both European and colonial; bulbs, fruit trees, some useful forest trees, shrubs, and smaller plants. Of vines and figs I have, I believe, most of the va-

rieties known at the Cape. Those already in Madagascar are, so far as I have seen them, much inferior in quality. Should the soil and climate suit the oak, of which I take a large quantity, it will be a most useful addition to Imerina, as will also the Proteas. In many of these objects I have been assisted by donations of seeds, plants, &c., from the Rev. Mr. Faure, Dr. Adamson, Mr. Bowie, botanist; V. Ludwig, Esq., Mr. Nisbet, Mr. Locke, Mr. Cowell, Mr. Tredgold, Mr. Procter, Mr. Gregory, Mr. A. de Smit, and many other gentlemen. You are not familiar, perhaps, with many of these names, but I have thought it right to insert them here, that, if any notice is published in the "Missionary Chronicle" of my return to Madagascar, or of the circumstances connected with it, I might offer this acknowledgement to the friends of Madagascar. Indeed, I must say, I found a very general interest excited in the Cape in favour of that country, and of our mission there; and for much of this I feel not a little indebted to our friend Dr. Philip, for the cordial reception he gave me, and to Mr. Fairbairn, Editor of the "Commercial Advertiser," for his notices of the state of Madagascar, at different times, in his paper, and for the extent to which he allowed me his columns for communications respecting that sphere of our missions. To Mr. Greig, also, publisher of the "Advertiser," and of the "Cape Directory," I am indebted, not only for repeated offers of any assistance he could render me in the prosecution of the objects before me, but for having really assisted me in them. I owe many thanks to Dr. Bailey, of Somerset Hospital, for his numerous and valuable medical communications, as also to James Abercrombie, Esq., for assistance of a similar nature. I feel most unwilling to omit the names of many other friends who have, in various ways, contributed to the promotion of my plans, and yet to specify all would exceed the limits of a letter; and I must content myself with adding only these of Mrs. Philip and her daughters, and of Mackrill, Gray, Innes, Pears, Beek, Horts, Jardin, Rose, Steedman, and Mr. Stapleton.

I shall always recur with feelings of lively interest to the Cape, and shall be, indeed, delighted to find that any useful commercial connexion can be established between that colony and Madagascar. If the Malagasy are not wanting to themselves in a spirit of industry, and are not interrupted by the aggressions of foreigners—I mean the attacks of the French—they may there find a large market to which they may export much of their surplus rice, and, perhaps, ere long, other articles of commerce.

Before I quit the subject of goods taken by us to Madagascar, I must not omit naming the promise of the queen, to have all the plants, trees, seeds, &c., carried up, from the

coast to the capital, *free of expense*. And orders have also been given that as many bearers as are required are to be collected for the journey, on arrival of the ship at Tamatave, so that trouble and delay will be avoided, if not expense.

It is to me, also, by no means the least interesting fact connected with my return to Madagascar, that I am enabled to take with me five natives of that country, who were torn from thence as slaves some years since—captured on their voyage by British vessels—condemned to be prize negroes—and, having served out their time, and being declared free, have embraced this opportunity of returning to their homes. Four of them are men; one of them is married, and takes his wife with him. This female was a young mother when taken from the island, and left her two children then living. She returns with much emotion, anxious to ascertain if her children are still living. Many others, in similar circumstances at the Cape, expressed an earnest wish to be taken back also; however, I could only conveniently take these five. The men look after the cattle on board. Their return home, with some habits of industry, and some knowledge of European manners, may be of utility to their own country. I have no doubt they will be well received by the queen. My wish is, that she may be disposed to give them such encouragement as may induce others, when they hear of it, to return also, as opportunity may offer, especially such as have any acquaintance with the mechanical arts. I regret that these are so few. The majority of the prize slaves I have met, instead of having been taught to be useful handicrafts, have been mere personal servants, or employed in menial work, as stable boys, &c. &c.

(Signed) J. J. FREEMAN.

Tamatave, 31st August, 1831.

P.S.—We had the pleasure of arriving here safely on the morning of the 22nd, and are enjoying good health. We expect to leave this for the capital in the course of a day or two. Nearly all our packages are sent forward, and will be conveyed to Tananarivo, free of expense, by the queen's orders. Mr. and Mrs. Atkinson are allowed to go up for *one year*. However, I entertain no doubt of their being allowed to remain longer, provided they are found useful—that is to say, if the Malagasy are pleased with them, and with their services. I shall write again from the capital by the earliest opportunity.

J. J. F.

WEST INDIES.

BERBICE.

Extracts of a Letter from Rev. Michael Lewis, dated Berbice, British Guiana, Oct. 22, 1831, addressed to the Foreign Secretary.

Increase of the Congregation and Church.

You are aware that an enlargement of the chapel was proceeding when I removed hither: I have added a gallery more than Mr. Wray or myself thought necessary when he left, and now we have not nearly room enough to accommodate the numbers who wish to attend, so that in point of attendance you will perceive our congregation has much increased. Fourteen also have been added to the number of our communicants, and several others who are on probation, will, I hope, be admitted to that privilege at our next church meeting. The impressions among the young persons of the town are of a very pleasing character. Prayer-meetings have been established in four houses in town, belonging to members, besides the one previously established at the Winkel department; and from the manner in which they have been conducted by the members, and an individual by whom I am much assisted, I hope they will be very useful in cherishing and further exciting the minds of the population.

Sunday School.

Our Sabbath school is in a most flourishing state. We have had an uncommon accession of help. We now number ten female, and eight male teachers, with two or three assistant teachers, and many of the children becoming old enough and fully competent to teach. I baptized one of the scholars a fortnight ago, a fine lad about fifteen years of age, which excited an uncommon interest in the congregation, and I hope at some future period he may be made useful to the church. I give him daily instruction, and would attach him to my family were he not an apprentice.

Missionary Labours on the Sabbath.

To give you an idea of your missionary's labour on this side of the Atlantic, I may mention the regular service of the Sabbath, at this station. I expound the Scriptures at seven o'clock in the morning; immediately after see the negroes who may be assembled from the country; commence school at a quarter before ten; preach at eleven; assist in the instruction of adult classes till two, P.M.; recommence school at three, continuing it till five, and preach again at a quarter before seven in the evening: all this except the morning school (which has been established since I came) was attended to by Mr. Wray.

Infant School.

I have established an infant school, for two days of the week, which is getting into excellent order: it is much spoken of, and with various sorts and degrees of feeling. The average attendance of children is about eighty. Would my other duties allow me to hold it oftener, I doubt not we could render it an exceedingly interesting school. The pictorial manner of teaching is admirably

adapted to arrest the attention of negroes: I sometimes introduce it among the adult classes with considerable effect.

Mrs. Lewis, I am happy to say, is much better: she has been in Demerara the last three weeks. Entreating an interest in the prayers of the Directors and the Society at large, that we may be guided in wisdom.

(Signed) MICHAEL LEWIS.

DOMESTIC MISSIONARY INTELLIGENCE.

MONTHLY MISSIONARY PRAYER-MEETING.

BENARES.

It was in the year 1820 that the Society commenced its mission at Benares; a city which, perhaps not improperly, has been called the emporium of Hindoo idolatry. It is also distinguished for its reputed sanctity, and as being the chief seat of Brahminical learning. It is situated in the province of Allahabad, and is distant from Calcutta about 400 miles.* Its resident population has been stated to be considerably more than half a million, but there is reason to believe that its actual amount does not much exceed 300,000; the proportion of Mohammedans to the Hindoos being that of one to ten. At the time of the annual pilgrimages the accession to the population is immense. This will be easily credited when it is recollected that it is distinguished as the *Holy City*, and that the poor Hindoos throughout India are taught to believe that such of them as "die within its prescribed boundaries are sure to obtain an entrance into heaven."

From these statements it will be seen that all attempts to introduce Christianity among the natives of this place are likely to meet with more than ordinary obstacles; and this, notwithstanding the facility with which the missionary may obtain auditors at the Ghauts, in the bazaars, and other places of public resort.

The missionaries of the Society, who have laboured at Benares, have, more or less, availed themselves of such opportunities to propound to the natives, either in the way of address, exposition, or conference, the great truths of the Gospel, together with the evidences of its divine authority. Some of the people come forward to inquire, and others to dispute, but the missionary usually obtains an attentive audience, and receives respectful treatment. Beside these occasional instructions, stated services, for the benefit of the natives, are held, both on the Sabbath and during the week. Native READERS are also employed, under the superintendence of the missionaries, to read the Scriptures publicly, who persevere in their work, notwithstanding harassing persecutions from their own countrymen.

From the commencement of the mission, stated English services, on the Sabbath and in the week, have been also kept up; the congregation being chiefly composed of the soldiers in the cantonment. In 1824 a chapel was erected within the lines, but this has been lately disposed of, and another built within the city; by which change a larger number of the people are enabled conveniently to attend the native services. The English congregation, consisting chiefly of the military, has necessarily been liable to fluctuations, but there is pleasing evidence of spiritual good having been received by those who have stately attended.

The Scriptures and religious tracts, in the native languages, have been extensively distributed at Benares, in the neighbouring villages, and, occasionally, at more distant places, especially at the Hindoo festivals, *melas*, &c. By the opportunities thus afforded by the former for the dissemination of Christian truth throughout large tracts of country, Hinduism may be regarded as furnishing means for its own subversion. Of late the number of *applicants* for tracts has increased; and it is found that these instructive messengers circulate to very remote towns and villages, which have been never visited by a missionary.

The prejudices existing among the people against the schools—their insensibility to the advantages of education and their poverty, which necessitates them to take away their children at a very early age, have presented, at this station, formidable obstacles against the success of the missionaries in this department. Nevertheless, they have been enabled to establish several schools for the native children, many of whom read the Scriptures with

* Travelling distance about 460.

fluency. Some of the people have withdrawn their children, in consequence of the introduction of Christian books, while, on the other hand, others among them manifest less prejudice, and have ceased to object to the schools.

By the above, and other similar means, a portion of Christian light has been diffused far and wide; a more ardent thirst for knowledge, and a spirit of inquiry excited, in many of the natives, and in a few, it is hoped, a serious regard to the truths of the Gospel.

When the members of the Society contemplate, beside the positive benefits which result to individuals and communities at large, from the reception of the Gospel, the negative good which would accrue from the complete subversion, or demolition to any considerable extent, of idolatry, at this distinguished mart and sanctuary of superstition—independently of the delusions of Mohammedanism which prevail there—it cannot be necessary to urge them to present, in a special manner, their supplications to the Almighty, for his blessing on the exertions of the various evangelical missionaries who labour in this part of India, that our own and other kindred Societies may speedily be enabled to extend the spheres of their respective operations at Benares, and that, through the outpouring of the Spirit, its inhabitants may, at length, be made really holy, and thus its present name of *Holy City*, now so inappropriate, eventually cease to be a misapplied designation.

RETURN OF MISSIONARIES, &c.

On Friday, December 6, 1831, arrived in the Downs, in the ship *Hero of Meloun*, Captain Williams, Mrs. Jennings and child, the widow of the late Rev. Robert Jennings, Missionary at Chittoor.

DEPUTATION TO IRELAND.

IN the spring of the present year, the Directors, as usual, appointed a deputation to visit Ireland, consisting of the Rev. Thomas Scales, of Leeds, and George Bennet, Esq., who, in the months of April and May, pursued their engagement as follows:—They first attended the annual meeting of the Hibernian Auxiliary Missionary Society, held in the Rotunda, in Dublin, on Friday, the 8th of April, upon which occasion Admiral Oliver presided. The attendance was large and respectable; and evinced a deep interest in the proceedings, especially in the details given by Mr. Bennet. On the following day, the deputation attended and addressed a meeting of the Ladies' Association, in Sackville Street. On Lord's-day, April 10th, Mr. Scales preached on behalf of the Society, at the Rev. Mr. Urwick's chapel, York Street, in the morning; and at the Rev. D. Stuart's, Abbey Street, in the evening. At each of these services, Mr. Bennet gave further details respecting the mission stations he had visited. April 11th, the deputation attended the anniversary of the York Street Chapel Association, when Thomas Figgis, Esq., presided; Rev. W. Cooper, offered prayer; and, besides the deputation, the meeting was addressed by the Rev. Mr. Grime, of the Moravian Establishment in Dublin, Rev. Messrs. Urwick, Grey, and others. Wednesday, April 13th, they were at the meeting of the Newry Branch Society, held in the Rev. Mr. Shepherd's chapel. On the day following, having been favoured with an introduction to the Countess of Lifford, they went over to the delightful village of Rosswewor, where a public meeting

was held in the school-room. On Lord's-day, the 17th, the deputation were at Sligo. Mr. Scales preached morning and evening at the Rev. E. Nolan's meeting-house, and Mr. Bennet supplied very interesting missionary statements. The public meeting was held next day in the Court-house. Immediately after this meeting, the deputation proceeded, during the night, to Stewart's Town, in the county of Tyrone, to attend a meeting on the Tuesday afternoon, and at which John S. Murray, Esq., of Drumragh, presided. The anniversary of the Cookstown Society, was held on Wednesday, the 20th, in the Rev. T. Miller's meeting-house, R. Miller, Esq., of Money-more, in the chair. On the 23rd, they were at Dungannon, to attend a meeting at the Rev. A. Wilson's. Lord's-day, April 24th, Mr. Scales preached at the Rev. T. Miller's, Cookstown, and at the Rev. T. Allen's, Stewart's-town, when collections were made for the Society. On the 26th, the deputation were again in Dublin, attending a meeting of the Ladies' Association, held in the Dorset Institution; and the anniversary of the Association connected with the Rev. W. H. Cooper's congregation, held in the evening; Major Sirr in the chair. On the 27th, they attended a public meeting in the Court-house of Naas, T. Burgh, Esq., in the chair. On the morning of the 28th at Carlow, in the Rev. W. Blood's meeting-house, when the Dean of Leighlin presided, and the meeting was adjourned to the evening; on both of these occasions there was a considerable attendance. On the 29th, at Maryborough, Queen's County, in the Court-house. On Saturday the 30th, at Nenagh, County of Tipperary, in the Methodist chapel; Captain Dobbs in the chair. Lord's-day, May 1st, at Limerick, where Mr. Scales preached morning and evening at the Rev. Dr. Townley's chapel, Bedford Place. The public meeting was held the following evening; and there was a further service in the school, in another part of the city, on the evening of the

3rd. On May the 4th, the Deputation proceeded to Charleville, to hold a meeting. Here they found the Rev. Mr. Hazlewood, of the Church Missionary Society, who had come for the same purpose. It was proposed, and cordially acceded to, that the meetings should be united, and the proceeds divided between the two Societies. A clergyman of the neighbourhood presided. Mr. Scales preached at the same place in the evening. On the 5th, at Mallow, where Mr. Scales preached at the Rev. Mr. Owen's, one of the agents of the Irish Society. The public meeting was held on the 6th, in the Court-house; Major Freeman in the chair. Several clergymen of the town and neighbourhood were present, and took part in the proceedings. Lord's-day, May 8th, Mr. Scales preached, morning and evening, in George's Street Chapel, Cork. On the 9th, a public meeting of the Cork Missionary Society was held in the same place in the morning, and, by adjournment, in the evening. The Mayor of Cork presided; and a considerable number of clergymen were on the platform, several of whom zealously advocated the claims of the London Missionary Society. Mr. Scales preached again on the Tuesday evening. Collections were made, at all the services, on behalf of the Society. On Wednesday, the 11th, the deputation proceeded to Clonakilty, where there was preaching that evening at the market-house; and, on the 12th, the public meeting was held in the same place, the Rev. Mr. Townsend, the vicar, presiding; and also at the adjourned meeting in the evening. On the 13th, a meeting was held in the Methodist chapel, Bandon, the Rev. Horace Newman, the rector, in the chair. Lord's-day, the fifteenth, at Youghall, Mr. Scales preached morning and evening; and the public meeting of the Auxiliary Society was held next day in the Mall room, which, though spacious, was crowded to the doors. On the 17th, at Dungawan, one of the stations of the Irish Evangelical Society. Here a public meeting was held; and, in the

evening, Mr. Scales preached. The last place which the deputation visited was the city of Waterford. On Wednesday, the 18th, a public meeting was held in the Court-house, at which one of the clergymen of the city, and other ministers of different denominations, were present. Thus concluded a tour which extended over eleven counties of the sister isle, and the deputation were only prevented holding meetings in other counties, as Clare and Kerry, by the excited state of the population. They were generally received with great kindness by numerous warm friends of the gospel, and of the cause of Christian missions.

ANNIVERSARIES, &c.

The anniversary of the Bath Auxiliary Missionary Society was held on the 1st, 2nd, and 3rd of November. The Rev. James Bennett, D.D., of London; the Rev. G. Mundy, from India; and the Rev. T. Adkins, of Southampton, attended as a deputation from the Parent Society.

In addition to the sermons preached by the deputation, the claims of the Society were powerfully enforced by them, at the public meeting held in the Assembly Rooms; and also by W. F. Blair, Esq., the chairman; by the Rev. Messrs. Gear, of Bradford; Davies, of Bristol; and Stanley, (Wesleyan,) of Bath; and by Messrs. Kent, Kingsbury, and Hunt.

The devotional services were taken by the Rev. Messrs. Jay, Owen, Doney, Gear, and Dear.

The members of the Auxiliary feel much indebted to Dr. Bennett for his very able defence of the South Sea mission.

NOTICE.

On Friday evening, January 6th, Mr. Orlando Thomas Dobbin, missionary, appointed to Berhampore, East Indies, will be ordained at Lock's Fields chapel, Walworth. (Rev. G. Clayton's.)

MISSIONARY CONTRIBUTIONS.

* * The Officers of Auxiliary Societies are earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5, and upwards, received from 1st to 30th November, 1831, inclusive.]

A Thank-offering from a Friend, per Rev. J. Clayton, Jun., A.M.....	10	10	0	John Street School (Doughty Street)—			
A Friend.....	6	0	6	Rev. Mr. Evans—On Account	2	8	3
Rev. W. Start	10	10	0				
Collected by Mrs. White.....	1	17	6	Hackney Fields—Rev. Mr. Isaacs—			
Legacy by the late Mr. John Bartholomew..	5	0	0	Collection	2	15	8
U. L. B.	1	0	0				

Devonshire—Teignmouth—Rev. H. J. Roper—		
Subscriptions.....	17	2 0
Collections after Addresses by		
G. Bennet, Esq.....	18	5 5
Sunday School.....	4	4 9
Collected by Miss M. Randle..	6	0 10
Missionary Box	0	14 4

Less Expenses.... 36 7 4
3 3 2

33 4 2

Darham—Rev. J. Matheson—		
Subscriptions.....	20	1 11
Juvenile Branch.....	10	6 0
Missionary Boxes.....	1	12 4
Ladies' Working Society, for		
the Support of Schools in		
India—for Native Females	10	0 0
Collections.....	11	6 4

Less Expenses.... 53 6 7
2 19 1

50 7 6

Staindrop—Rev. S. Jackson—		
Missionary Boxes.....	7	1 6
Collection.....	4	2 0

Less Expenses.... 11 3 6
0 17 9

10 5 9

Chester-le Street—Rev. W. Nicol—		
Collection	2	0 0
Less Expenses....	0	6 0

1 14 0

61 10 3

Sunderland Auxiliary Missionary Society—		
Mr. W. Thackray, Treasurer—On Account	42	9 7

Monkwearmouth—Salem Chapel—		
By Mr. R. Holt.....	10	11 8

Essex Auxiliary Society—		
T. Hodges, Esq., Chelmsford, Treasurer—		
Baddow—Rev. S. Morrell—		
Subscriptions.....	5	11 0
Association.....	5	0 0
Collection	2	14 6

13 5 6

Bocking—Rev. T. Craig—		
Missionary Association	31	1 10
Miss M. Rawlin, for the		
Widows' Fund	1	0 0
For the Support of the Native		
Teacher, Thomas Craig.(a)	10	0 0
Subscriptions	41	12 6
Collection	12	2 3

95 16 7

Braintree—Rev. J. Carter—		
Missionary Associations.....	31	14 8
Subscriptions	5	15 6
Sabbath School Girls	0	16 11
Boys	0	8 1

38 15 2

Brentwood and South-West District

Missionary Society—		
Mr. H. Joslin, Treasurer—		
Billericay—Rev. J. Thornton—		
Subscriptions.....	8	18 6
Penny-a-Week Subscriptions..	4	0 3

12 18 9

Brentwood—Rev. D. Smith—Subscriptions		
Ingatstone—Rev. B. Hayter.....	4	11 9

South Ockendon—Rev. A. Brown—		
Collected by Misses Brown and Gasterson—		
Subscriptions.....	3	19 6
Penny-a-Week Subscriptions..	8	2 3

12 1 9

Standford Rivers—By Rev. Mr. Harrison		
Stock—By Rev. J. Bourne.....	1	0 0

Upminster—Rev. S. Woodwark.....		
	10	4 6

Ongar—Rev. Mr. Tozer—		
Collected by the Misses Taylor		
at the General Meeting		
	9	0 0
	9	2 0

Less Expenses..... 2 12 6

15 9 6

79 6 9

Chelmsford—Rev. J. Hunt—		
Male Branch.....	1	12 8
Juvenile Ditto	0	11 7
Female Branch.....	17	17 3
Juvenile Ditto	1	16 7
Missionary Boxes.....	0	5 9
For Native Schools	1	8 6
Collections after Sermon and		
Public Meeting.....	29	8 6
Subscriptions.....	19	1 0
Collection at County Anniver-		
sary, after Sermon, by Rev.		
R. Philip	3	3 4

Less Expenses.... 75 5 2
4 9 9

70 15 5

Chelmsford—Rev. J. Gray—		
Subscriptions.....	11	13 6
Male Association	3	17 3
Sunday School Boys	0	12 6
Ladies' Association	9	0 3
Sunday School Girls	0	16 2
Collection at the County Anniver-		
sary, after Sermon, by		
Rev. J. Parsons	32	14 7
after Public Meeting	16	10 2
Towards the Support of Schools—		
R. Greenwood, Esq.....	2	0 0
Miss Greenwood.....	1	0 0
Joseph Marriage, Esq.....	1	0 0
Mr. Knight and Sisters	1	0 0
Small Sums	2	19 10

83 4 3

Coggeshall—Rev. A. Wells—Missionary		
Association	50	12 8

Colchester Missionary Association—		
Mr. D. Morris, Secretary—		

St. Peter's Church—Annual Subscriptions.		
Lion Walk Meeting—Rev. H. March—	4	4 0

Subscriptions		
	27	13 6

Helen's Lane Meeting—Rev. J. Herrick—		
Subscriptions	6	9 6

Wivenhoe—Rev. C. Riggs—Subscriptions		
	1	1 0

Ladies' Association—

Collected by

Miss Blomfield	2	6 6
Miss H. Blomfield	1	17 0
Miss Brown	4	6 6
Miss Daniell	1	14 8
Miss M. Daniell	1	13 9
Miss Dennis	1	0 0
Miss Eisdell	2	4 0
Miss Fearnis	3	1 6
Miss Herrick	3	18 0
Mrs. Jarvis	2	4 6
Miss Kinns	1	7 0
Miss Lewis	1	11 0
Mrs. Luff	2	17 0
Miss Mitchell.....	0	11 0
Miss Nash	1	1 4
Miss Philbrick.....	2	5 0
Mrs. Riggs	2	4 0
Miss Rouse	3	1 5
Miss H. Rouse	4	15 1
Miss Tabor	1	12 0
Miss Walford	0	10 6
Miss Wallis	3	8 11
Mrs. Ward	2	16 0
Donation by a Friend.....	0	10 0
Mrs. Daniell's Missionary Box	0	6 2

MISSIONARY CONTRIBUTIONS.

[illegible]

Collected by		
Mrs. Ashton.....	2 15 10	
Mrs. Booth.....	2 1 0	
Miss Hollick.....	1 19 9	
Mrs. Felgate.....	1 14 6	
Miss White.....	0 13 10	
Collection after Sermon by		
Rev. E. Ray.....	3 16 0	
Sunday School Children.....	0 7 0	
Small Sums.....	0 8 1	
		16 18 0
Harwich—Rev. W. Hordle.....		26 14 7
Manningtree—Rev. W. Temple—		
Collected at Anniversary Meet-		
ing.....	7 1 0	
Subscriptions.....	2 2 0	
Collected by		
Miss Everett.....	4 0 0	
Miss Jarrold.....	1 12 8	
Miss H. Everett's Missionary		
Box.....	0 10 3	
Charity School Children.....	0 9 0	
		15 15 0
		59 7 7
Less Expenses....	1 9 9	
		57 17 10

North-West District Society—		
Mr. Pavitt, Clavering, Treasurer—		
Clavering—Rev. H. Bromley—		
Subscriptions.....	3	11 6
Collected by		
Miss Mumford.....	1	12 0
Miss Pavitt.....	3	17 6
Miss Reed.....	0	18 6
Mr. W. Claydon.....	0	19 0
Mr. Harvey.....	1	9 0
Mr. Phipps.....	3	11 0
Collection.....	1	12 10
		<hr/>
		17 2 4
Henham—Rev. J. Dorrington—		
Subscriptions.....	2	1 0
Collected by Miss Dorrington.	1	17 6
Mr. Dorrington's Missionary		
Box.....	0	9 0
		<hr/>
		4 7 6

4 7 0

Newport—Rev. J. H. Hopkins—		
Subscriptions.....	1 11	0
Collected by		
Miss Chipperfield.....	1 11	0
Miss Clark.....	1 9	0
Miss Hopkins	5 18	9
Mr. Coot.....	3 10	0
Mr. Debnam.....	2 8	0
Missionary Boxes of		
Miss Hopkins.....	0 14	0
Mr. Coot	0 12	6
		17 14 3

Saffron Walden—Abbey Lane Meeting—		
Subscriptions.....	3	3 0
Collected by		
Miss Clayton.....	5	15 0
Misses Cleaver.....	9	15 8
Miss Houlton.....	8	10 4
Miss Hailes.....	3	6 0
Miss Kent.....	1	19 0
Mr. D. Stackwood.....	0	18 0
Mr. Glasscock.....	0	16 0
Missionary Boxes of		
Mr. Kight.....	0	12 2
Miss Cane.....	0	12 0
Various.....	0	12 10
Dividend on Country Bank		
Notes.....	1	0 10
Collection after a Sermon by		
Rev. Dr. Paterson.....	10	0 0
at the Anniversary..	4	5 6
	51	6 4
Less Expenses....	3	2 10

48 3 6

Stansted—Rev. R. E. May—		
Subscriptions.....	9	1 0
Missionary Box, by Rev. R. E.		
May	0	7 1
Collection	2	1 0
		<hr/>
		11 9 1
Thaxted—Rev. J. Sewell—		
Subscriptions.....	9	19 8
Collected by		
Mrs. A. Barnard	2	15 0
Miss Fordham	2	15 0
Mr. E. Franklin.....	7	5 1
A Female Servant	0	6 0
Collection at the Anniversary,		
after Sermon by Rev. J.		
Hands	14	5 8
		<hr/>
		37 6 5
		<hr/>
		136 3 3
Less Expenses....	2	19 0
		<hr/>
		133 4 3

Southend—Rev. R. Fletcher	4	7	6
Stebbing—Rev. J. Morison—			
Subscriptions.....	4	4	0
Association.....	6	8	2
Missionary Boxes of			
Mr. Ridley.....	1	19	1
Mr. Dixon.....	1	1	5
Felsted Sunday School—			
Towards the Support of a			
Native School in India ..	0	18	1
Collection	5	10	3
		20	1 0
Terling—Rev. W. Kemp.....		2	10 0
Tiptree Heath—Rev. C. Lowe—			
Subscriptions.....	3	12	0
Ladies' Association	0	18	2
		4	10 2
Witham—Rev. R. Robinson—			
Subscriptions.....	25	13	0
Legacy by the late Mr.			
C. Carter.....	5	0	0
Ladies' Association—			
Mrs. Butler, Treasurer—			
Received to July, 1831	20	9	0
From Members of the Society			
of Friends, in Aid of			
Foreign Schools	0	19	0
Mrs. Shaen's Missionary Box..	0	7	9
A Sunday Scholar.....	0	2	1
		52	10 10
		1160	4 2
Less Expenses....	42	13	0

Chigwell Row—Rev. J. Drummond and Friends		6 13 4
<hr/>		
Hampshire—Romsey—Rev. J. Reynolds— Collections at the Anniversary		26 1 10
Subscriptions.....	10 9 7	
Missionary Boxes.....	7 6 9	
Bequest of a Widow	10 0 0	
	53 18 2	
Less Expenses....	8 16 8	
	<hr/>	45 1 6

Lincolnshire—Pinchbeck—		
Rev. J. Robinson—		
Collections, &c.....	6	19 0
Missionary Boxes—		
Mrs. Grain.....	1	0 0
Mrs. J. Robinson.....	2	13 0
Mrs. Lindsey.....	2	0 0
		12 12 0

MISSIONARY CONTRIBUTIONS.

Peterboro'—Rev. J. E. Isaac— Collection after Public Meeting Collected by	6 15 9	
Mrs. Ellis.....	7 4 3	
Miss Stocks.....	0 14 8	
Mrs. Kempstead	0 10 6	
At Prayer Meetings.....	2 15 6	
Deeping Sunday School.....	0 12 6	
	13 13 2	
Less Expenses....	1 5 0	17 8 2
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Norfolk—Yarmouth—Rev. A. Creak and Friends, <i>for the Support of the Native Teacher</i> , John Palmer.....(a)....	10 0 0	
Oulton—Rev. J. C. Butteaux—Collection after Sermon by Rev. J. Wray.....	2 10 0	
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Northumberland—Berwick and Tweedmouth —Juvenile Missionary Society—Rev. R. Balmer	8 0 0	
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Sussex—Lewes—Cliff Chapel— Rev. R. Harris	5 0 0	
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Worcestershire Auxiliary Missionary Society —Rev. G. Redford, Secretary— Mr. R. Evans, Treasurer— Broadway—Rev. J. Parry— Collection after Sermons by Rev. D. Jones	10 0 0	
Less Expenses....	1 3 0	8 17 0
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Dudley—Rev. J. Dawson— Subscriptions.....	39 9 0	
Collections by Rev. B. Rayson, and at Public Meeting.....	30 3 10	
Donations.....	15 2 0	
Missionary Boxes.....	0 19 7	
—Sunday Schools	2 12 0	
—in a Family....	0 7 0	
	88 13 5	
Less Expenses....	4 3 0	84 10 5
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Hales-Owen—Rev. E. Reeve— Collected by		
Miss E. Darby	4 7 0	
A Friend.....	0 13 6	
A few poor Girls	0 3 6	
Collection at Public Meeting..	5 0 3	
	10 4 3	
Less Expenses....	1 2 3	9 2 0
<hr/>		
Kidderminster—Rev. Dr. Ross— Subscriptions.....	4 13 6	

J. Lea, Esq.....(DON.)....	5 0 0	
W. H. Best, Esq.....	5 0 0	
Friendly Society	1 1 0	
Collections after Missionary Prayer Meetings	3 8 0	
Juvenile Association	16 5 3	
Collection after Public Meeting	9 0 1	
	44 7 10	
Less Expenses....	1 9 6	42 18 4
<hr/>		
Redditch—Rev. H. Humphreys		3 0 0
Stourbridge—Rev. T. Davies— Quarterly Collections.....	17 7 0	
Subscriptions.....	2 1 0	
Missionary Boxes.....	2 3 2	
Collected by Rev. Messrs. B. Rayson and D. Jones.....	6 8 3	
	27 19 5	
Less Expenses....	3 3 6	24 15 11
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Worcester—Rev. G. Redford— Subscriptions.....	22 16 0	
Missionary Boxes.....	27 11 9	
Collections after Sermons and Public Meeting.....	42 2 8	
	92 10 5	
Less Expenses....	6 3 5	86 7 0
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		259 10 9
Less Expenses....	1 5 9	258 5 0
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Wilts—Ruford—Rev. J. E. Good —(1830)	4 0 0	
Rev. Mr. Williams	3 15 0	7 15 0
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Yorkshire—Huddersfield—A Friend, <i>for the Support of the Native Teacher</i> , Henry Venn.....(a)....	10 0 0	
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Scotland—Buchan Female Missionary So- ciety, <i>for the Support of the Native Teacher</i> , Buchan Evangelist—On Ac- count, per Rev. A. Lind	7 0 0	
East Lothian Society for Propagating the Knowledge of Christianity, by Mr. W. Hunter	5 10 8	
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Greek Islands—Corfu—Rev. J. Lowndes— Penny-a-Week Auxiliary Missionary Society, per Mrs. Lowndes.....	10 0 0	



THE
LIFE OF
JAMES
MILN
BY
JAMES
MILN

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE,

FOR FEBRUARY, 1832.

A FAITHFUL STEWARD.

A PORTRAIT FROM REAL LIFE.

It has been boldly asserted by the men of the world, and artfully insinuated by some of the enemies of the gospel, that the preaching of the doctrines of grace withdraws the attention of men from the obligations of morality, and fosters the belief that they may be neglected with safety; and that where the lessons of duty are stated from the pulpit, and justice is done to the moral powers of man, you will find a much stricter attention to the requirements of honesty. There may be, they maintain, a profession less strict and a devotion less rapturous, but there is far more candour and fidelity. These representations are very common in some circles, they have been sanctioned by the writers of works in wide circulation in the fashionable world, and they often impeded the success, and obstructed the advancement, of persons attached to the faith of the gospel, and who were known to live in the fear of God. It is not to ignorance but to enmity to the truth that these assertions are to be ascribed; and they are grossly unjust. The grace of God, which bringeth salvation, teaches men to live righteously in the world as well as piously and soberly; the obligations of morality are strengthened by its principles; its motives have a peculiar power over the heart; and we may boldly appeal to the characters formed by its influence as patterns of all that is strict in

integrity and truth. We shall present in this sketch an example of the power of godliness, which we saw in association with the strictest fidelity to every moral requirement. The person I refer to had, during a great part of his life, the charge of an extensive colliery; and in this situation he secured, by his uniformly wise and good conduct, the entire confidence of his employers, and the affectionate respect of the men. It is rare to find them united. Some, in their wish to ingratiate themselves with their employers, treat those under their management with a severity which makes their lot bitter; and others, in order to curry favour with the men, connive at their negligence, irregularities, and petty thefts, and join with them in their lowest enjoyments with a familiarity unworthy of their station. Some have acted thus to prevent the disclosure of their own peculations, and have found that nothing is so insecure as that which lies at a workman's or a servant's mercy, and that in proportion to the extent of what requires to be concealed will be their demands on the indulgence of the guilty. But this excellent man had a conscience void of offence to all with whom he was connected. The management of a coal-work is supposed to afford peculiar facilities for gain at the expence of the proprietor, and some in this situation have enriched themselves at their loss; and

some, in the course of their nefarious gains, have been detected and put away with disgrace; but Mr. M.'s fidelity was such that never was a suspicion entertained as to any part of his management; and I saw it recorded as the opinion of one who had long been his superior, "that while in some departments they had been deceived, they had always found him accurate and trustworthy."

By the workmen he was beloved and revered. Though colliers are easily imposed on by the artful, and are apt to become tumultuous, they were calm and contented under his management. Such was their confidence in his goodness of heart and uprightness of intention, that his orders were obeyed without a murmur. He had no partialities to indulge, no prejudices to gratify, and no selfish plans to carry on. This confidence will appear the more honourable to him when it is considered that he had no plausibility of manner, and nothing of that cajolery which is thought essential to the dexterous management of the vulgar. He said little, but what he did say was firm, while it was mild in manner. Their anxious inquiries respecting him during his long illness, and their grief at his funeral, were honourable testimonies to his worth. It was the universal opinion that they never had a better master.

Of all the collieries which I have seen, those under his care presented the most gratifying appearance of improvement in the habits and in the condition of the workmen. He encouraged the sober and the industrious by marks of approbation, and laboured to promote among them a taste for neatness and comfort in their dwellings, and for the reading of books suited to their sphere and capacity. It was truly delightful to see houses swept and garnished that used to be hideous for dirt and nakedness; and the time spent in profitable reading, instead of being occupied in the excesses of brutish folly. Much remains to be done for the improvement of this class in society, and in it the interests of the community at large, as well as their own comfort, are deeply concerned.

He had considerable talents for business, and though slow was very steady and correct. There was a maxim to which he scrupulously adhered in his own practice, and to which he insisted that others under his direction should conform—that every thing should be done at the proper time and in the proper place. He never left

his duty for any recreation or festivity and such was his strict attention to it that when he was at last prevailed on to accept the office of the eldership it was on this express condition, that he should never be required to give such attendance at church courts as would call him away from the service of his employers.

Inoffensiveness was a leading feature in his character, and never did he, by his temper, language, or manners, excite the disgust, or wound the feelings, of any, and he was thus treated in return. Persons accustomed to speak to others in a haughty and domineering tone addressed him in civility and kindness; such is the power of meekness. Fierce passion has been checked by the sight of a smiling infant; burning wrath has been quenched by retiring to the stillness of nature, when nought was to be seen but the serene sky, and the plants opening quietly for the evening dew; and such has been the influence of the presence of a man whose mildness was known not to be the assumed manner of one that wished to deceive, but the genuine expression of gentleness and good will.

He was exemplary in his respect to all the offices of religion. He was never absent while in health from public worship; and while some in situations like his employ their Sabbath in posting their books or writing their letters, he never, even in the retirement of his family, nor even in the closet, executed any piece of secular business on that day. All that was required to be done was finished in due time on Saturday evening. He was sent for by the head manager of the works for which his colliers laboured on the Sabbath, to receive his commands, but he mildly stated his wish to be excused in future from any attendance on this day, and that as late as they pleased on Saturday evening, and as early on Monday morning, he was ready to serve them; and he was seldom troubled in that way afterwards. What makes this circumstance the more worthy of notice is the fact of his being a member of a dissenting congregation, which, in many cases, would have made him be thought a fit subject for the insolence and the taunts of office; but such was his weight of character that it never subjected him to a single animadversion. He laboured to promote among the colliers the sanctification of the Lord's-day. In this point they are proverbially negligent. No person can pass through a village of colliers on

the Sabbath without being shocked by seeing some of them lounging in groups before their doors in the same ragged and dirty state as they issued from their pits, and their looks and conversation indicating their utter indifference to holy wisdom. Mr. M. used to expostulate with those who acted thus stupidly and carelessly, and his pious and prudent efforts and example had considerable influence.

As a proof of his nobleness of feeling I ought to mention that for some years he was chief clerk to the manager of an extensive colliery, and that this person was represented to its proprietors as acting improperly in his trust; but though Mr. M. knew that if his master was dismissed the situation would be given to him, he firmly stood by him, and showed such statements of his proceedings as led to his complete vindication. That gentleman died soon after, and Mr. M. was called to take possession of his office and dwelling; and how different were the feelings with which he occupied them compared with what they would have been had he gained them by deserting a master and friend in the evil day!

He was characterized by submission to the will of God, and it was peculiarly tried by sickness and death in his family. He was twice married, and both of his wives died before him, and two of his children died of the same disease, and within a few hours of each other. After having laid one of them in the grave, as they were preparing to place the coffin of the other above that of his brother, his heart failed him, and he required to be supported by his friends. After the burst of nature was over, he said, "The will of the Lord be done!" He thought much, under this trial, on the conduct of Aaron on the death of his two sons by fire from the Lord; and said, "If Aaron held his peace when two of his sons were taken away by the avenging hand of God, why should I complain when mine have been taken from me in a mode common to man?"

He lost what was to him a considerable sum of money by the bankruptcy of one in whose hands he had lodged it; but this circumstance, which with so many calls forth feeling and language bitter and vindictive, he meekly submitted to, and was thankful that the sum was not greater. It is peculiarly trying to a man to lose the earnings of a laborious life, to which he had looked as the means of making his retirement in old age comfortable, and

of assisting his children in establishing themselves in the world; and it is still more so when his situation precludes all those speculations in which the success of one year may more than compensate the losses of another; but though all this was felt, it produced not even one abusive expression.

He was a very humble man, disliked all parade, and shunned, when it was in his power, marks of honour which were intended for him. When placed in a superior situation to that which he had before occupied his temper and manners were still the same, and his devotedness to business was as unremitted as ever. The change was felt in greater liberality to others, not in more indulgence to himself. His temper and conduct during his long illness discovered the reality and the power of religion. At its commencement he saw that it would be lingering and probably fatal, but he wished to leave himself, without solicitude, to the disposal of his God. In a letter which he sent to a son, who was from home, informing him of his illness, he says, "What may be the issue I cannot tell, but I will submit to the disposal of Him who has led and fed me all my life long to this day." He had been accustomed to an active life, and was in his element when engaged in business, and on this account confinement must have been more painful to him; but he never uttered a murmur. As his illness advanced, and as the time of his departure seemed nigh, he was still calm and resigned. How beautiful is it to see the meek and quiet spirit, whose mildness was marked with delight amidst the varying scenes of life, placid and unruffled in circumstances which seem adapted to agitate and to dispirit. These words of the 23rd Psalm were happily realised in the scenes through which God led him, and in the lowly and gentle dispositions in which he lived, suffered, and died: "He maketh me to lie down in green pastures, he leadeth me beside the still waters." To him Jordan had no swellings, and before him the dark mountains of age rejoiced.

A person who called for him in his illness mentioned the good life he had led. This he did not relish; but remarked to one of his sons a little after that such language was fulsome to him, and that upon the footing of his own works no man could be justified. This was not the cant of a man who wished to depreciate good works to screen the wickedness of

his life from censure, or to repel the accusations of conscience, for he deeply felt the beauty of holiness, and gave all diligence to make his calling and election sure. He remarked to a friend how grateful he was to God that he had kept him from gross irregularities in his conduct in life, and that his last days were not embittered by reflections on the dishonour he had brought on religion, or the injuries he had done to others. The testimony of conscience is a valuable part of the happiness of a good man's end. Though the hope of every true Christian must rest on the same foundation, yet the reflections of a death-bed must vary in their influence; and he who must look back on the unhappy effects of his sins, though pardoned, cannot have the calm satisfaction which fills his breast who can say that he was kept from the pollutions of the world, and was enabled to spend youth and manhood in sobriety and uprightness.

It seemed peculiarly pleasant to him to think of the Lamb in the midst of the throne, and he spoke much to a religious visitant of the comfort to be derived from the exaltation of Christ, of his gentleness and kindness in his glory, and how delightful it was that he was so accessible that the poorest and the guiltiest might go to him with hope. At the footstool of that throne on which Christ sits humility wishes to kneel, hope to look up, patience to wait, and love to adore.

His pious concern about his family was strongly expressed, and often did he entreat his children to mind the one thing needful and to prepare for eternity. To one of them he said, "Let us be conversing about the world into which I shall soon enter—about the house not made with hands, eternal in the heavens." He regretted that he had not enjoyed more of such conversation. He charged his children to live a holy and pious life, and said, "I commit you all to the Redeemer. I hope to meet you in a better world. I charge you all to meet me at the right hand of the Judge. What a delightful thing will it be to meet there! I will look for this happiness." The idea of parting with any of his children is painful to a good man, even when he has the hope of meeting them again; but what a pang must it be to part with them for ever! Happy is the good man who has no cause for such apprehensions; and to those who have, it may be said, Your pangs in death shall be your last concern-

ing them; and it is one of the wonders of the day of judgment that such separations shall be made without sorrow on the part of the good.

The older branches of the family he enjoined to be peculiarly solicitous about the young. He had one son by his second wife, a little boy of eleven years of age, very sweet in his temper, his looks, and his manners. The beautiful words of Judah about Benjamin were most applicable;—"He is the child of his old age; a little one: he alone is left of his mother, and his father loveth him." Yet he never manifested any indiscreet partiality to him, and the peculiar attentions paid to him by the members of the family, while they prove the amiable dispositions of the boy, show their solicitude to fulfil the wishes of their father's heart, and that in every one of them he shall find a father.

To a son of his who had been licensed to preach the gospel he said, "Serve God with your spirit in the gospel of his Son. I hope the Lord will make you useful." He had expended without a grudge a large sum of money on his education, was solicitous that nothing should be neglected which was requisite to make him respectable as a divine, and accomplished as a scholar; and though he lived not to see him fixed in any charge he never repined, nor did he ever wish that he had done less for him.

One Sabbath, after some of the family had returned from church, he made inquiry as to the subject of discourse. The text which had been illustrated that day was this one, "Behold, now is the accepted time; behold, now is the day of salvation." His children repeated some things which their pastor had said; he then remarked, "I have had a long day of grace, long have I heard the joyful sound, the glad tidings of life and salvation have often been proclaimed to me, and I hope not altogether in vain. Oh, improve the day of grace while you enjoy it, and time while it is yours! Time will leave you as it is leaving me." One of his sons sitting by his side on a Sabbath, while the rest of the family were attending on public worship, asked him if he should read a little to him. He said, when a portion of Scripture had been read, "How many comfortable words are there in the Bible; they have often put gladness into my heart, and they are now my best support." When that text was read, "In my Father's house are many mansions," he said, "There may

be mansions there for you and me."

He was very grateful for the kind attentions of his family. He said, "I am putting you to some trouble at present; but it will not last long, and you will not become weary." He had a confidence in their filial piety which was never disappointed. It is a most admirable appointment of heaven that affection sweetens all the toils to which it calls. Thus the mother never complains of the toil to which she must submit in her love of her infant, nor the dutiful child of the ministrations required by day or by night to a dying parent. Such a child never thinks that too much can be done. There have been parents who have complained of neglect and unkindness in their old age and poverty; but in general this must be ascribed to some fault of their own, which, though it does not excuse the indifference of their children, renders it less surprising. An old man, lonely and squalid, complained to me of the inattention of all his children but one. He said that one of them, on whom he had expended a considerable sum, never entered his door, nor his wife, nor any of his children. "She was not kind to her own father, and I need not expect that she will show any kindness to me." Had the person who made this complaint been as sober as he ought, his situation in old age would have been more comfortable and respectable. In excesses of intoxication money was wasted which would have made his last days easy, and he had not aided his own father in his poverty and frailty as he ought to have done. On the night after he made this complaint he was seized with a fatal palsy, and was found in the morning lying senseless on the floor of his dwelling, and died in a few hours. How different is such a departure from that which affection blesses and mourns!

The subject of this sketch was grateful for the mercy that was mixed with his affliction—that his disease was so moderate, that divine mercy supported him in his weak state, and that his wants were so abundantly supplied. He thanked God for his long course of health, the value of which sickness taught him to feel more than ever. His mildness of manner continued to the last. He was glad to see his friends and neighbours, and conversed with them as long as he was able. A visitor one day said to him, "You must keep up your spirits;" he replied, "I am not dejected; I have a lively hope." We have heard of the fool-hardiness of the

audacious, of the security of the ignorant, and of the calmness of the philosopher in death; but those are very different from the modest, enlightened, and steady tranquillity and cheerfulness of the good man. If nature hath its regrets, and penitence its tears, affection hath her smile, and gratitude her song.

I ought to mention his weanedness from the world. He never felt much solicitude about his lot; and when he heard of the superior emoluments and opportunities of bettering their circumstances enjoyed by some in offices like his, he would say, "God has chosen the lot of my inheritance, and I have advantages for comfort which they may not have." As long as he could he discharged his task, and when he was unable to do this he committed it to one of his sons. One day he sat up for a short time to make some arrangement about his worldly affairs, and when he had finished it lay down on his bed and said, "I have now done with earthly things, I wish now to cast away all worldly cares. My last sands are running in the glass; soon shall this mortal put on immortality." He was through life frugal, but not mean or parsimonious; while some in situations like his live in a style of luxury and splendour unsuited to their income, and are turned away in disgrace, his mode of living was that which prudence dictated, and he carefully avoided all waste and show. Had he been anxious to be rich he could have died worth more, but the world never had his heart. In the accidents common in coal-works he was ever ready to sympathise with the sufferers, and to assist their families when they required it. He used the world as not abusing it; and having got what he sometimes said was all his wish respecting it, "an honest thorough bearing," he looked for the mercy of our Lord Jesus Christ to eternal life.

He had no raptures of religious joy in his illness. There are some tempers so calm that it is rarely that you find them in a state of elevation and transport, and what would raise the ardent and the sanguine to extasy, humbles them more than ever in self-denial and in awe. His evening was like his day, calm and sweet, and it had its dews from the Lord. He had comfort which the quietness of his temper led him to conceal; and the language which he uttered pointed more to what he wished than to what he enjoyed. He readily improved every occurrence, and every text presented to him for the ex-

citement of holy desire. One night when some of his family were retiring to rest, and expressing their wish that he might get some refreshing sleep, he said, "Oh, that I may rest in the arms of the Almighty! He is a refuge from the storm and a covert from the tempest!" One of his sons said, "They are safe who have the Lord for their God;" and he replied, "Oh, yes; may we all be found under the covering of the Redeemer's righteousness! There we shall be safe for time and safe for eternity."

Such was this faithful and wise steward. At the appointed seasons he gave in his account of his stewardship to men and never was found wanting. It was a high proof of the confidence of his employers that when they quitted the coal-work over which he had been stationed they did not dismiss him, saying that they had no more employment for him, but gave him a similar situation, in another quarter, with equal emolument. Such is the encouragement which Providence gives to fidelity and diligence in our secular trust. The call hath been addressed to him by his Master in heaven, "Give an account of thy stewardship, for thou mayest be no longer steward;" and we trust that it hath been given with joy, and that to him his Lord hath said, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joy of thy Lord."

This sketch of modest worth, drawn from real life, has, I trust, been felt interesting by those who have been viewing it; and let each of us form the purpose of fidelity in our respective situations, and let it be a fidelity maintained and animated by those principles of holy obligation which the gospel reveals. Such integrity hath better results than public confidence, even inward peace now, and the testimony of the Judge of all hereafter. Let none say, my charge is too insignificant for my care; for God has allotted it, and will require its account. He marks what poverty does with its mite, as well as what wealth does with its talent—and the toils of solitary industry, as well as the labours of him on whom the public attention is fixed. Oh, let the importance of that committed to our trust impress our consciences at present, for the time will come when its weight will crush the heart now careless in regret and despair! And let us ask the aids of divine grace, for without it we shall fail in the humblest task, but with it we shall occupy the most difficult with comfort, doing justly, loving mercy, and walking humbly with our God. It is to such characters that the pious delight to bear testimony, as Nehemiah did to Hananiah, of whom this is the only memorial—and who would wish for more?—"He was a faithful man, and feared God above many."

A LOVER OF GOOD MEN.

AN AFFECTIONATE APPEAL TO THE YOUNG ON THE CHARACTER OF THE PRESENT TIMES.

THE very interesting and solemn letter in the last number of this Magazine, addressed to the Independent Churches, could scarcely fail of exciting in the minds of most of its readers sensations of the deepest seriousness. The voice of the Lord does indeed cry aloud to this nation; and happy will it be if its language is heard, and the people turn unto God. There is, however, one class of the readers of this Magazine, by whom the signs of the times must be regarded with peculiar emotion; we refer to those who are in the morning of life, and especially to such as feel their own interests identified with the prosperity of the cause of Christ. Without professing an ability to unfold the volume of prophecy, or to

understand the bearing of present events, since, from their recent entrance on the scene of observation, they "know but in part," they cannot but feel that they live at an important crisis; they hear those who have long occupied prominent stations as watchmen on the walls of Zion, declare that the "present era is pregnant with great events," and that their "pointings are ominous"—pestilence is making its inroads in our land—men's hearts are failing them for fear—and many are anxiously enquiring, "What shall the end of these things be?"

At such a crisis, will our young friends receive, through the medium of this publication, an earnest and affectionate appeal regarding the duties and dispositions

which it is eminently desirable that at this period they should cherish—accepting an assurance, that every hint suggested is deeply felt by the writer, who must candidly disclaim that authority to speak which is given by days and a multitude of years; but who solicits their attention on the plea of similarity of feeling and anticipation, and with a desire that the present dispensations may promote the sanctity, the devotedness, and the spirituality of the younger members of Christ's church.

The appearances of present events loudly call for decision of character and of conduct in the young. "Choose ye this day whom ye will serve," is reiterated by almost every occurrence. The powers of darkness, as if conscious that the period of their exertion is drawing to a close, seem to put forth redoubled energy; every thing indicates an approaching crisis; disease, which in the language of an accurate observer of its symptoms, "begins where other maladies end, and levels the death-blow at once," is silently stealing upon us, and without indulging unwarrantable apprehension, we cannot but regard its spread as possible; for personal security, therefore, now, without delay, decision of character, an unreserved surrender of the heart to God, is necessary; and for the honour of his cause, and the defence of his truth, decision of conduct, in an open avowal of attachment to his service, and a strict and uncompromising adherence to the dictates of the law and the testimony, is now our peculiar privilege and our imperative duty. In times of peril and fearful anticipation, we must gather round Him, who is at once our Leader and our defence; here is the noblest occupation for the energies and the enterprise of youth; and here we possess an assurance, that the cause with which we identify ourselves shall triumph, even amidst the confusion of nations and the destruction of all that is sublime and beautiful on earth.

The aspect of the affairs both of the church and the world should excite, particularly in the minds of the young, a spirit of earnest supplication. If those who have reached the meridian or the decline of life feel incited to stand between the "porch and the altar and weep," it surely demands from those, over the morning of whose day such clouds gather, a spirit of earnest and united prayer.

Would it be an unhallowed or impracticable union, were a portion of the Chris-

tian youth of Britain, who mourn because of the sins and the afflictions of their country, to devote, at least for a season, an hour on every Saturday evening to intercession on its behalf? Might not a hope be reasonably indulged that the tender mercy which yearned over Ephraim of old, might even now declare, "I will not execute the fierceness of mine anger; I will not destroy Britain;" and if the cloud should burst, might we not expect that the bow of mercy would rest upon it?

The young ought also to be stimulated to holy zeal in the cause of God; not that spurious fervour, the offspring of ignorance and inexperience, which consumes itself in profitless research, or wastes its strength in the investigation and zealous reception of every new and plausible theory which intrudes itself into the circles of professors of Christianity; but that holy zeal, enkindled at the heavenly altar, kept alive and fed by a sense of grateful constraining love to the Redeemer, and compassionate diffusive love to fellow-sinners, which will enliven and pervade every department of Christian exertion. Oh! it is this holy, this animating principle which we want, to give efficiency to the moral machinery that at present is employed in the Christian world. If with hearts renewed and sanctified by grace, and warmed with this principle of zeal and love, we did but enter upon our Sabbath-school engagements, our tract distributions, our visits to the sick, the ignorant, and the poor, should we so often have to lament, that the amount of success and benefit is so small? But our own hearts and feelings must be engaged; it must be an object of visible and predominant interest with ourselves, if we would, by the blessing of God, reach the hearts of others.

Beloved young friends, we earnestly appeal to you—where is this holy zeal so appropriate as in those who in these times are just entering on a course of action, and who have themselves been early called by the grace of God? We appeal to the tenderest sympathies of your nature. Possessed yourselves of an everlasting habitation, the security of which seems only enhanced in value by the turmoil of earth, does not an ardent and unquenchable desire arise within you, that those around you may enjoy its security? Now, let us hear the voice of the Lord, and arise to humble, self-denying, and untiring exertion. Let us go forth, and the Lord our God be with us!

And if the eye of any individuals should glance on these lines, who have not yet determined on which side they shall enlist, whether on that of the Prince of Light or the powers of darkness, they will be wise to remember, that whatever may be the bearing of present events, a

period is approaching when the throne of the Redeemer shall be universally established upon the earth; and all who have opposed other claims to his dominion, must either humbly bow beneath his sceptre, or be crushed beneath the ruins of their own idol. ASPIRATE.

A WIDOW'S HEART SINGING FOR JOY.

A HINT TO THE READERS OF THE EVANGELICAL MAGAZINE.

WHAT has been the cause of this felicity?—who have been the favoured individuals that have produced it? You may well ask that question; for some are so poor, and some are so disconsolate, and others are so bowed down and afflicted, since the day they became widows, that it almost seems like a miracle to hear them sing for joy. And yet the Trustees of the Evangelical Magazine have good authority for saying it, and they publish it to the world, that the profits of their Magazine have produced all this and more.

Perhaps it is not generally known that the profits of this Magazine are devoted chiefly to the support of the widows of godly ministers of *various denominations*. Hence, in the list of persons who are aided by its funds, we see the names of Episcopalians, Presbyterians, Independents, and Methodists. It is true, the sum which they receive is small, far too small. Two shillings a week is a good deal to a person who has nothing, yet it is almost painful to put it into the hands of one who has lived in comfort—who has conducted herself as one of the excellent of the earth—who has been the succourer and helpmeet of one of Christ's devoted servants—who has been, and still is, a mother in Israel! But if it is possible, with so small a sum, to make a widow's heart sing for joy, then surely something should be done to make more widows joyful, by multiplying the number of beneficiaries; or else make those who do already sing, to sing a great deal more, by enlarging the benefaction.

The writer belongs to one of the smallest Protestant congregations in Christendom, yet they take forty numbers of this periodical. What is the price of it? Why it does not cost a farthing a day. This is not a great sum. How many are there in our congregations who could part with a farthing and not feel it? Besides, the money is not given in charity. It is for

value received. It is the cheapest publication extant. The book is full of information. Many are now in heaven whose thoughts were first directed thither by means of the Evangelical Magazine. One of the most delightful Christians now living was thus led to the Saviour. It not only makes widows' hearts to sing for joy, but the hearts of many others are made glad by it; and it does appear most desirable to increase its circulation. How can it be done? Who can lay down a plan which should prove effectual? Who can give us an idea which shall at once strike every mind, and increase the number of the Evangelical Magazine to forty thousand in the year 1832? I thought just now that I had the idea, but it is gone. Perhaps some of my more favoured fellow-servants will catch it, and have it immediately printed. Query: Are there a thousand congregations in Britain that take this Magazine? Then something like this would do it:—Let

100 congregations take 100 copies each			10,000
100	ditto	80 do.	8,000
100	ditto	60 do.	6,000
100	ditto	50 do.	5,000
100	ditto	40 do.	4,000
100	ditto	20 do.	2,000
200	ditto	15 do.	3,000
200	ditto	10 do.	2,000
<hr/> 1000			<hr/> 40,000

I believe that every good minister of Jesus Christ would be thankful if he could make the widow's heart to sing for joy. And I do not know a private Christian who would not bless God for honouring him as the instrument of so good a work. Well, then, beloved, here it is. The instrument is at hand. Take it, and use it manfully. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor

wisdom, in the grave whither thou goest." Eccles. ix. 10.

N. B. If this plan should succeed, it is the earnest hope of the writer that the trustees will give more than two shillings a week to many of the honoured and excellent, but bereaved widows, who now receive assistance.

R. K.

We may just add to the excellent and interesting statement of our valuable friend and correspondent, Mr. Knill, of St. Petersburg, that the Trustees of the Magazine have never, up to the present moment, rejected the application of *one* widow, whose circumstances and character placed her within the rules of distribution. The period has now arrived, however, when, *from the great increase of the widows of evangelical ministers*, they will be under the painful necessity of declining to augment the list of those amiable and devoted persons who look to them for succour in their time of need. Will it not,

then, be a most acceptable service to the Master, to fall in with the suggestion of his devoted servant on a far distant shore? If, instead of 18 or 20,000, the circulation of the Magazine could be raised to 40,000, the Trustees, who now distribute *seven or eight hundred pounds* per annum, among the widows of pious ministers, might be able, at least, to lay out the sum of £2,000, in augmenting the comforts and relieving the distresses of the same interesting and deserving class of society. It is matter of great joy to the Trustees that they are under no apprehension of being unable to continue their present distributions; but, with Mr. Knill, they long to be able to extend the sphere of their beneficence, by placing on their books the names of at least ONE HUNDRED MORE WIDOWS. It is for the pastors of churches, in town and country, to determine that this shall be done; and before the present year shall have closed the sale of this Magazine will double its present number.—THE EDITOR.

A LITTLE CONGREGATION.

A HINT FOR MISSIONS.

MR. EDITOR,

THE writer of this note belongs to a little congregation—so small, that *you* would scarcely think of calling it a congregation. If you were to see it, you would smile and say, "*That is not a congregation—it is a handful!*" And yet it is stated in the Report of the London Missionary Society, that we send to that Society more than all the congregations of East Devon, including the ancient and "always faithful"* city of Exeter.

In reading this, it did not strike me that my friends do too much, and I hope I shall never think so; but it struck me that our Devonshire friends do too little. They say they are not their own, but Christ's; and, as a proof of it, they give to the London Missionary Society £120. They say, they are bought with a price, and therefore bound to glorify their *purchaser* in their bodies and their spirits, which are his; and as a proof of it, they give a penny where they could give a pound. They say, that the cause of Christ ought to be considered by every Christian as his own cause, and should be as dear to him as his heart's blood; and as a proof of it, the country Squire will devote a round sum of £1 per annum, that is, rather more than a halfpenny, but

not quite three-farthings a day! Surely this is trifling with God, and with missions. But why mention *Devon*, it may be enquired? I do not know, except it be that I love Devonshire and Devonshire people above all others, and therefore could wish them to eclipse every other part of the world in their zeal for the Redeemer.

In looking over the Report, I frequently find the same cold-handed charity, and in some places worse. The whole county of Bedford does not furnish £100. This is much to be lamented, not so much for the money as for the state of mind which it discovers. If their hearts were burning, the state of the funds would be very different. Matthew Henry says, "Deep impressions produce strong expressions." Yes, indeed they do, and particularly in every thing concerning the Lord Jesus. Archbishop Leighton remarks, "You must not judge of a man's gifts by the size of his estate, but by the size of his heart;" and it is only in this way that we can account for the fact, that men who earn their bread by the sweat of their brow, frequently devote more to the cause of God than their rich neighbours. This difference arises from the size of their hearts. I hope every one of my readers will pray for a great heart, and soon have their prayers answered. Amen.

A DEVONSHIRE MAN.

* "*Semper fides*" is the inscription on the city arms.

SUNDAY-SCHOOLS PATRONISED BY AN EMPRESS.

THE person who conveys one good idea to the mind, or produces one good desire in the heart of a fellow-creature, confers a blessing infinitely more valuable than the discovery of a gold-mine. No mortal can conceive what benefits may flow from it, both in this world and in that which is to come. I write in hope that some will be benefited by my communication—that a few at least will arise from the perusal of it with a holy determination to attempt more than ever for the advancement of the Divine glory.

I begin with observing that Sunday night is generally a sleepless night with me, arising from the excitement and labours of the past day. During one of these sleepless nights, my thoughts wandered back to the scenes of my early days, and when I arose I penned the following particulars, which I presented to my friends.

A deeply interesting subject at present occupies my mind, and I shall consider it a peculiar favour if you will help me to accomplish my wishes respecting it.

When I was young the place of my nativity, and numerous villages which surrounded us, were enveloped in gross moral darkness. I never heard of more than one pious person living at that time in any of those places; but it has pleased God since that period to make a glorious change. At present, I believe, there are a few pious people in all these villages. In the greater part of them the gospel is preached, and each village has its Sunday-school, which, like so many rays of light, direct the youthful part of the inhabitants to the life-giving Saviour. It is to assist these Sunday-schools that I particularly desire your aid. I will mention their names and a few particulars. The places are arranged alphabetically.

Abbotsham.—In the year 1814 I preached three times at this place, in a *grove*. For some time after my departure the people met in a private room for worship on Lord's-day evenings; now they have a small meeting-house and a Sunday-school.

Berrynarbor.—In the year 1820 I preached at this place to a house full of people. They had preaching frequently, and a pious mechanic who resided in the place kept a Sunday-school. This good man told me that he was often in the greatest straits for books, as his own family required all his earnings, and the

parents of the scholars were either poor or careless. I gave him half-a-guinea for books.

Braunton.—In this place I first drew the breath of life. It is an extensive parish, and great good has been done in it by the labours of various ministers, and also by the multiplied efforts of Mr. Evans, a shopkeeper. It was this good man who first directed me to Jesus, and at his house I first felt my need of a Saviour. The school at this place amounts to more than 100 scholars.

Clovelly.—A fishing village on the western side of Barnstaple Bay, once very dark; but within a few years a great change has been effected, through the Divine blessing on the labours of the Methodists and the Home Missionary Society. A Sunday-school is in operation here.

Combmartin.—Here I preached in 1820, and left some books to form a lending library. They have a small meeting-house and a Sunday-school.

Croyde.—Here my cousin resides, of whose conversion I lately received so interesting an account. They have a neat little chapel and a Sunday-school. In 1820 I distributed £5 among the scholars, which sum was given to me for that purpose by the Hon. Mrs. Welman.

Hartland.—A very extensive parish. It lies at the point of the Bay. They have preaching every week. They have also a Sunday-school. I gave a zealous young lady, called Miss Smith, half-a-guinea to commence this school in 1820.

Lovecott.—Here resides Miss King, whom I have often mentioned as the first person who was brought to the Saviour through my instrumentality. Shortly after her conversion she begun a Sunday-school in this village, and from thence the word of the Lord has sounded out to many other places. They have now a chapel and weekly prayer-meetings. About two years ago I sent them £5 to pay the last bill which they owed for the erection of their chapel.

Northam.—This was the first scene of my labours, whither I went in 1810 and 1811, in turn with two other disciples on a Sunday evening, to read a sermon in a private room, for which we gave thirty shillings a year; now they have a chapel and a Sunday-school.

Westdown.—I visited this place in 1820, and conversed and prayed with a young man and his sister who were seek-

ing the Lord. They were brought into this happy state through the conversation and example of Miss King. I furnished them with books for a lending library, and I have since heard that they have preaching and a Sunday-school.

Wrafton.—There has been a Sunday-school at this place for thirteen years, and great good has been done in it. The zealous young people who conduct it have often been cheered by visible proofs that God is with them, yet they stand in need of the assistance of their fellow-Christians. I have subscribed twenty shillings a-year to this school for some years past, and in a joint letter which the young people lately wrote to me they say, "The main-spring of our support is in a foreign land."

N.B. These places are all marked on a large map of England, except Loveacott, which is in the parish of Frunington, near Barnstaple river.

I afterwards wrote the following note to a lady who is the keeper of the wardrobe of her Imperial Highness, the Grand Duchess Helen :—

"Dear Friend,—I hope you will not forget the interesting case which I mentioned to you respecting the eleven Sunday-schools in as many different villages in our native land. If you would plead the cause with your benevolent friends, I think, surely, you could get twenty-five roubles from your own palace, and twenty-five from dear Mrs. Kazasshy and her friends (in the Emperor's palace). If I could obtain this it would enable me, with what I have already, to give £1 to each school for books, and one Bible to each school to be given to that scholar who shall repeat the 3rd and 4th chapters of St. John best, after a given time, appointed by the teachers. Thus we should be setting almost all the children in eleven villages learning these two precious chapters. Please to think of this, and implore help and success from the Lord, your Redeemer.

"May 13, 1831."

This note providentially fell into the hands of her imperial majesty the empress, who condescended to read it, and having read it, her imperial majesty was pleased to express herself much pleased with the plan, and said, "I should like to give something to this object," and sent me a donation of 100 roubles. Never before, since the world began, had an empress done anything for Sunday-schools; but we hope the day is very near when

all crowned heads will be nursing-fathers and nursing-mothers of these institutions. The work must begin somewhere, and I think it a peculiar honour that it began in the way above-mentioned. This very gratifying increase to my funds enabled me to purchase, in addition to the school-books, twenty-two Bibles and forty-four Testaments; that is, two Bibles and four Testaments to each school. On the cover of the Bibles to be inscribed, "The Gift of her Imperial Majesty the Empress of Russia." On the cover of the Testaments to be inscribed, "The Gift of an English Lady at the Court of Russia."

REFLECTIONS.

1. Where a man is actively employed in endeavouring to do good, he will meet with many things quite unexpectedly, which concur to strengthen his hands and encourage his heart—things which he would never have seen nor heard of if he had not been so engaged.

2. A man who attempts nothing will see no interpositions of Providence in his favour, will have nothing to record, nothing to excite his gratitude, nothing to stimulate to action. Indolence is a worm at the root, a canker which mars the beauty and renders fruitless every thing into which it enters.

3. The man who wishes to be useful must make up his mind to meet with many crosses, and difficulties, and disappointments, and insults, and things not pleasing to flesh and blood; but if these things are met in a proper spirit they will not cool his ardour nor hinder his usefulness; yea, rather, they will inflame his zeal, awaken his compassion, stimulate him to greater activity, and render him a more efficient workman. Faith sees no impossibilities. It esteems iron as straw, and brass as rotten wood. The arrow cannot make it flee; sling-stones are turned by it into dust; darts are counted as stubble; it laugheth at the shaking of a spear. The soldier who has had no conflicts cannot tell of his victories: the sailor who has never been in a storm has scarcely seen "the wonders of the Lord in the deep." It is the exercised Christian, the man who has passed through hard training, who will sing loudest both of judgment and of mercy; and knowing the faithfulness of God, and the love of God, and the power of God, he will press forward nothing doubting.

4. Few persons have the means of doing much *alone*, but a man with very

scanty means may be able to accomplish great things by bringing them openly before the minds of others, and calling in their united aids. Mr. Jay tells us that Cornelius Winter, though poor, yet helped hundreds by pleading their cause with the opulent.

5. If a minister had it in his power to supply all the indigent people in his neighbourhood with food, clothing, Bibles, school-books, and instructors, out of his own purse, it would be both unwise and unkind for him to do it. The attention of all classes ought to be directed to these objects, and in proportion as they become interested in them, it will be found that an unspeakable favour has been conferred on them. The voice of Wisdom has told us, "It is more blessed to give than to receive;" but this is a paradox which

some men have yet to learn, and the sooner they learn it the better; every effort should be made to put them in possession of it immediately.

6. There are many ways of improving our talent and benefiting our fellow-creatures; and if Christians were more alive to the importance of this, and more ingenious in devising plans of usefulness, they would often be astonished and delighted at what God had done for them, and what God had enabled them to do. Perhaps the greater part of the operations which are now blessing the world began in some feeble and apparently insignificant efforts; therefore, let us never despise the day of small things, but let us all remember our responsibility, and try to do what we can.

St. Petersburg, Aug. 21, 1831.

TEMPERANCE SOCIETIES.

To the Editor of the Evangelical Magazine.

I HAVE seen with much interest in the *Evangelical Magazine* a review of several works on Temperance and Temperance Societies; and I rejoice that the writer has strongly urged this subject upon the serious consideration of all ministers, and of Christians in general. I hope that it will be candidly entertained.

If the principle adopted by Temperance Societies is unsound and unscriptural, they cannot be too early exposed; but as a member of the British and Foreign Temperance Society I regret that in so influential a periodical the acknowledged principles of Temperance Societies should not be clearly distinguished from the opinions of the amiable writers of the articles reviewed, none of which have received the sanction of the Temperance Society.

It cannot be too distinctly understood that with the question of Church discipline, or with the lawfulness of using any description of wines—subjects of high interest in their proper places—the Temperance Society has never, in any way, intermeddled. With Church discipline it is obvious that Temperance Societies can have no concern. With the hope of being instrumental in stemming a fatal popular delusion, with the animating experience of partial success, Temperance Societies, while they distinctly disclaim all interference with medical prescription,

feel it their duty to hold up to the world the testimony of the highest authorities, that distilled spirit contains no particle capable of nourishing or "invigorating the human frame."

They merely enable us to expend, by anticipation, our future natural resources, to be repaid with constantly accumulating interest, "and with the certainty of ultimate bankruptcy."

The wines in common use are, it is true, highly brandied, but "wine is not diluted alcohol. It is a distinct substance, which holds distilled spirit in chemical solution with other ingredients, by which the dangerous properties of the spirit are partly neutralized."

In the use of all intoxicating liquors Temperance Societies have felt the duty and the consistency of enjoining moderation; but it is only against the use of distilled spirits, as a necessary or luxury of life, that they protest. They are far, however, from asserting that "it is a duty absolutely binding on a Christian man to engage himself to total abstinence," even from this deleterious substance.

"Temperance Societies consist," as they declare themselves, "of temperate men and women, who have been convinced that it is their duty to abstain from the use of ardent spirits; who feel pleasure in resolving to fulfil this duty, and in giving to their resolution an unostentatious pub-

licity for the advantage of their neighbours. They are not persons bound by a reluctant vow to abstain from that in which they wish to indulge, they simply express their present conviction and determination, rejoicing in the liberty which God has given them to abstain from that which they see to be the chief agent in spreading around them miseries incalculable, and moral and spiritual degradation and ruin; from all participation in our yearly consumption of 27,719,999 gallons, at an expense exceeding sixteen millions sterling, and of thousands of human lives. The horrible disclosures, recently made, prove the urgent necessity, felt by the most hardened criminals, for such doses of distilled spirits as sufficed to obliterate all traces of moral sensibility, while the mind remained capable of exercising a fiend-like ingenuity.

Persons of common reflection view the progress of crime with concern; they are beginning to ask themselves, Is this substance, which sears the conscience and nerves the arm of the murderer, fit for my habitual refreshment in the course of my duties? And it is the subject of daily thanksgiving, that Christians are increasingly willing to inquire whether they have not some part to take in this noble reformation, and that one after another of the ornaments and lights of the church is giving to it the benefit of his example and influence.

Our Temperance Societies are an attempt, practically, to apply to this kingdom the important discovery made by our American brethren, that the more moderate and measured our use of spirituous liquors, the more dangerous is our example; that temperate consumers are the effective supporters of a practice which must fall if confined to drunkards; and that even for the hopeless restoration of these, total abstinence from distilled spirits, on the part of the temperate, is more effectual than any means hitherto conceived, while it affords the most reasonable hope of cutting off the unhappy succession by which their ranks are maintained. A conviction is daily spreading among the Christian public of the impossibility of expressing, in any terms of practical utility, a "*fixed* rule of well-defined temperance" in the use of distilled spirits.

The earliest European Temperance Society was formed in Scotland; and "of the Presbyterian Synod of that nation more than half the ministers are members." On the principle of the homely adage, that "Prevention is better than cure," especially where prevention is easy and cure almost miraculous, Temperance Societies hope, under the Divine blessing, to save, at least, the rising generation.

A MEMBER OF THE BRITISH AND
FOREIGN TEMPERANCE SOCIETY.

HUMILIATION AND PRAYER.

MR. EDITOR,—I was rejoiced to see, in the last number of the Evangelical Magazine, an appeal from two of my respected brethren in the ministry to our churches and congregations on the above subject, and most sincerely do I hope that it will not be made in vain. A day for those solemn duties has already been observed in various places, both by Episcopalians and Dissenters, and in none, perhaps, in a more pleasing, devout, and Christian manner, than in the little village of Charmouth, Dorset. On the 8th of Nov. last, in consequence of the receipt of intelligence from Sunderland that the cholera had broken out there, a meeting of the inhabitants of the above-named village was held at the church vestry, to adopt those precautionary measures which the case required; and the worthy clergyman, in addition to them, proposed that his parishioners should set apart a day in the following week for humiliation and

prayer, not only on account of the pestilence in the North, but the various other alarming signs of the times; in which measure Mr. Jeanes, the Independent minister of the parish, most cordially concurred; and in the services of the day so employed, viz. Nov. 16th, the inhabitants, without distinction of sect or party, worshipped *together*, at the parish church in the morning, and at the Independent chapel in the evening. Both places of worship were crowded. The clergyman, and all his family and flock, were at the chapel in the evening, as were the Dissenting minister, his family and flock, at the parish church in the morning. Never was there greater occasion for Christian union than the present, and it is to be hoped that such instances as the above will become more frequent, and be the means of great good. In haste, your affectionate brother in the gospel,
Charmouth, Jan. 6, 1832. B. JEANES.

POETRY.

THE NIGHTINGALE.

'Tis said that when the rustic rude
Invades her peaceful solitude,
And bears her young away;
Sad Philomel, to ease her pain,
Pours forth her most melodious strain,
And makes the grove to sound again
With her enchanting lay.

And thus the soul, by grace refin'd,
For ever humble and resign'd
Beneath affliction's rod,
Though woes on woes his cup may fill,
Bids each rebellious thought be still,
And bows submissive to the will
And chastisement of God.

When health and fortune take their leave,
When friends desert him, or deceive,
From earthly comforts driven,
He sits not down to grief a prey,
But tunes the lyre and frames the lay,
And, rapt in ardour, soars away,
On wings of faith, to heaven!

Edinburgh.

H. E.

MORNING EJACULATION.

Oh, for grace, to walk this day
In a meek and lowly way!
To my neighbour, kind and true,
Fearing God in all I do.

'Mid the trials, small or great,
Of this vain and fleeting state—
Antidote for every care—
Let me give myself to prayer.

Oh, for grace, to keep in sight,
Steadily, the saints in light,
Who, redeem'd from frailty's chain,
Now with Christ, as conquerors reign!

Freed from doubt, mutation, sin,
Pure without, and pure within,
May I, for the Saviour's sake,
One, ere long, amongst them make!

Bristol.

C.

THE SECOND ADVENT.

He shall come again in glory,
Who before in sorrow came;
He, whose life was one sad story,
Then shall be consuming flame!

Once, the infant in the stable,
Poor and comfortless he lay;
Then, to bear his glance unable,
Heaven and earth shall flee away.

Once, with many taunts and bitter,
He by unjust judges died;
Then the great white throne shall glitter,
And the world shall there be tried.

Oh, my soul! thou, too, before Him,
With the waken'd dead shalt stand:
Now he offers peace, adore him,
Take the blessing from his hand.

Seek the Spirit, that sweet token,
Which he promis'd he would give;
Then, when every grave is broken,
Thou shalt wake, rejoice, and live!

Homerton.

JAMES EDMESTON.

REVIEW OF RELIGIOUS PUBLICATIONS.

1. ON THE MIRACULOUS GIFTS OF THE PRIMITIVE CHURCHES, and *Modern Pretensions to their Exercise: a Discourse, delivered at Stepney Meeting, on Lord's Day Evening, Nov. 27, 1831.* By JOSEPH FLETCHER, D. D.

Westley and Davis.

2. THE SHAKING OF THE NATIONS; and the corresponding Duties of Christians: a Sermon, preached at Craven Chapel, Regent Street, on Nov. 13, 1831. By JOHN LEIFCHILD. With an Appendix, containing an Account of some extraordinary Instances of Enthusiasm and Fanaticism in different Ages of the Church.

S. Bagster, and Hatchard and Son.

THOUGH there is nothing in the history or proceedings of modern fanaticism, in this country, entitling it to the honour of a grave refutation, yet, for the sake of inexperienced youth, and of people little instructed in the knowledge of divine things, we are truly glad to welcome the two masterly discourses before us. It is quite necessary, indeed, that the show of argument put forth in certain quarters should be met by a calm and dispassionate examination of the doctrine of Scripture, on the topics agitated. Should this course have no effect whatever in reclaiming the pledged leaders of a party, it may be highly beneficial to those sincere and humble inquirers, who are saying in their

hearts, "Lord, what wilt thou have us to do?" To an unprejudiced looker-on it must be obvious, that but few well-instructed Christians have been entangled in the strange excitements of the prophetic school; and to those who study the workings of the human mind, and who observe the course of human events, it must be equally clear that the *personal-reign scheme* is the soil in which pretended *tongues*, and *gifts of healing*, &c. have sprung up. Not that we charge all who are looking for the personal reign of Messiah on earth with a belief in modern miracles; we know some of them, indeed, who entertain this expectation, who are shocked at what is now going forward. Two things, however, we must maintain: first, that the *miraculous pretenders* are all *personal-reign men*; and second, that the very anticipation of Christ's coming to dwell a thousand years with men upon earth tends to awaken and foster enthusiastic pretensions of almost every description. It has ever done so, indeed, in the different ages in which it has been agitated; and it is a well-known fact, that Messrs. Irving and Armstrong point to the *tongues*, &c. as actual verifications of the special mission of themselves and others as the chosen denouncers of the apostate Gentile church, and as the immediate heralds of Zion's King, who, it is declared, will smite in judgment all who do not receive the doctrines of the *sinfulness* of Christ's human nature, the pardoning love of God to *all* men, the power of working miracles co-extensive with the church's faith, and the reign of Jesus upon the earth for a thousand years.

Dr. Fletcher's sermon, founded upon Mark xvi. 17-20, is an enlightened and powerful defence of the miracles of the primitive age as contrasted with the absurd and presumptuous attempts going forward at Greenock and Regent's Square. The respected author first shows the *ends* for which *miraculous gifts* were bestowed on the first Christians;—that they were designed to accredit the mission of those who possessed them, and to establish the divinity of the gospel;—that they were designed to impart such an ability in making it known to others, as was essentially requisite to accomplish the objects of their mission;—and that they were designed to prepare the church, while under apostolic superintendence, for that more permanent state of things which was intended to result from these varied and extraordinary manifestations. He then proceeds to exhibit the *fallacy of modern pretensions to the exercise of miraculous gifts*. Under this head of discourse the preacher proves first, that there are passages in the apostolic writings which convey presumptive intimations of their discontinuance;—that miraculous gifts were designed to cease, as appears from the fact that the apostles alone had the power of conferring them;—that we have no satisfactory evidence that miraculous

powers were possessed after the apostolic age;—that the scriptural authorities cited in defence of modern miracles are inapplicable, and proceed on gratuitous and unfounded assumptions;—that the evidence adduced to support modern pretensions is altogether inadequate, and unworthy of the character of miraculous attestations;—and that the spirit and tendency of the whole scheme of modern pretensions are such, as to prove their fallacious and delusive character. The whole sermon is worthy of a most careful perusal, and will undoubtedly outlive the present controversy. We have been greatly pleased with Dr. F.'s account of the primitive gifts; it will be found to present an admirable exposition of the 12th and 14th chapters of Paul's first epistle to the Corinthians.

Mr. Leifchild's sermon is well worthy of himself,—a bold, uncompromising, and faithful exposure of prevailing errors; and a simple, practical, and eminently pious exhibition of vital and important truth. It manifests strong evidence of close and accurate thinking, and is addressed with great energy to the men of the present generation. We think it is eminently fitted to recall good minds from the wanderings of error, and to induce them to search diligently for the good old paths. In the appendix our readers will find abundant evidence that ours is not the only age in which the Millennial doctrines have obtained; and they will learn with equal certainty, that whenever they have gained ground, they have been associated with an almost endless variety of folly and extravagance. After all, we may cheer ourselves in the belief that after the present stormy conflict with error shall have subsided, the moral atmosphere will be clearer and more refreshing than before.

THE CHRISTIAN PASTOR VISITING HIS FLOCK, and the Flock reciprocating their Shepherd's Care. By JOHN MORISON, D.D. Westley and Davis.

A GRAPHIC title, indeed,—presenting at a single and the first stroke a grateful picture; and those who had the pleasure of listening to the contents of this volume, at the Barbican chapel, as we did, and who now have received it in its present elegant and inviting form (as another of the series of the Rev. Author's "Counsels for the Communion Table," "Counsels for a Newly-wedded Pair," "To Sunday-school Teachers," and "To Servants,"—so well known and deservedly approved), may well feel that they have a feast in recollection, a treasure in hand, and an earnest of much good.

The office of spiritual pastor over an associated mass of immortal minds, under Christ the great Shepherd, may well challenge a superiority over all other earthly relations,

both in dignity and importance. The king and every civil magistrate are appointed to administer a government for this world, and are to be honoured and obeyed. The father of a family providentially holds an interesting, endearing, and important relation. He is the provider of the temporal comfort, and guardian of the temporal welfare of his offspring; and he ought not to forget their immortal destiny. But these and all other relations of this life give place, in their relative importance and in their prospective interest, to the relation of a pastor to his flock. This man has charge of interests, which look and tend directly to eternity; and it is incumbent upon him so to administer them, as to hallow and sweeten all the relations of the present time, and make their use and enjoyment here minister to the highest perfection of man's after-being. He presides instrumentally over two worlds, and, in the highest and most delicate sense, is responsible for the comfort of the present and for the issues of the future. It is his to be a father to all, to instruct the ignorant, to admonish the wayward, to awaken the careless, to guide the inquiring, to edify the church, to comfort the afflicted, to "minister to the mind diseased" of sin, guiding all to heaven, himself leading the way.

"By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the gospel whispers peace.
He establishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart,
And, arm'd himself in panoply complete,
Of heavenly temper, furnishes with arms,
Bright as his own, and trains, by every rule
Of holy discipline, to glorious war,
The sacramental host of God's elect.
Are all such teachers? Would to heaven
they were!"

The Rev. Doctor has given us as fine a picture, in sober prose, of this high and sacred office, as the poet conceived in the chamber of his chaste and correct imaginings. Like the poet, he has evidently made Paul himself sit, till his very features could be sketched and bodied forth in forms of speaking thought. And all that was suitable, and all that was demanded for the pastoral office, in the days of Paul, is suitable and needed now. All that Paul was himself, in this respect, and all his precepts to Timothy and Titus, appertaining to this point, comprehend the sum and minutiae of this character. And when copied and well sustained, it is, indeed, an endearing relation, shedding a sweet and heavenly influence. Any well-done effort to exhibit this character, to illustrate its practical forms, and to inculcate its importance, is to be welcomed as a grateful contribution to the means of rendering more useful and effectual the ministry of reconciliation. And

we hail this little volume as timely in its production, inviting in its form, and eminently felicitous in the construction and elucidation of its parts.

And we like it so much the better, and commend it so much the more, inasmuch as the author, always fruitful in useful device, has not forgotten to declare, define, and enforce the reciprocal obligations of the flock to their pastor. This is as it should be. We are very apt to be willing to know what duties others may owe to us; and it is well if a code of institutes be so constructed, as that in our endeavours or in our curiosity to ascertain those duties, we shall be obliged to become acquainted with our own. Whoever, therefore, takes up this little volume, to study his or her pastor's duty, let that person be careful to read it through, and mark well the second part. We do not undertake to make a thorough review of so brief a discourse, nor to quote from it—believing, that for the trifling consideration of *one shilling and sixpence*, no pastor or Christian interested in the subject would be willing to be without it, especially as it combines so many excellences in so short a compass.

9, *Amelia Place*.

C. C.

VIEW OF ANCIENT AND MODERN EGYPT, with
a Map and Ten Engravings.

PALESTINE, or the Holy Land, from the earliest period to the present Time. By the Rev. MICHAEL RUSSELL, LL.D. With a Map and Nine Engravings.

Oliver and Boyd, Edinburgh, and Simpkin and Marshall, London.

THESE two volumes of the Cabinet Library accord more fully with the strain and the object of our work than those respecting Africa and the Polar Seas, which we have already noticed. While Egypt is interesting to the scholar by its hieroglyphics, its pyramids, and other remains of former magnificence, its river Nile, the contests of which it has been the scene, its ancient literature, and its modern degradation; to the Christian it is still more so, as the place of Israel's bondage and redemption; for its ten plagues, in which the hand of God was put forth in such varied and marvellous operation; as the country where the infant Saviour was sheltered, as well as the patriarchs in the days of old; and on account of the predictions which, in the height of its glory, foretold the ignorance, oppression, and wretchedness into which it should sink, and in which it should continue for ages.

Palestine is a land the most interesting of all others, for the temple which God filled for ages with his glory; for the peculiar providence which watches over its people; for its relation to so many parts of our sacred books; for the pure worship offered in it to the Most High, while the whole world was given to

idolatry; and as the place distinguished by the abode of the Son of Man, whose birth and life, doctrines and miracles, death and resurrection, have shed a charm over it which no other region can present. Superstition has degraded many of its scenes by its mummeries, and enthusiasm in its vanity has fancied it the place of Messiah's personal reign in the latter days; but often has piety dropped a tear while memory brought to her ear the tones of its harp, and the love of the Son of God, and when faith beheld in the garden and on the cross the agonies of the Man of Sorrows. While the subjects of these volumes are thus interesting, the manner in which they are set forth is entitled to very high commendation. The information they contain is extensive and varied, and must have been collected with great labour; the style is neat and pleasing, the plates are beautiful, and the execution of the whole reflects great credit on the taste and spirit of the publishers. The pious reader will find in both volumes, and especially in the last, light shed on scenes amidst which his heart loves especially to dwell, and reflections fitted to strengthen devout feeling, as well as to improve him in holy wisdom. We were especially pleased to find that Dr. Russell had avoided the snare in which some writers on these subjects have been entangled, who, from a professed contempt of vulgar credulity, and an affectation of scientific ingenuity, have represented the wonders wrought in ancient times as skilful contrivances, or as the results of natural causes, over whose operations a veil of mystery was spread, fitted to inspire the popular mind with the impression of supernatural agency. Such concessions are received by infidels with greediness, and they are repaid by insidious praises to their candour and liberality; but so far from rendering them more favourable to Christianity, they embolden them to demand further sacrifices. The principles of our religion are more hated by them than its miracles, and it is by heaping discredit on them that they hope to open their way into the citadel of our faith. They compliment the policy of Moses at the expense of his integrity. The refinement which would explode all that is supernatural from our signs, cannot be supposed willing to retain aught that is mysterious in the doctrines of our faith. Under pretext of simplifying religion, they strip it of all that characterizes it as a revelation from heaven, and try to put away the cloud of glory from its temple, and the veil which guards the holy of holies from the intrusion of presumptuous curiosity. We cordially recommend these volumes as rich in valuable information, presented in a form highly attractive, and adapted for far nobler objects than the amusement of the passing hour, or the gratification of mere curiosity. We rejoice to think that the publishers are meeting with such encouragement

to proceed in the execution of their plan, for among the various schemes of literary publication for popular utility, history appears to us peculiarly fitted for that end. Here by the past we are led to judge of the future: we see God's agency, and the different results of virtue and vice; we learn to rise superior to narrow prejudices; and while other knowledge puffs up, history humbles us; for every page of her record is a lesson of contrition, or a warning of punishment. Fictitious narratives may charm by the power of fancy or description; but the idea of its being a mere invention, however skilful, enfeebles its moral influence; but, in history, we see the admonitions of experience.

The survey of the present state of Egypt and of Palestine, as described in these volumes, is strongly adapted to excite the pity of Christian benevolence. An expedition from France and one from England has in our day conquered in Egypt; but it remains as it was in political and moral debasement; but were it open to the influence of the gospel, it would set its people on high from their miseries, and fill them with light and holiness. In the crusades Europe poured its thousands into the Holy Land for slaughter and conquest, and left it to the rod of the oppressor; but the period will come when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously,—when he shall pass through the length and breadth of the land in robes of light,—when the voice from the excellent glory shall proclaim, “This is my beloved Son, in whom I am well pleased, hear ye him;”—when glad hosannahs shall be the reply from all ranks and ages,—and when the daughter of Zion shall take down her harp from the willows, and tune it for the triumphs of him to whom God has given the throne of his father David, who shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

ON THE MORAL INFLUENCE OF FREE TRADE,
and its Effects on the Prosperity of Nations.
By EDWARD BAINES, jun. 8vo. pp. 56.

Ridgway; Baldwin and Cradock.

THIS essay supplies us with the knowledge of facts and the application of reasonings, which deeply interest every subject of the British crown, and, indeed, every member of the human community, savage or civilized. We here see, as in a comprehensive and luminous *panoramic* view, the nature and operation of those daily proceedings in the world of government and commerce, upon the right or wrong application of which depend the peace, prosperity, and happiness, or the bloody contentions, the wretchedness, and the ruin of all nations and families. But our chief motive for introducing a notice of this pamphlet, is to invite the attention of serious Christians to the subject which it discusses. They are the lights of the world

and the salt of the earth; and it behoves them to be aware how closely the preservation and diffusion of true religion are connected with the free intercourse and commerce of nations. The ways of Providence are in harmony with the methods of grace; both are but parts of the same wise, holy, and eternal counsel. It is pleasing and encouraging to perceive in what numerous and powerful ways the diffusion of the gospel, with all its blessings, is entwined with that unrestricted intercourse of peaceful arts and friendly offices, which it has been one of the slowest movements of political men properly to understand, but which the greatest statesmen of our own time avow to be the best and surest means of national wealth and power. It is but of yesterday that the old state-maxim of blind selfishness has been rejected and abhorred by the most eminent politicians; and that it has been acknowledged, that a nation cannot soundly and permanently thrive upon the ruin of other nations, and that the only sure way for one community to grow and remain rich and comfortable is for all around to do the same. Yet, this is the lesson which the religion of JESUS taught from the beginning. The sum of his moral precepts is,—“All things whatsoever ye would that men should do unto you, do ye even so unto them.” Had men acted honestly upon this principle, monopolies, restrictions, and the jealousies of trade and policy would have been abrogated, and the gospel, with a glorious train of temporal and spiritual blessings, would have spread like the winds of heaven or the rays of the sun. We make a few citations from Mr. Baines.

“—I think I shall be able to show that the general establishment of free trade would have prevented many of the wars undertaken for the acquisition of colonies, and all those arising out of a claim to exclusive privileges; and would have so bound the nations of the world together by the ties of affection and mutual interests, as to have restrained monarchs from going to war to gratify their own ambition. If this be made to appear, I may safely assert that the universal establishment of free trade would be one of the greatest blessings that the philanthropist or the Christian could desire.”—p. 19.

“I could not excuse myself if, in treating of the spread of civilization, and of the future benefits to be derived from commerce, I omitted to refer to the astonishing changes and improvements effected of late years in many of the islands of the South Sea, by means of Christian missionaries. These events have been little noticed in the literary and scientific world; but I do not hesitate to say that, as far as my knowledge of history extends, they are the most remarkable instances of the sudden civilization of barbarous nations recorded in the annals of mankind. There is the most unexceptionable evidence to prove

that the inhabitants of several considerable islands, who, less than twenty years since, lived in the practice of the grossest and most bloody superstitions, and of the worst vices and cruelties of savage life, have been entirely reclaimed from their abominations—have assumed the habits, dress, and usages of Europeans, and, whilst they possess the form, also powerfully display the spirit, of Christianity. These facts do not rest upon the authority of one individual, but of many; of persons whose character and talents place them above suspicion; and they are not merely asserted in vague generalities, but proved by innumerable details, which defy misrepresentation or doubt. (See *Polynesian Researches*, by the Rev. Wm. Ellis.) If one fact be more convincing than another, it is, perhaps, not that they have abandoned their idols and their inhuman sacrifices, but that the men have relinquished their habits of indolent, gross, and brutal sensuality, and no longer treat their women as worse than slaves; but now live each man with his own wife, in virtue and purity, and treating her with the honour and courtesy which Englishwomen are accustomed to receive.”—pp. 48, 49.

“—As the islands of Polynesia may be said to be in a natural state, without commerce, and, of course, without commercial restrictions, I should like to appeal to the common sense of any plain man, whether the principles of free trade, or systems of restrictions and prohibitions, would be most likely to promote the prosperity, peace, and intellectual improvement of those clusters of islands. Swift never composed a keener sarcasm on the folly of governments than he might have done by applying the commercial regulations of the Old World to the embryo states of the South Sea. He might have shown them quarrelling with their neighbours, with whom a close connexion would be very profitable, and forming alliances with islands thousands of miles distant, with whom intercourse was difficult and expensive. He might have exhibited them solemnly forbidding the importation of iron, because it would throw out of work some dozens of persons who wrought in bone; refusing to receive tow or canvass for the manufacture of their ropes and sails, and preferring to make them of the fragile bark of their native trees, lest they should injure their agricultural interest; choosing bad cocoa-nut oil from a remote island, rather than good from a contiguous island; singling out comparatively barren shores for colonies, and binding themselves to take their produce, though they paid for it twice as much of their own productions as was necessary; and restricting all traffic in particular articles to the vessels or canoes of particular islands. An island with a fertile soil, and teeming with natural productions, might be shown neglecting these advantages, and compelling its inhabitants to become

manufacturers, by excluding all foreign articles of manufacture. Another island, whose surface was sterile, but whose bowels were rich in the useful metals, might be exhibited retaliating this conduct, by neglecting manufactures, and raising on its own surface the food which it might have obtained at half the cost from its neighbour. The *Society* islands might become *unsociable*; the *Friendly* islands, *quarrelsome*; and they might prefer forming political and commercial relations with the Sandwich Islands, several thousand miles off, to forming them among themselves. The government of Hawaii might take a particular liking to that of Tongataboo, separated as far from it as Europe is from America, whilst it had a mortal hatred for that of Oahu, almost within sight; and it might bind its subjects to trade with the former, whilst it erected the *chevaux de frise* of custom-houses against the productions of the latter. The introduction of the loom and the spade might be prohibited under the severest penalties, lest the people should construct their cloths and matings at a more ruinously rapid rate than at present, or starve their population by cultivating their soil more easily. And thus they might be shown, at every step, contravening nature, checking the progress of art, indulging a short-sighted and pitiful jealousy, yet blessing their stars that they are *plain practical men*, and know nothing of political economy!"—pp. 51-53.

SACRED IMAGERY; or, Illustrations of the principal Figures of Speech, from the Bible. Intended for the Instruction of Young Children, by assisting them in the acquirement of the great Principles of Language, and enabling them better to understand the sublime and beautiful Imagery of the Holy Scripture. By JOSEPH FINCHER, Esq., Author of the "Achievements of Prayer," and the "Interpositions of Divine Providence."

Hatchard and Son.

THE title of this neat little volume sufficiently explains its design. The author, it appears, encouraged his little children to search the Scriptures for illustrations of the principal figures of speech, promising them at the same time that, if they were successful, he would arrange and print their collection of texts. In this interesting manner did the publication before us take its rise; and we can assure our readers, especially parents, that a more excellent or suitable present they cannot put into the hands of intelligent young people.

A BRIEF VIEW OF THE MADRAS SYSTEM OF TUITION, as far as it is applicable to Sunday-schools. 12mo. London, 1831.

THIS little work appears to be the production of a person well acquainted with the Madras system, probably a master in a school

conducted on that plan of instruction. His classes, his mode of examination, and various observations, have afforded us much satisfaction. The general and "much-approved method," given in the appendix, clearly demonstrates the great practicability of the system, in reference to a sound and scriptural plan of instructing Sunday scholars, according to their ages or classes. Those worthy young teachers, therefore, who are sincerely aiming to do all the good they possibly can to their youthful charge, will find this cheap little work an excellent, we may indeed say a superior guide to them in their benevolent labours.

MEMOIR OF JANE JUDSON, a Sunday Scholar.

By the Rev. B. H. DRAPER. 2s. 1831.

FROM the perusal of this instructive narrative, we can readily concur with Mr. D. when he says, that "he never saw, in the course of his ministry, an instance of more decided piety." He, therefore, wisely took minutes of conversations and occurrences which he thought would be most instructive; and the substance, and often the very words of these conversations, are inserted in his book. His own observations, we scarcely need say, are most appropriate and scriptural. We are only sorry to see so many excellent woodcuts, as they necessarily enhance the price, and impede the circulation of an interesting publication. Yet, as a reward-book, or for the vestry library, we hope it will find its station, and extensively diffuse the savour of youthful piety.

THE PRIZE; or, the Five Sunday Scholars. 1831. 4d.

THIS seems to be the unpretending, but truly serious effort of a lady, whose earnest aim is to convey the most salutary instruction to Sunday scholars, by her poetical powers. The thought, or question rather, is ingenious; and the answers of the five scholars are most pleasing. Where verse is sought for, as a prize-book, we can assure our readers that, besides its devout tendency, this tract will be attractive for its harmonious versification.

LIFE OF KABOO, a Wild Bushman. Written in the form of a Narrative. By HIMSELF: describing the Circumstances and Habits of his wretched Countrymen, and the happy Change which Christian Instruction is calculated to produce amongst a barbarous People. By JOHN CAMPBELL, Kingsland, near London.

Nisbet, Berners' Street.

THIS volume, though but one shilling in price, contains a large portion of most interesting information respecting the privations, dangers, and crimes, which accompany a state of savage life; and the extraordinary

transformations which are wrought upon it by the introduction of the gospel of peace. The life of this wild Bushman will be read with extraordinary excitement by the young. It is written in Mr. Campbell's own graphic style.

HANDEL'S ORATORIO OF THE MESSIAH, arranged from the full Score, by F. C. WALKER, Organist, &c.

THE TE DEUM, composed for the Victory at Dettingen, by G. F. HANDEL.

Published by J. Hart.

THE name of Handel will ever be dear to the lovers of sacred music; and however we may regret that his sublime strains should be resolved into a theatrical amusement, we cannot but consider his Messiah, Te Deum, and other sacred compositions, like most of Milton's poetry, as well adapted to raise the affections heaven-ward; and, from some hints of his biographers, we are not without hopes that Handel himself, in his latter days, derived this advantage from them.

Of these adaptations we have the pleasure to add, that they do not disgrace the authors; and will make excellent practice for such as are sufficiently forward to attempt them on the organ, or even piano-forte.

WORKS RECENTLY PUBLISHED.

1. *The State of Unitarianism in England*; an article reprinted, by permission, from the Eclectic Review for October, 1830. 8vo. Hamilton and Adams.—This pamphlet will cheer the heart of all who love the Lord Jesus, as it will show them that Socinianism, by the very showing of its most zealous advocates, is fast approaching to annihilation. Nothing can be more delightful than the knowledge of such a fact. Every thing is now against it, as a system of professed religion, except the recent doings of the "Trinitarian Bible Society."

2. *The History of Tithes*, Patriarchal, Levitical, Catholic, and Protestant; with Reflections on the extent and evils of the English Tithe System, and Suggestions for abolishing Tithes and supporting the Clergy. By BIBLICUS. J. Dinis. 2nd Edition.—This pamphlet is written by a very devoted and clever author, and possesses strong claims on the attention of members of the Church of England.

3. *Beauties of Sacred Harmony*; containing a series of Vocal and Instrumental Music, selected from the sublime Compositions of Corelli, Handel, Haydn, Mozart, Beethoven, and other eminent composers; arranged for the voice, with an accompaniment for the piano-forte or organ, designed for the use of families and schools. By J. C. NIGHTINGALE, Organist of the Foundling Hospital. 4to. Luff, Great Russel Street.—We have carefully examined these selections with their accompaniments, and are satisfied that the editor deserves the highest praise for the admirable assistance which he has furnished to the more tasteful members of pious families.

4. *A Letter* addressed to the Bishop of Salisbury. By WILLIAM TIPTAFT. Containing various reasons why he resigns his living, and cannot continue a Minister of the Church of England. 12mo. Hamilton and Adams.—This most interesting, and, in several weighty particulars, unanswerable tract, displays the true heroism of principle. Surely the Evangelical Clergy and Bishops will see the necessity of urging a reformation of several parts of the Book of Common Prayer. Let them look at Mr. Tiptaft's fourteen reasons for secession.

5. *Remarks on the New Bible Society*; extracted, by permission of the Editor, from the Christian Observer for December, 1831. Also, Trinitarian Bible Society; a Letter addressed to the Editor of the Record newspaper, on the proceedings at the formation of the above Institution, as reported by him. With a Postscript, referring to the speeches, on the same subject, at the Westminster Auxiliary Trinitarian Bible Society. By JOHN SCOTT, A. M. Hatchard, Seeley, and Holdsworth.—There has been an industrious and dishonest attempt made by some of the Sackville Street party to represent opposition to their views and measures as chiefly confined to Dissenters. We hope they will abandon this miserable piece of Jesuitism, and henceforward admit the plain truth, that all are against them except Dr. A. Thomson's party, the Morning Watch party, the Record party, and Mr. Irving's party. How long they will keep terms with all these after the disclaimer of the Record we know not; but we earnestly entreat all sober-minded persons, little given to the vehemence of party, to read the pamphlets which we now announce. They are unanswerable, except in that language of abuse for which some of the new lights are so famous.

6. *Time's Telescope for 1832*; or, a Complete Guide to the Almanack: containing an explanation of saints' days and holidays, with existing and obsolete rites and customs, sketches of contemporary biography, &c. &c.; astronomical occurrences in every month, comprising remarks on the phenomena of the celestial bodies; notes of a naturalist, explaining various appearances in the animal and vegetable kingdom, &c. 8vo. Sherwood, Gilbert, and Piper.—Always an entertaining book, the Time's Telescope for 1832 is full of highly useful and important information on a vast variety of interesting topics.

7. *Thoughts in Affliction*. By the Rev. A. S. THELWALL, A. M., of Trinity College, Cambridge. Seeley.—The arrangement and matter of this little volume are alike excellent.

8. *Bible Illustrations*; or, A Description of Manners and Customs peculiar to the East; especially explanatory of the Holy Scriptures. By the Rev. BOURNE DRAPER, Author of "Scripture Stories from the Old and New Testament." Harris, St. Paul's Churchyard.—This is really a fine help for children to the right understanding of the Bible. Its enticement is so great that few young people will like to quit it till they have read it through. The embellishments are numerous and beautifully executed.

9. *Hints to Britons*. By a PATRIOT. Holdsworth and Ball.—This very powerful tract comes, we understand, from the pen of the late lamented Mr. Mann, the zealous, devoted, and enlightened pastor of the Baptist Church assembling in Maze Pond Meeting-house, Borough.

10. *Saturday Evening*. By the Author of "Natural History of Enthusiasm." In 1 vol. 8vo. "That day was the preparation, and the Sabbath drew on."

11. *Hints to a Clergyman's Wife*; or, Female Parochial Duties practically Illustrated. In 1 vol. 12mo.

12. *Select Library*. Vol. V. Being Stewart's Visit to the South Seas. Edited by the Rev. W. ELLIS. Embellished with a Portrait of Mr. Stewart, Vignette Title, Chart of the Marquesas, &c. &c.

13. *The Religionists designating Themselves Unitarians not Entitled to the Christian Name*; being a Reply to a Sermon preached in Mill Hill Chapel, Leeds, denominated, *Unitarians Entitled to the Name of Christians*, by Joseph Hutton, LL.D.; and a Defence of the Author from Charges in the Letter appended to that Sermon, founded on certain passages in his Address to the Constituents of Airedale College. By RICHARD WINTER HAMILTON, Minister of Albion Chapel, Leeds.—This is a pamphlet of great originality and vigour, eminently fitted to place Socinians and Socinian principles where they ought to stand. We hope our readers will procure a sight of this masterly production.

14. *Village Hymns for the Promotion of Reli-*

gious Revivals, original and Selected. By the Rev. ASAHIEL NETTLETON, M.A., Connecticut. Westley and Davis.

15. *Two Sermons* on occasion of the Death of the Rev. C. GLASCOTT, A.M., late Vicar of Hatherleigh, Devon.—This is a valuable memorial of a most eminently devoted and useful servant of the Lord Jesus.

16. *The Works of the Rev. Robert Hall, A.M.*, with a brief Memoir and a Sketch of his Literary Character, by the Right Hon. Sir J. MACKINTOSH, LL.D., M.P.; and a Sketch of his Character as a Theologian and a Preacher, by the Rev. JOHN

FOSTER. Published under the superintendence of OLINTHUS GREGORY, LL.D., F.R.A.S., Professor of Mathematics in the Royal Military Academy. Vol. IV. Reviews and Miscellaneous Pieces.

PREPARING FOR PUBLICATION.

1. The Rev. CALVIN COLTON's work on *American Revivals*, which will embrace the whole of this most interesting subject, will be ready for delivery to the trade and to the public in the course of the present month.

RELIGIOUS INTELLIGENCE.

LONDON.

THE LATE MR. GREENFIELD.

We must express our deep regret that the Dissenters have not taken up the case of the interesting family of this devoted Biblical scholar. We do entreat them to come for-

ward without delay. The sum yet raised is quite inadequate; and it will be a deep reflection on the wealthy Dissenters if they should stand aloof. Contributions sent to the Rev. A. Brandram, at the Bible Society-house, will be properly applied under Trustees.

DISTRIBUTION OF PROFITS TO WIDOWS

Of Evangelical Ministers, voted at a Meeting of Trustees, Jan. 10, 1832.

English Cases.				English Cases.			
Name.	Denom.	Recommended by	£.	Name.	Denom.	Recommended by	£.
J. B.	Indep.	Rev. J. Arundel ...	4	A. W.	C. Meth.	Rev Dr. H. F. Burder	6
E. B.	—	J. Griffin	6	A. W—s.	—	R. Hill	6
E. B—n.	—	Dr. Winter ..	5	Welsh Cases.			
E. B—d	—	J. Clayton, jun.	6	M. E.	C. Meth.	G. Burder.....	5
D. B.	C. Meth.	R. Hill.....	6	E. J.	—	G. Burder.....	5
E. C.	Indep.	R. Hill.....	6	E. J.	Indep.	Dr. Smith.....	4
M. A. C.	—	J. Arundel....	6	M. J.	C. Meth.	Dr. Winter.....	4
M. C.	—	Dr. Winter.....	6	J. L.	Indep.	G. Burder....	5
A. D.	—	G. Burder.....	6	M. P.	—	Dr. H. F. Burder	5
A. E.	—	G. Collison...	6	E. R.	C. Meth.	J. Arundel....	5
M. G.	C. Meth.	G. Burder.....	6	H. W.	—	J. Bulmer.....	5
A. G.	Indep.	T. Lewis	6	P. L.	Indep.	Dr. Winter....	5
E. G.	Presb.	Dr. Morison...	6	Scotch Cases.			
M. H.	Indep.	J. Boden.....	6	E. C.	Presb.	R. Hill.....	5
E. H.	C. Meth.	G. Collison...	6	M. D.	—	G. Ewing	4
A. H.	Indep.	J. Arundel....	7	C. F.	—	Dr. Belfrage..	10
E. H.	—	J. Arundel....	6	R. B. G.	—	Dr. Morison ..	5
D. H.	—	Dr. Boothroyd	6	M. M.	—	Dr. Morison...	5
J. J.	—	Dr. H. F. Burder	6	J. W. R.	—	G. Burder.....	4
E. K.	—	J. Arundel....	6	A. W.	—	Dr. Morison...	4
M. L.	—	Dr. Morison..	6	Donations.			
A. M.	—	T. Lewis.....	4	M. H.	Indep.	Dr. Smith.....	4
S. P.	—	Dr. H. F. Burder	6	N.B. In the above list there are three sums			
A. P.	—	R. Hill.....	6	which were voted in Oct. 1831.			
M. P.	—	Dr. Boothroyd	6				
E. R.	—	G. Burder.....	6				
J. R.	C. Meth.	G. Burder.....	6				
M. S.	Indep.	G. Collison ...	4				
S. S.	C. Meth.	Dr. Winter....	6				
E. S.	Indep.	Dr. Fletcher..	9				
E. T.	Presb.	Dr. Belfrage...	5				
A. T.	C. Meth.	G. Burder.....	6				
H. T.	Indep.	Dr. Fletcher..	6				
J. T.	—	T. Lewis	6				
M. W.	—	Dr. Winter....	6				

CHESHUNT COLLEGE.

We have much pleasure in stating to our readers, that our highly-esteemed friend, the Rev. William Broadfoot, has been appointed by the Trustees of Cheshunt College to the responsible office of Theological Tutor to that respectable and venerable institution. May the divine blessing rest on the appointment!

INDEPENDENT BOARD.

We are happy to inform our beloved brethren and friends in the country, that the Board, at their meeting of last month, which was very numerously attended, came to the *unanimous* resolution of holding the 16th of February as a day for prayer and humiliation. We know that their proposition will be cordially received in the metropolis, and, we doubt not, through the whole country. The Rev. A. Reed was requested to draw up an address to the churches, which might tend, by the Divine blessing, to prepare the public mind for the proposed solemnity, and we are happy, without further remark, to lay his very powerful appeal before our readers.

AN APPEAL TO THE CHURCHES IN REFERENCE TO THE PROPOSED FAST-DAY.

Another day is set apart for special humiliation and prayer. Every one will say this is very proper. But it is one thing to make this hasty acknowledgment, and it is another and a different thing to observe it properly. It may be well, then, to pause on the subject. If it is of any importance that such a day should be observed in our churches it is of great importance; let it be entered on and anticipated by serious and devout consideration.

The mind may, perhaps, be awakened in some degree by a recurrence to the past. We have already, on several occasions, given ourselves to these more special services. There can be no doubt that real good has arisen from them to many of our churches, but has not that good fallen short of even our limited expectations? When we consider that God, in his holy habitation, is the hearer and the answerer of prayer—that he waits to be gracious—and that he is more ready to give than we are to receive—must we not be driven to the painful but salutary conclusion that our prayers have not found a more decided answer because we have more or less asked amiss?

By many has not the invitation to past services been met by the love of novelty rather than by the sense of duty? They have become cold and weary under the common and regular engagements of religion, and they have been anxious to see *some strange thing* in our churches. Under the force of this craving feeling they have hastened to unite in these services, and their unusual and solemn character has impressed them,

while the ardour of others has given some excitement to their passions. They have been pleased—they have concluded they were profited—but they were mistaken. The pleasure they had in their social engagement was not transferred to the solitude of the closet. When there was nothing but God to impress them they remained unaffected; yea, instead of being reduced to profound self-abasement under the predominant sense of sin, they have indulged a vain elation and self-satisfaction of mind, in having done more than is usual to themselves, and more than others can be persuaded to do. Is this to keep a fast unto the Lord?

Then many have been disposed to regard not only the day as extraordinary, but the temper of mind we should bring to it as of the same character. These persons, therefore, have endeavoured to work themselves up to a state of penitence and prayer fitted for the occasion, and they have as readily discharged themselves from this state of feeling on the close of the services. It is evident that they have fearfully mistaken the intention of them. It was not meant that they should for the time put on and put off this temper of mind like a garment, but that the tone of feeling should be permanently invigorated to influence our future conversation. To them the extraordinary exercise has brought exhaustion, not renovation. Instead of having more life infused into ordinary services they have decidedly less. Their vows, made in the heat of feeling, are broken—their prayers are forgotten; the common and daily claims to worship and to obedience have less interest with them, and they are scarcely to be awakened to sincere penitence, earnest prayer, and holy expectation, by the influence of the ordinary and standing means of grace. Is this to keep a fast unto the Lord?

Again:—Have not many who have professed to observe these days done so partially and with some reluctance? They have been unwilling to lose reputation in a matter supported by general consent; but they have been backward also to uphold it with the full force of their example. It has, indeed, been seriously and frequently maintained, that it is impossible for men in business to consecrate a whole day to such purposes. Thus the poor have been left to become poorer still in giving the day to the Lord, while the rich have managed dexterously to balance the interests of the exchange with those of the sanctuary, so that at least no temporal engagement might suffer. This has gone so far that the arrangements of the day have been made subservient to it. The prime of it has been given up to worldly pursuits, and the early and closing portions of it only given to its avowed purposes. The consequences may readily be seen. Apart from lowering the importance and solemnity of the engage-

ment altogether, the day, which should be eminently one of calm and deliberate reflection, becomes one of more than common haste and bustle. The merchant *hastens* to an early prayer-meeting, and *hastens*, also, to leave it. He expresses a hope that it will not be protracted beyond a certain hour, for otherwise he will be too late for his morning letters. The ministers engaging are not, perhaps, prepared to consider the importance of his claims, and the service runs on beyond the time he has assigned to it. His mind is restless: when he is released he *hastens* to redeem what has been lost; he plunges into the full tide of commercial occupations; rescues himself from it as the day closes; joins his family; partakes the usual meal; hastens again to the sanctuary, and unites in its solemn services with sentiments similar to what he would possess in the ordinary weekly lecture. Is this to keep a day unto the Lord? Is this to keep it as our fathers (of blessed memory) kept it?

Let it not be said that this is stated without sufficient allowance to the real difficulties with which men of business have to contend. It is readily allowed that there are difficulties—that there are many difficulties—and that occasionally they may be insurmountable; but, generally, it is maintained, in a full view of the case, that these difficulties are not impracticable, but may be dealt with and disposed of under the force of ordinary resolution. Do not these very persons manage to give whole weeks to recreation? Are any so deeply immersed in business as not to rescue some days in the year, and devote them to pleasure? Who shall say that there is any thing like an impossibility in the way of dedicating a single day to the high purposes of devotion? In ordinary circumstances, then, the ground must be abandoned, and the plea must resolve itself into nothing better than disinclination.

The writer is persuaded, from what he has seen, that it is better not to observe the day at all than to observe it thus partially and in haste. The intention is to separate us wholly from the world, and to raise us to a fresh and higher tone of religious feeling; and in blending the claims of the world with its solemnities, we do a violence to our habits and conscience, from which it may be hard to recover. To trifle with ordinary means, is sufficiently evil; but to trifle with extraordinary means is still worse; it is to place ourselves in the condition of a man who has tried the last remedies, and whose disease has resisted their influence.

Finally, may not our past exercises, on these otherwise delightful occasions, become to us a copious source of humiliation? That so few have attended these services in comparison with the numbers who had the opportunity—that so many who have attended them have done so with such partial interest

and defective motives—and that those who have given them their best attention, have not profited more abundantly, is surely cause for present abasement and contrition. Our holy things condemn us. "Our prayers need praying over again; and our very tears need washing in the atoning blood of the Lamb."

Then, as to the present time, it may be said, without the fear of starting objection, that our circumstances are such as to make a special service eminently necessary, and deeply interesting. Our country is placed in a most critical situation. Questions of the deepest moment are now in agitation, which, as they shall be determined, will have a conservative or ruinous influence on the whole frame of society. Meantime, there is reason to fear that our sins may provoke the hand of Providence to dispose of them rather in judgment than in mercy. Its direction is not sought, and it may justly be withheld! Our Sabbaths are daringly profaned; the name of God is insulted and blasphemed; the common decencies of life have been outraged; the incendiary has carried the fire-brand into his neighbour's possessions, and destroyed the bread of life; vice has assumed new and monstrous appearances, and man has slain his brother man, not in revenge, but in cold blood and for a morsel of bread. The whole frame and form of society is shaken, and all things are out of place. Luxury and penury, intemperance and want, oppression and resentment, infidelity and fanaticism, indifference and presumption, are found together, but are found in conflict. The hand of God is evidently stretched out over the land, that we may see it and take warning. Distress has pressed heavily on every class of society, and drank up the resources of industry—while Pestilence, like a spectre of Death, stands on our shores, only waiting to be let loose to destroy a people too well prepared for destruction. Alas, for the land! it mourneth, but not after a godly sort! It is brought low, but it is in *circumstances*, not in humiliation. There are those, indeed, who pray for its salvation, and who support their prayer by strenuous exertion; but hitherto they have been inadequate to the occasion. The mighty and turbid tide of corruption rolls on to its destination, and *all* the efforts of *all* the good seem only as the gentle rain from heaven, falling on and slightly disturbing its surface, but neither changing its nature nor checking its force. "Is not this a time to call upon the Lord?"

Holy brethren! ye who are constrained to stand between the nation and her ruin, let us unite to keep a day unto the Lord, under the persuasion that a people's prayers may do more for their salvation than a people's counsels, since the one appeals only to human, the other to divine wisdom. Let us

seek more of the spirit of prayer, that our prayers may assume the urgent character of our circumstances. Let us pray in faith and in hope, for there is much to encourage these graces, while there is every thing to promote unfeigned contrition. Let us mourn apart, and mourn together, for apart and together we have sinned! Let us make sacrifices, and show a readiness to dedicate the entire day to God, and not discourage others by giving part to the church, and part to the world. Let the merchant lay aside his merchandise, the scholar his books, the mechanic his handicraft, and the child his toys, and let us all appear before the Lord, acknowledging our sins in the dust, and, by one consent, let us offer from innumerable congregations our fervent believing prayers for ourselves, our country, and the world. Who can tell?—the Lord may hear, and turn, and forgive, for “He is very pitiful, and of great mercy!” Especially, let us desire that the proof of our sincerity and profit may be found in carrying out the vows and impressions of the day into future time. Let us see that the tone of principle and piety be not relaxed; but that we may be stronger in the Lord to meet the crisis of the country, and to seek the redemption of the world. Let it be a time of inquisition for sin, and let every “easily besetting sin” be exposed and sacrificed at the foot of the cross. Let us take fresh hold of the righteousness of the Son of God, and as we live in the Spirit, let us walk in the Spirit also. Let us yield ourselves unto God, as alive from the dead, conscious that after all our professions we have not yet been entirely his. Let us resolve to oppose ourselves to vice of every form, as the vicious themselves support it—by day and by night, and with the whole soul! Let us subdue extravagance by our sobriety; inflame indifference by our zeal; conciliate contention by our charity; and confound infidelity by a living exemplification of the power of God in the gospel of his Son! Let us raise our protest every where against national iniquity, and insist that the slave be emancipated—that education be universal—that the poor find reward for their labour, and that men be taught “to fear God,” as well as to “honour the King.” Would God destroy a people in which such a church was found?

Above all, whatever may be the destinies of our land, let us habitually feel that we have interests dearer to us than any it can present, *dear, unspeakably dear*, as they are. Let us look steadily to the sanctity, the ingathering, and advancement of the church amongst all people. Let us seek to be prepared to rise above local attachments and worldly advantages, so that, should the kingdoms of the earth perish, we may rejoice in that kingdom of whose dominion and blessedness there shall be no end. Fearful as

the evils may be which we may be called to suffer, let us regard the evil as transitory, the good as permanent; and by the strong perception of faith, let us stedfastly look to the period, so surely promised, in which the world of mankind shall be restored to the favour, and enriched by the blessing of God. Thus shall we “dwell under the shadow of the Almighty,” and he will “hide us in the secret of his pavilion.”

Huckney.

A. R.

THE ASSOCIATE FUND.

Though the important object of this Society has been repeatedly brought before the Christian community, still the Committee feel it their duty, at the commencement of another year, to repeat its urgent claims upon the Christian sympathy and generous exertions of every individual who loves the Lord Jesus Christ and sincerely desires the promotion of his glory. Hitherto the annual bounty dispensed to poor ministers has scarcely reached £700; and when it is considered that the applications for relief are continually increasing—that from the embarrassed state of trade and agriculture in many counties humble congregations are less able to support their spiritual teachers—that many valuable ministers, with large dependent families, are often involved in the greatest pecuniary difficulties, yet that, except in some very special instances, the grants cannot exceed the sum of £5, it is to be hoped that where the claimants are so numerous, and the relief afforded in each individual case so moderate, the Committee will not be compelled to disappoint one deserving applicant from the failure of resources. Few understand the full meaning of the command “to deal out our bread to the hungry,” but in its lowest sense it implies some personal sacrifice in the practical efforts of Christian benevolence; and it is indeed earnestly to be desired that a fund consecrated to such a laudable purpose should be far more generally and liberally supported.

At the last quarterly meeting of this Society, on the 6th instant, forty-three cases were submitted to the consideration of the committee, being a larger number than had been received on any former occasion, and, in some instances, in consequence of death and sickness in the families of the applicants, the appeals were peculiarly affecting and pressing. Increased annual subscriptions, as well as congregational collections, are earnestly requested, and will be gratefully received by Joseph Proctor, Esq., the Treasurer, 18, Cheapside; by the Rev. Thomas Lewis, and John Yockney, the Secretaries, Islington; and by the members of the Committee.

SURREY MISSION.

The autumnal meeting of the Surrey Mission was held at the Rev. J. Johnson's cha-

pel, Farnham, on Wednesday, Oct. 19, 1831, when a sermon was preached in the morning, by the Rev. Dr. Morison, of Chelsea, from Rom. x. 13, 14, 15. A public meeting was held in the evening, when many of the ministers of the county were present. A spirit of love and harmony prevailed; important statements were made by the secretaries and others, of the great utility of this valuable institution, which has been the means of introducing the gospel, circulating the Scriptures, and establishing schools, in more than a hundred villages in the county of Surrey. The society has at this time five missionaries in its employ; it also affords assistance to stated pastors, who labour in the villages around them. But whilst its members have great cause for thankfulness that the Great Head of the church has smiled upon their labours in a remarkable manner, they deeply regret that their pecuniary means are not sufficient to keep the society in operation upon its present scale, and that unless they are more liberally supported, they will be obliged to abandon some of the territory which they have won, after many a hard-fought battle, and over which they have watched with paternal and anxious care. But surely there is too much piety, benevolence, and love for souls and the Redeemer, to suffer such a result. The society has sustained a heavy loss in the death of their late valued treasurer, Thomas Hayter, Esq.

Any lady or gentleman wishing to become a subscriber or donor to the Surrey Mission, may transmit their subscriptions to the Rev. Messrs. T. Jackson, Stockwell; G. Browne, Clapham; J. B. Richards, Wandsworth; and A. Dawson, Dorking, secretaries.

MELTING OF THE PROTESTANT UNION.

Country ministers, who are members of the Protestant Union for the benefit of the widows and children of deceased ministers, and who may be in London or its vicinity on Tuesday, the 14th of February, are respectfully informed that a general meeting of the said society will be held on *that day*, at the Congregational Library, Blomfield Street, Finsbury Circus, at twelve o'clock precisely.

SECESSION FROM THE CHURCH OF ENGLAND.

We have been requested to insert the following notice by a correspondent whom we have reason to regard as an ordained clergyman of the Church of England. We thank him for his very kind notice of our labours; but we do earnestly entreat those excellent men who are, with himself, quitting the Church, to be careful not only of the grounds of their separation, but of the course they pursue as separatists. Let them remember, that many who have left the Church for one set of errors have fallen into another not less injurious to the souls of men. Let our correspondent seek the fellowship of prudent

well-instructed Dissenters, and not that of such men as Mr. Bulteel, and others equally unsettled in their religious views.—EDITOR.

“We understand that several pious clergymen have seceded from the Establishment within the last few months, and we shall probably live to see their number greatly increased. Not the slightest movement has yet been made by the bishops with a view to correct the real abuses of the Church, or to purge her liturgy from the popish leaven which still cleaves to it, and the consequence is that some of her most valuable ministers, being no longer able to endure the weight of their scruples, are compelled to quit her communion in order to relieve their burdened consciences. It seems impossible to account for the supineness of our prelates amidst the storm which has already shaken their Establishment to its very foundations, except on the supposition of their being actually infatuated.”

PROVINCIAL.

ONE HUNDRED AND TWENTY VILLAGES IN SUSSEX WHOLLY DESTITUTE OF EVANGELICAL INSTRUCTION, AND OF ANY EFFICIENT MEANS FOR THE RELIGIOUS EDUCATION OF YOUTH.

Had it not been stated, on the unquestionable authority of the Secretaries of the Sussex Congregational Society, that such a host of villages, and some towns, were, at this advanced period of the Christian era, quite out of the pale of the church of Christ, the statement would have appeared incredible. When,—oh, when will British Christians arouse from their lethargy, and, with all the might of a holy resolve, put forth all their resources for the recovery of our strayed population! Tell it not to the heathen world, that in a county so close to the metropolis of highly-favoured Britain, and where Directors of Missionary Societies hold their meetings, concentrate their energies, and arrange for the welfare of the world, that a population of not less than sixty thousand are hitherto unblessed with those tidings which have partially gladdened the hearts of the Hindoo, the Hottentot, and the inhabitants of the lovely islands of the Southern Ocean.

Many a year will yet pass away, and many an immortal spirit will have hastened to its final account, ere the churches in Sussex can hope to supply a tithe of the destitute. Directors of Missionary Societies, wealthy Christians, and others, must share the responsibility, and, in their visits to Brighton, Hastings, and Tunbridge Wells, they must carry all the fire and the affection of the Christian patriot; and the recovery of the lost must engage their every sympathy, and urge to deeds becoming the character they

assume. For want of such combined exertions, what has been the history of Sussex of late? "Ignorance, immorality, and wretchedness—disaffection, incendiarism, and crime abound in every part of the county." And shall these continue their baleful influence? Shall a county, presenting in some of its parts the loveliest scenes in nature, still present its claims for a due share in the solicitude which includes the world in its embrace, and be denied? Is the command to begin at Jerusalem to be always undervalued? Are special commissions to be again employed to punish, and to punish justly, the midnight incendiary, and shall no efforts be made to enlighten and bless? Do we believe the gospel to be the best preventative of crime, disaffection, anarchy, and woe; and shall we withhold it longer from the peasantry—our kinsmen according to the flesh? Antinomianism has too long rioted here; its pestiferous influence has been like a blight on the moral surface; and the churches, few and feeble, have been oft endangered. Here the infidel politician has bent his steps; here the tracts of Paine, and others of that school, have met a ready and extensive sale. Weigh, then, ye friends of the Redeemer, in the scale of your responsibility and of your duties, the claims of neighbourhood and the consistency of your character; hasten, by your counsels and your active zeal, the period when Sussex, with its *entire* population, shall co-operate in every well-directed effort for the illumination of the world, and *all* its resources be rendered tributary to this holy war.

THMS.

CHAPEL, AT ST. LEONARD'S, NEAR HASTINGS,
SUSSEX.

Sept. 28, 1831.—The new chapel erected here was opened for divine worship. Rev. Mr. Spry, of Hurstmon Ceux, offered up a dedicatory prayer and read Solomon's prayer at the dedication of his temple; Rev. Mr. Payne, of Ashford, prayed the general prayer; Rev. Dr. Collyer preached on John vi. 45, in which he clearly proved that "all those who are taught of God are depending on and coming to Christ;" Rev. Mr. Jackson (Wesleyan) closed in prayer. Afternoon, Rev. Mr. Shirley, of Seven Oaks, prayed; Mr. Payne preached from those words of the Psalmist, "The goodness of God endureth continually," and concluded in prayer. Evening, in consequence of a disappointment, Dr. Collyer kindly took the whole service, and preached from Deut. v. 28, 29. The collections on the day, and sums since received, amounted to twenty pounds. The chapel (which is vested, so far as makes it secure to the public, and as it can be, till enough money is collected to buy the freehold) has cost £600, and is a neat and commodious structure, and stands in a conspicuous situation. By the exertions of the Rev.

J. Woods, who has visited several churches and benevolent individuals during its erection, £150 were collected. For the remainder an appeal must yet be made to the Christian church.

REMOVAL.

The Rev. W. Salt, who has resided in Lichfield since 1807, has lately resigned his charge in that city; and having received a unanimous and cordial invitation from the church and congregation at Erdington, near Birmingham, he has commenced his labours at that place. We understand that he hopes to be succeeded at Lichfield by the Rev. John Parry, who has lately been assisting the Rev. J. Parsons, of York.

NOTICE.

The Rev. G. Hoyle, late of Milnthorpe, Westmoreland, has accepted a unanimous invitation from the church and congregation at Stalybridge, near Manchester, to become their pastor, and commenced his stated labours in October last.

CONGREGATIONAL CHURCH FORMED.

A church has just been formed, on congregational principles, consisting of sixteen members, at Paragon chapel, Bermondsey New Road, Southwark. The Rev. T. Bradshaw, the minister, feels much encouraged by the prospect of usefulness which is presented, and solicits an interest in the prayers of "all who love the Lord Jesus Christ in sincerity." At the same time he feels it his duty gratefully to acknowledge the kindness of neighbouring ministers, who have countenanced the undertaking to which he has been providentially called.

FOREIGN.

SHAMEFUL PERSECUTION.

We beg to call the attention of the British public to the unhappy condition of some of our Christian brethren, in a foreign land, as detailed in the following letter from a correspondent on whom we can rely.—EDITOR.

To the Editor.

My dear Sir, Paris, Jan. 14, 1832.

A letter written by me having appeared in the last number of the Evangelical Magazine on the situation of some of the Vaudois excellent Christians, in the valley of Luzerne, I cannot suffer the persons who may have seen that letter to remain ignorant of the shameful and cruel treatment to which those Christians are still exposed. It is with extreme reluctance that I give publicity to facts so disgusting as those which I shall communicate; but I feel that public opinion is an

instrument too powerful to be neglected, when, by its intervention, the sufferings of the righteous may be alleviated, or the wickedness of the wicked arrested. I dare not withhold from those who pray for the persecuted and the persecutor the following statement.

On the 19th of December last died, at St. Jean, valley Luzerne, Madame Blanc, an aged, respectable, and pious widow, mother of a valued friend of mine, Mr. Blanc, pastor of the reformed church of Mens, in the department of the Isere, France, and of his pious and zealous brother, Mr. Antoine Blanc, proprietor at St. Jean. The family was formerly established at Briançon; but being the only Protestant family in that town, the father, Mr. Blanc, purchased a small estate in the valley of Luzerne, and retired to that spot with his family, in order to enjoy the advantages of Protestant society and of Christian worship. Madame Blanc, lately deceased, was the widow of this worthy man; Mr. Antoine Blanc, married to a Vandois, lived with his mother and managed their little property. During the illness of Madame Blanc it was reported that, in case of decease, her remains would not be received into the Protestant cemetery; but the family hoped that such brutal malignity would not really be exercised. Immediately after the death of Madame Blanc, Mr. Gay, the minister whose name occurs in the letter inserted in your last number, accompanied by a friend, waited on the Syndic, Mr. Volle, a Protestant, to make arrangements for the funeral. This Syndic refused to attend to their request, and declared that the deceased should not be interred in the burial-ground, but added, that it was the business of the Consistory to decide. Mr. A. Blanc, the son, then applied to the pastor of St. Jean, Mr. Mondon, who, after many unsuitable observations, said, he should not oppose the burial of "the mother of the poor," but that he should not be surprised if there were a riot on the occasion. Mr. Gay, the minister, found it necessary to appeal to the Commandant of the Sardinian government, at Pignerol, on behalf of the family. He was received by this officer, a Catholic, in a very friendly manner, and referred by him to the judge of Luzerne. The next day this magistrate, with his officers, made a formal appeal to the Consistory on the subject. The Consistory deliberated, and resolved that permission for interment should not be granted, *because the deceased had changed her religion.* The judge forwarded a copy of this resolution to the Commandant at Pignerol, and an order was returned that notwithstanding the resolution of the Consistory the interment *should be made.* This order arrived at three o'clock in the afternoon; the

judge immediately took measures for its execution; he accompanied the funeral precession; directed two gendarmes to precede and two to follow the cortège, and charged them to protect the mourners from outrage and insult—a necessary precaution; for the enemies of the professors of "the new religion" had sworn (unhappily I can testify that they can swear most profanely) that they would tear the mourners in pieces. The Syndic, obliged to cede to the supreme authority, took his last revenge by refusing to open a grave near that in which the husband of the deceased had been interred, and by selecting the spot in the cemetery the most ignominious, that in which are interred the remains of persons who die by their own hands. To add to the agitation and affliction of this distressed family, it was quite dark before the body of their beloved parent could be deposited in this grave, obtained with such difficulty and at such risk. The family was not, however, left without the consolations and supports of the gospel, nor even without the sympathies of Christian friends; in spite of the threats of their adversaries, those who were united by the same faith and hope came from La Tour, Angrogne, and Rosa, and followed the remains of their departed friend to their dishonoured grave to weep there.

It is not possible that the hatred that could thus pursue the dead should spare the living. The appearance of the same piety which distinguished the deceased widow is the signal for all kinds of annoyance and oppression: if the individual be engaged in business, his creditors unite to embarrass his affairs; if he need relief, the poor fund is closed against him. It could not have been the intention of benevolent Christians in England, and in other countries, that their charity should furnish means of religious persecution; and yet it is reported in the valley, that very soon the children of those of "the new religion" will be excluded from the primary schools, the masters of which are supported by foreign contributions. I am not surprised at such events: the scenes I witnessed had prepared me to expect any excess of wickedness and cruelty from the enemies of Christian truth and liberty at St. Jean, the richest commune in the Protestant valley of Luzerne; but surely the pastors and consistories of other communes should feel that it is time to put a stop to such scandalous conduct, and to ensure entire religious liberty to all the Vandois; at least they should feel that it is time to protest publicly against its violation, and to acquit themselves of all participation (even that of inaction) in scenes now so long continued, and which cannot but dishonour, to a certain degree, the whole Vandois population.

Yours ever and most sincerely,

M. W.

NEW ZEALAND.

Extract of a Letter from a Missionary at Waimote, in New Zealand, dated Sept. 1831.

"By the blessing of God I arrived safe at Sydney, in New South Wales, on Dec. 21, 1830, and here, Feb. 6, 1831. I thank my heavenly Father that I am in good health, and like the country very well; and I hope the Lord will be pleased to bless my feeble endeavours among the poor heathen, for which cause I left my native country and all that were dear to me on earth.

"The Lord has done much in this land of gross darkness. Great numbers have heard

the gospel, and many that were dead in sin have heard the voice of the Son of God and live. I am much pleased in hearing from my own house the natives, even at midnight, singing the songs of Zion, and offering prayer to God through Jesus Christ.

"I am stationed at the New Settlement, which will be a beautiful place, as it is situated in a fine valley, which extends as far as the eye can reach. 'Here,' as the excellent Heber says, 'every prospect pleases, and only man is vile.'

"In this station 3000 can hear the gospel every Sabbath, none of whom ever heard the joyful sound before."

OBITUARY.

THE REV. I. MANN, A.M.

The church of Christ has sustained a great loss in the unexpected death of this amiable, intelligent, and energetic minister, the esteemed pastor of the Baptist church assembling in Maze Pond Meeting, Southwark. At the early age of *forty-six* he was called away from his sphere of active labour to his eternal rest, on Saturday, the 31st of Dec. 1831. The affliction which terminated the earthly career of this good minister of Jesus Christ began with symptoms of severe cold, accompanied with spasm. We have been informed that his liver was diseased, and that though he was distinguished by a large measure of patience and fortitude, he must have been a great sufferer. His end, however, was peace; and to him death was great gain. But his bereaved widow, and four fatherless children, together with the church over which he presided, are left to mourn this severe visitation of Divine Providence.

THE REV. JAMES HAMLYN.

Died, at Holt, Wilts, Dec. 8, 1831, the Rev. James Hamlyn. He was the first settled minister of the place, and laboured there with zeal and faithfulness during a period of fifteen years. Agreeably to his own request, expressed just before his departure, his death was improved by the Rev. W. Gear, of Bradford, from Jude, ver. 21, "Looking for the mercy of our Lord Jesus Christ unto eternal life," on Sabbath evening, Dec. 10th, when an overflowing congregation assembled, to pay the last tribute of respect to his memory.

THE REV. JOSEPH CORBISHLEY.

Aug. 19th, at Fyfield, Essex, in his 73d

year, leaving a widow and a numerous family of children and grand-children, the Rev. Joseph Corbishley, forty-two years pastor of the Independent chapel at Abbots Roothing. He was a native of Stockport, in Cheshire, received his education for the ministry at Homerton College, and was nearly the last survivor of the students of his day. Always resigned to the Divine will, his cheerfulness, affability, and suavity of disposition, even when suffering under severe and trying dispensations, had so generally endeared him to all classes and sects, that persons, for many miles round his village, were eager to pay a last tribute of respect to his remains, when conveyed to their final abode, in Fyfield churchyard. His death was improved, on the following Sabbath, in a most impressive discourse, by the Rev. Mr. Berry, of Hatfield Heath, from 2 Tim. iv. 7. "I have finished my course." The service was so numerously attended, that many could not obtain an entrance, and were obliged to remain in the chapel-yard.

THE REV. A. BROMILEY.

We regret to announce the death of the Rev. A. Bromiley, of Blewburgh, Berks, and formerly of Leamington Spa. The event took place Dec. 29, 1831.

THE REV. THOMAS HEATHCOTE.

This excellent minister of Jesus Christ, late pastor of the Independent Church, Gornal, near Dudley, was seized with severe indisposition on the 7th of Dec. and died on the following day. We intend furnishing our readers with a brief memoir of his life and labours next month.

MISSIONARY CHRONICLE

FOR FEBRUARY, 1832.

LONDON MISSIONARY SOCIETY,

TO AUXILIARY SOCIETIES.

The Treasurer and Secretaries of Auxiliary Institutions throughout the United Kingdom are respectfully informed, that the Society's accounts for the year will *positively* be closed on the 31st of March next; and that unless the *Lists of Contributions* to the Auxiliaries are received at the Mission-house within one week of that date, they cannot be inserted in the Annual Report for 1832. The Directors have been compelled to adopt this measure, in consequence of the difficulty which has been experienced, in former years, in obtaining the Lists in due time for the publication of the Report, immediately after the Anniversary.

ULTRA GANGES.

BATAVIA.

Extracts of a Letter from Rev. W. H. Medhurst, dated Batavia, August 8th, 1831; addressed to the Directors.

HONOURED FATHERS AND BRETHREN,

Since my last, I rejoice to say, that my health has been tolerably good, with the exception of a serious attack about two months ago, which, though of short duration, was of so violent a nature that my strength failed under it, and my dear family began to have serious apprehensions for my life. The Lord has, however, been better to us than all our fears, and, by his help, we continue to this day.

During the greater part of this year I have been refreshed by the presence of the Rev. D. Abeel, American Missionary,* who not only took part in the English services, but accompanied me in all my visits to the Chinese and Malays, and greatly encouraged me by his counsels and his prayers. He left this in the beginning of June for Singapore, whence he embarked, two days after his arrival, for Siam.

Stated Missionary Services.

The English service at the mission-chapel has been continued every Sabbath morning, the attendants on which, though somewhat diminished in numbers, have, I hope, in-

creased in seriousness, and we are not without hopes of some who will be our joy and crown of rejoicing in the day of the Lord Jesus. The small church of country-borns, who use the native language, has been increased by the addition of one member; and two more have come forward as candidates, who give good evidence of being under serious impressions, which, we hope, will terminate in sound and saving conversion to God.

The Malay service in the Dutch church, every alternate Sabbath, has been continued, and some of the attendants have expressed their satisfaction at hearing things, on these occasions, which had not previously been explained to them. The convicts have been addressed every other Sabbath afternoon on the great things of the world to come, and have manifested peculiar delight on some Javanese tracts being distributed among them. On Tuesday evenings we hold a prayer-meeting, in Malay, at the house of L. Mouton (a member of the church), at which a few attend, and three persons, besides Mr. Young and myself, take their turns in the service. On Friday evenings a Malay sermon is preached in a school-room near town, where the attendance is very encouraging. Depok is still visited about once a month, where the inhabitants appear very willing to hear. One of the young men, educated in the school there, has come to put himself under my instruction, with the view of being ultimately useful among his fellow-villagers as a catechist or school-master. Mr. Young

* To China.—Ed.

continues to conduct the Malay service at our chapel every Sabbath-day at noon, and L. Mouton discourses to the convicts every other Sunday afternoon, when I am employed in the Dutch church.

Visits to the Natives and Chinese.

My visits to the Malays and Chinese, in their own villages and dwellings, have been continued almost daily during the past half year. The Chinese willingly receive the tracts and portions of Scripture which I always carry about with me, and listen without objection to my discourses on religion. At a Chinese feast, which I visited, they displayed the greatest eagerness to obtain the tracts which I brought, so that they went as fast as I could deal them out; but, generally speaking, when I come to treat on any of the peculiar doctrines of the Gospel, or enforce on them the necessity of a change of heart, I find them slow to hear, and unwilling to afford the attention which the all-important subject demands. Indeed, they are not only ignorant of God, but averse to be informed on divine subjects; the peculiar work of the Father, Son, and Holy Spirit, in the creation, redemption, and sanctification of mankind, is a topic to which they are most inimical, and their own interest in that work they are most backward to consider or acknowledge. The distribution of tracts among the Malays has gone on as formerly—about 1000 Malay tracts and Gospels having been put in circulation during the last six months. The people in the markets receive them eagerly, and we seldom return from our excursions into the country without having given away all our stock. In conversing with the Malays, I find their prejudice greatly removed, and that shyness and distrust, which at one time appeared on every countenance, are now seldom met with. Still their hearts are dreadfully hard, and the all-awakening truths of the gospel, with the melting tidings of a Saviour's love, seem to make no impression on them. Objections are sometimes made, and questions proposed, but, generally speaking, all direct exhortations to repentance, and offers of mercy, are received with silence, and sometimes with contempt. There seems a general want of conviction of sin; no man fancies his state so bad as is represented, or sees the need of that immediate and urgent application for mercy which is recommended. They are saying to themselves, Peace, peace, when there is no peace; and nothing but the effectual teaching of God's Holy Spirit can possibly cure them of that vain notion of self righteousness, which clings to them in spite of every remonstrance. There are some, however, with whom we come into closer contact, and two Malay priests attend me weekly, for the purpose of receiving instruction in geography and astronomy, to whom I

hope, by degrees, to be able to make known something for the good of their souls.

Schools.

Our schools consist of two Chinese and one Malay, which, I am sorry to say, do not prosper so well as formerly. The teacher of the Chinese school at Pasar Senen having become nearly blind, we were obliged to procure a new teacher in his stead, who is by no means so capable or well-trained to our methods of instruction as the former one; consequently the boys have not made such progress as we could have wished, and the numbers have, in some degree, declined. The blind teacher was formerly sent from Malacca by Dr. Milne, and, having been ten years in the employ of the mission, we thought it but right to provide for his return to China; but a free passage having been offered him by the navigator of a Chinese junk, he was allowed a small gratuity on his return to his native country. The school-master of the other Chinese school was also afflicted with a paralytic affection at the beginning of the year, which, though it has not disabled him entirely from going through the duties of the school, has prevented his moving from his seat without help, in consequence of which his pupils have fallen off in numbers. The Malay school has but few attendants, but those few have made good progress, having most of them got through the one hundred preparatory lessons which were drawn up for them, and two hundred more tablets have since been prepared, in which they are also tolerably well advanced.

Literary Engagements.

Since the completing of the Hok-kéen Dictionary I have been employed in drawing up a preface, system of orthography, and necessary indexes, which have been sent to Canton, to be printed with the work itself; though, I fear the disturbances in China will retard for a time such peaceful occupations, as the bringing of literary works through the press. In addition to the above, I have been much taken up in correcting, revising, and improving the translation of the Scriptures into low Malay, the printing of which is now carrying on at the Government press, and is advanced to the end of the Gospel of John. The further I proceed in this work, the more I find that it needs a close and undivided attention, particularly as the epistles are more difficult than the gospels; however, if life and health are continued, I hope to see the work pretty well advanced by the end of the year.

Some of my former Chinese tracts have been corrected, and forwarded to Mr. Dyer, at Pinang, who has kindly offered to get them recut and printed in a neater form; it is my intention, in a short time, to revise the whole of my former productions, and then to

attempt the improvement of some of Dr. Milne's old tracts, which, having been penned on his first commencing the study of Chinese, would admit of great alterations in style and expression, without affecting the arrangement or general sense.

Assistance in the Mission.

Mr. Young continues to afford me his valuable assistance, and grows daily in the respect and esteem of all who know him. A friendship, founded on the best of principles, has grown up between us, and, while I endeavour to render him all the aid in my power, my children enjoy an inestimable privilege in being under his care and instruction. Whilst Mr. Abeel was here he went with him through the epistles, which course I am now continuing. A young man of amiable disposition joins with us in these exercises, which, I trust, will not be without benefit to us all.

Mr. Medhurst's Family.

My wife and four children continue in the enjoyment of good health, for which I desire to feel grateful to the Giver of all good; our mercies are new every morning, and truly can we say, that not one good thing of all that the Lord hath promised, hath ever failed us. May we be enabled to make suitable returns, in humble devotedness to the God of all grace, and find our reward in our work!

(Signed) W. H. MEDHURST.

EAST INDIES.

CALCUTTA.

Extracts of a Letter from Rev. A. T. Lacroix, dated Calcutta, 11th July, 1831, addressed to the Directors.

Church at Rammakalchoke.

My labours at the Rammakalchoke station, during the past year, have been conducted much in the same manner as formerly. I am happy to state, in addition, that the native converts being deemed sufficiently advanced in Christian knowledge, were formed ten months ago into a regular church. Two deacons, from the more advanced in age, piety, and Christian experience, were chosen by the people to assist me in the discharge of my pastoral duties among them. Meetings have since that period been held, monthly, to conduct the affairs of the little society. At these meetings, at which I always preside, the names of candidates for baptism and the Lord's Supper are mentioned, the opinions of those best acquainted with them is taken, and they are accordingly either admitted, or referred to a longer trial. The conduct of any of the members, if it be of such a nature as to deserve public reproof, is taken into consideration, and discipline exercised, as

the case may require. A collection has also been made every month, among the members, for the purpose of assisting the poor, and though the means of the people are extremely limited, the amount collected has been sufficient to relieve the distress of many.

The formation of the converts into a regular church has been productive of beneficial effects: union between the different members has become more cemented, discipline has been better enforced, and it is to be hoped it will prove beneficial likewise to the interests of Christianity among the surrounding heathen, who are thereby convinced that the spirit of our holy religion is a spirit of love and unity, whilst the public and uniform expression of disapproval by the whole body of immoral conduct, shows that the Christian church is not an asylum for crime.

Baptisms.

In January of this year I baptized, at Rammakalchoke, seven adults and four children, and subsequently two adults at Gungree. Mr. Ray, previously to his departure, had baptized six adults and four children at the latter.

Chapel at Bhowanipore.

The chapel at Bhowanipore, which I mentioned it was my intention to erect, was completed in August, since which I have attended there twice or thrice a week. The congregations have been numerous and attentive. The people do not, as they used almost every where formerly, content themselves by standing at the door for a few minutes, and then pursue their way; but they enter the chapel, seat themselves on forms—Brahmins, Soodras, and Mohammedans, together—and listen often for more than an hour to the gospel, with all the attention and decorum of a Christian congregation. And though no instance of conversion connected with this place can be mentioned, yet I consider my labours amply repaid by the wide diffusion of Christian knowledge which has been the consequence, and which I humbly trust may contribute to pave the way for the ultimate reception of the Gospel in these parts. In the evenings, the congregations are usually composed of the inhabitants of the place, several of whom attend frequently; and in the morning they consist of strangers, from all districts of Bengal proceeding to the great temple of Kales Ghaut, or to the southern parts of the country. Numbers of tracts are distributed on every occasion after the preaching. Chitlah has been attended on market days, and other preaching stations as usual.

After Mr. Adam's lamented demise, Mr. Piffard and myself, on several accounts thought it advisable, for the present, to reunite the three stations of Kidderpore, Rammakalchoke, and Gungree, into one, and to

attend to its duties jointly, with this difference, that more of Mr. Piffard's time should be occupied with the superintendence of schools, whilst I should be chiefly engaged in preaching.

Mr. Christie.

Mr. Christie, who, since Mr. Adam's death, has been residing with me, is making rapid progress in the language, and will, I trust soon become useful in the native work. He had lately a severe illness, from which, I am happy to say, he is now nearly altogether recovered.

Visit to Saugor Island.

In January last Mr. Gogerly and myself visited Sagor island, at the time of the annual bathing festival, and subsequently we itinerated in the districts of Midnapore, Tumlook, and Hooghly. As we have already forwarded the journal kept during that missionary excursion, I shall not enlarge upon the subject. Should God spare my life, I purpose, next cold season, to visit Saugor again, there not being, in my opinion, a better opportunity for making the Gospel extensively known, at a little expense and in a short time, than at that renowned place of pilgrimage,

(Signed) A. F. LACROIX.

KAIRA.

Extracts of a Letter from Rev. W. Fyvie, dated Kaira, July 1, 1831, addressed to the Foreign Secretary.

REV. AND DEAR SIR,

I wrote the Directors on the 1st of April. It was then the commencement of the hot season, which lasted about three months, the thermometer from 90 to 100 and 102 in the coolest room in the house. Such a season is very trying to European constitutions; and, during which, it would have been imprudent to have travelled much in the country. My labours, therefore, during the past quarter, have been confined chiefly to this place.—A piece of ground has been given by Mr. Mills for a burying-place for the native Christians, which he has walled in at his own expence. He has also sanctioned my opening another school at his expence. There are now two schools here supported by him. In the school-rooms I have often pretty large congregations to hear the gospel, and also at other public places. Many from different quarters call to receive the Scriptures and tracts. My native congregation, on the Sabbath, during the last quarter, has averaged from forty to a hundred, and upwards.

Baptism of Two Natives.

On Sabbath, June 26th, I baptized two of the persons referred to in my last, Wago, a young man about twenty-two years of age,

and Kooma, his mother-in-law, a woman about forty-five years old. They had both been under instruction for seven months during which the man had learned to read; I was satisfied with their sincerity, and pray that they may be ornaments to their Christian profession.

When Kooma began to attend Christian worship, her heathen neighbours told her it was of no use for her to go and hear; had she attended when young, and been baptized then, Jesus would have received her; but now she was old he would not accept her. She mentioned this to the native reader, who told her that what the people said was false, that salvation was entirely of grace, and that the sinner, at whatever time of life he might come to Jesus, would be graciously received, and, in support of this, mentioned the case of the thief on the cross, and the labourers in the vineyard.

The following questions were proposed to the two candidates previous to baptism, to which they returned answers, in the presence of upwards of one hundred natives:—

The people of this country having forsaken the true God, acknowledge false gods and goddesses, namely, Vishnu, Seeva, Ram, Krishna, and others;—knowing their wickedness, do you renounce them all?

There is one only living and true God; He is a pure spirit, without beginning or end. He created the heavens and the earth, the sea and all things therein, and He is the supporter and Lord of all. He is perfectly holy, infinitely just and merciful, and bountiful to all. He is encompassed with every excellence; no imperfection can cleave to Him, for his nature is infinitely holy. Do you acknowledge your belief in a God of such excellence?

Do you entirely give up the worship of idols?

Do you also give up the worship of the sun, moon, stars, fire, water, trees, &c. &c.?

God so loved the world that He gave his only begotten Son to be the Saviour of mankind. Christ became incarnate for the salvation of sinners.—He was perfectly holy—wrought many miracles—suffered in the room of sinners, and, at last, died to make atonement for their sins.—He was buried—rose from the dead the third day, as He had declared.—He ascended to heaven, and is there as our advocate and intercessor before God.—He will come again at the end of the world—will raise the dead—judge all mankind—his true followers He will receive to himself; but the wicked he will banish to hell. Do you cordially believe all these things?

Do you consider yourselves sinners, deserving hell, and is your dependence for salvation placed on Christ?

Will you be diligent in learning all the doctrines and precepts of Christianity, and will you strive to act accordingly?

Do you give up your caste?

Is it your desire to unite with the people of Christ, to worship as they do, and, after death, to be buried as they are?

Is it your desire to keep holy the Sabbath, by abstaining from secular employment, and spending the day in the service of God?

Is it your intention to offer up prayer to God daily, morning and evening?

Do you consider all your doings to be mixed with sin?

Do you believe that the blood of Christ can wash away all your sin?

Do you really consider yourselves as having been walking in the way to hell till now?

Was it Jesus, who, by his grace, snatched you from this way?

Is it your desire to forsake all sin?

Will you confess Christ, and practise his commands, before Mahomedans, the votaries of the false prophet; and before Hindoos, who are devoted to the service of false gods, and to the worship of idols?

Should you meet with persecution for the name of Christ, is it the determination of your hearts, notwithstanding, to remain steadfast?

Having answered in the affirmative to all these questions, I reminded them of the solemn profession they had made before God and their fellow-man, encouraged them to the fulfilment of their engagements by the assurance that there was grace and strength sufficient for them in Christ, which they would obtain by earnest prayer. After prayer, they kneeled down, and I baptized them with water, in the name of the Father, Son, and Holy Ghost, and publicly received them into the church of Christ, praying that God the Father might be their Father, God the Son their Redeemer, and God the Holy Spirit their Sanctifier. The service appeared to make a deep impression on the people, especially the questions proposed.—Oh, may the impression be lasting!

(Signed)

W. FYVIE.

CUDDAPAH.

Extract of a Letter from Rev. W. Howell, dated Cuddapah, July 1, 1831, addressed to the Directors.

DEAR AND RESPECTED SIRs,

As intimated in my last letter, (dated 8th April,) I left home on the 11th instant, to make the tour to the north and eastward, to distribute the Scriptures and tracts more extensively, and to communicate the gospel of salvation to the heathen, in that quarter, which has not been visited by me before. The principal towns in this range are Budvail, Odagherry, Paumoor, Kanigherry, Markapoor, Cumbum, Giddaloor, Moondlapaud, Culsapaud, Poremomla, Nundialumpetta, and Chennai; forming a circuit of about two hundred and fifty miles. I took with me, on this occasion, five hundred portions

of the Scriptures, and two thousand tracts assorted, consisting chiefly of Christ's Incarnation; True Wisdom; The Way to Heavenly Bliss; The Last Judgment; and Criticisms on the Hindoo Shasters. Veerapah, the reader, accompanied me, and exhorted the people, at every place, very earnestly, to forsake idolatry, and to receive the salvation purchased by Jesus Christ for sinners. He read the Criticisms on the Shasters also to the people at every village, which excited very great attention and inquiry. The tract being now in their possession, by the blessing of God, will lead them, it is to be hoped, to more serious reflection, and convince them of the absurdity of their Shasters, and the sinful lives of their gods! I had to contend with various characters, but with none so hopeless as those who are under the ensnaring views of self-righteous principles, who maintain that God is the author of evil, and that the human soul is the Supreme Being. I felt greatly grieved at their insensibility and moral depravity. I endeavoured at every place to make them sensible of the danger of living without a right knowledge of God, and of salvation by Jesus Christ. It was pleasing, however, to witness the great anxiety excited at every place, to receive the Scriptures and tracts; and, by a careful distribution, I was enabled to meet partially the wants of the heathen throughout this visit. The precious seed has thus been sown; we now want faithful labourers to water and reap in the harvest. May the Lord send forth many more labourers into his vineyard, to gather the people unto Jesus Christ for a possession!

Translations into Teloo goo.

The translation of Genesis has nearly gone through the press, and I am now revising and correcting the translation of Exodus, by Mr. Gordon, to which I devote the best part of my time and attention. I have prepared a translation of Daniel and Proverbs, which, when properly revised, will be forwarded to the Bible Society. The Assembly's Catechism has been lately printed, and a distribution of it made amongst the stations where the Teloo goo is spoken.

Baptisms, &c.

Since my last to you, I have baptized one adult, and a child of one of the members. The adult had been a stated hearer for the last five years, and the only one of his family that was not baptized. There are a few families receiving preparatory instruction for baptism. Recently, one of the girls in the Christian school was married to a resident of the Christian village.

We have been graciously preserved through another hot season, during which the heat was felt more than formerly. There being no rain made it very oppressive. The thermometer rose as high as 108°.

(Signed)

W. HOWELL.

BELLARY.

Extracts of a Letter from Rev. John Reid, dated Bellary, August 1st, 1831; addressed to the Directors.

As this is the first time that I have written to you, since my arrival at Bellary, you will be anxious to hear how I like it as a station for missionary labour; and I have the happiness of informing you that, from the knowledge which I possess of the various other stations occupied by our Society, there is not one which I should, on any account, prefer to it; and over most it has several advantages.

Encouraging Circumstances of the Station.

We have every encouragement from all quarters to engage in labour. The gentry resident here are favourable to our great object, and from their liberality we are enabled to extend, in a variety of ways, the blessings which we are honoured as the instruments of communicating. We have, as you are aware, no less than four or five societies—the Charity School, the Bible, Tract, and Missionary Societies, besides a little which some friends have given to mission native schools. As it regards the treatment we have met with among the natives (except in one instance mentioned in our report), it has been universally kind and respectful. In the Pettah, indeed, there is a considerable degree of indifference to the hearing of the divine word, and to the subject of religion in general; but we often collect large congregations, and, upon the whole, the ordinary attendance is as good as at most stations. In the villages, however, of which I suppose there are seventy or eighty within thirty miles circuit of Bellary, there is an eagerness to receive the instructions which are communicated, truly gratifying. The circumstance of there being so many villages within so short a distance is one which renders the mission a very important one; and as soon as I shall have made sufficient progress in the Canarese, I should, I think, devote a good deal of time and attention to this department.

The Press.

The printing-press is also an invaluable addition to the usefulness of the mission, though, perhaps, the Directors are not fully aware of the large portion of the time of their missionaries which is occupied in, what is very important, reading, correcting, and emending whatever passes through it. I may say, that next to English preaching and preparation for it, this has occupied by far the larger proportion of my time. This is a daily work. I have found it of considerable use to me in gaining an acquaintance with the written language, but it has impeded very much my progress in the colloquial.

Colloquial Dialect.

This is not to be acquired in one's study, and by nothing but actual intercourse with

the natives. During the tour which I lately took with Mr. Walton, I think I acquired more of the colloquial dialect, and, what is the most difficult part of it, to understand the natives themselves when speaking, than I had done before. We resolved, when we left, to speak to one another, and our servants, only in Canarese, and kept to the resolution most of the time. I regret to say I have not made the proficiency in the language which I anticipated, or desired to have done; but there is so much to do in the general business of the mission, in superintending the works passing through the press, and particularly in English preaching and pastoral duties, that I have had but spare time instead of whole time, to devote to it. I hope in a few weeks to begin formal preaching; at present I have done no more than engage in conversation after Mr. Walton has done praying.

Present Results of the Mission.

In reference to the actual success of the mission I cannot say much. At present we have not one Canarese member, nor is there any probability, at present, of any coming forward from among them. But we must labour in faith and in tears, and we shall reap if we faint not. We see the day is breaking in other parts of this benighted land; and we know that where darkness and death now reign, there light shall arise. The progress of Christ's kingdom is slow and gradual; but, like the small grain, it will spring up and shoot forth, and, coming to its maturity of growth, will fill the whole earth with its branches. Oh! happy period, when every pagoda in every village (in none that I have seen, however small, have there been less than two or three), shall be converted into a temple of the living God, and when all who daily bow and worship at their thresholds, shall do Him reverence! We long, we labour, we pray for its approach; and we rejoice that in our desires, and labours, and prayers, we are not alone; the church of Christ forms but one company, whose hands and hearts are all united in the great work; and He, who is our great leader and head, is with us; He shows the way, reveals the promise, and holds out the reward. Let us mutually encourage each other in our works of faith and labours of love; and, having so many great and precious sources of encouragement, let us hope for that which we see not, and be continually steadfast and unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord.

Mrs. Reid.

Mrs. Reid has made as much progress in the Canarese language as might have been expected from a weak constitution in a warm climate; she is able to read quite freely, and to engage in superintending, with Mrs. Paine, a Canarese girls' school.

(Signed)

JOHN REID.

AFRICA.

BUFFALO RIVER.

Extracts of a Letter from Rev. F. C. Kayser, dated Buffalo River, 23rd June, 1831; addressed to the Directors.

MY HONOURED FATHERS AND BRETHREN,

My last letter, of 13th December, 1830, I hope you have received. In it I mentioned that I had finished the translation into the Kaffer language, of the miracles of our Lord Jesus Christ, assisted by John Tzatzoe; and, up to the present time, I have finished, by the gracious help of my Lord and heavenly Master, the Gospel of John, which has been revised a second time. While making this translation, I had before me the English, the Dutch, and the German Bible of Piscator, printed by the Bible Society. And sometimes, in difficult places, I referred to the exegesis of my unforgetten teacher, Dr. Knapp. Oh, my heart is full of humble thanks to my gracious Lord and God, that he has permitted me to accomplish the translation of this holy gospel in the time that I hoped. I trust in Him, that he will also grant me this year to finish the Acts. If only *one* soul should derive spiritual blessings by these means, I shall be paid more than I deserve.

I mentioned also in my last letter, that it seemed a more favourable time was approaching among Tzatzoe's people for the spread of the gospel; now I can say, that thus far, in the present year, they attend divine worship on Sundays, more numerous than formerly. They also appear more to observe the Sabbath; and some of the captains will no longer allow heathenish noise and disturbances near the station on the Lord's day. One of these captains went one Sunday morning to three of the neighbouring kraals, from which he noticed the people did not come to worship, and asked them the reason. On the following Sunday I observed their attendance: those also whom the captains had reproved for being disorderly on the Sabbath, restrained their noises till after sunset. Another of the above-mentioned captains addressed me once in the fields, as he was going to hunt with some of Tzatzoe's people, and said, "Pray to the Lord for me." He also one day became desirous of singing our hymns, and called all his hunting people together to sing with him. Then he arose and spoke to them on these words: "Ye Caffers! awake from your sleep; it is now time." Some Caffers, belonging to Enon's tribe, who were present, were surprised, and said, "What new things are these? What is to be done?" One among Tzatzoe's people was so stirred in his mind by what the captain said, that he jumped up, and called all the women and children in the adjacent bush to attend to it. This very man did not before like to see me come to his kraal, and call for his people, and during my stay there he often sat and laughed; but since this

speech of the captain, he has not so behaved towards me. O that it might please the Lord to bring this man to a right awakening to Him!

When I went out twice with John Tzatzoe at the beginning of the year, to examine the people at their kraals, as to what they had learned from me during the year by means of my catechism, which they had repeated every Sunday fortnight, and nearly every Saturday to our joy we found at some kraals that they were able to answer the questions we put to every one present. After this I tried, on my visits to them, if they could answer the questions I put to them, out of the catechism, without having it before them, I helping them. Some, I found, could answer without assistance. The number of people I have instructed, at the times above mentioned, have been sometimes from one hundred and twenty to one hundred and fifty, and from twenty to forty children.

Our daily school is increased by two adult Caffers, one of the station, and the other the son of a man of some importance, who lives about two hours' distance from us. The latter has a great desire to read and write, and has asked me for a book, that he might be learning at home. Some time ago, brothers Brownlee and I, agreed that we should in turn speak on Saturday evening, by John Tzatzoe's interpretation, to the unbaptized men at the station, and on Sunday to the women, and on one evening in the week catechise the people in the church. On our first Saturday evening's exercises, I put the question, Is God good or not? The first said, "He is good; he has sent us his word and teachers." The second, "He protects us sinners." The third, "He created us men." The fourth, "He proclaimed his word in old time to men till now." The fifth, "God has sent his word to men, who only served him with their lips, and did not obey him as the Lord; he came upon earth, and shed his blood for sinners, to save sinners." The sixth, "He sent again his word to the Caffers, after he had sent it by Dr. Vanderkemp, who went back to the Hottentots who accepted the word which the Caffers neglected." The seventh, That God had protected him from all destruction hitherto. The women, next mid-day, were quite different in their answers. Some of them did not like to give any answer. O that the Lord may have mercy upon them and give them a willing heart.

On another day, when I catechized the people upon Acts v. 17—20, old Tzatzoe was also present, who comes now very often to the evening service. He gave good answers to the questions, and asked, "Why the great men put the apostles into custody." After he was made acquainted with the reason, he said, "I wonder how these great men could oppose themselves to God; for God here is the same; only one God, of whom spake the old fathers of the Caffers, and prayed to him in time of war and sickness." It was after

wards shown to him and others, how they also could, and had opposed God.

We are all at present, by mercy, well, and I would now recommend the spread of the gospel to your earnest prayer, and with all respect, and Christian affection, remain, &c.,

(Signed) F. G. KAYSER.*

* Mr. Kayser is a native of Germany, and but imperfectly acquainted with the English language, which will account for any peculiarities of expression observable in the above letter.—Ed.

AFRICAN ISLANDS.

MADAGASCAR.

Extract of a Letter received by the Conch from the Rev. Mr. Freeman, dated Tamatave, 31st August, 1831.

MY DEAR SIR,

YOU WILL, I am sure, be gratified to learn that we reached our destination in perfect safety, within a month of leaving Cape Town. We had not quite the winds which might have been expected at this season of the year, or our voyage would have been completed in less time. We came in sight of the land on Sunday the 21st, and by nine o'clock on Monday morning we were anchored in the roads of Tamatave. And it was not, I assure you, without great delight that we received our friends, Messrs. Canham and Kitching, on board, with the intelligence that all was well at Tamatave, and all well at Tananarivo. For, to tell the truth, we had some unpleasant apprehensions as we got sight of Tamatave. We lost very little time in going ashore, and were much gratified by the very friendly manner in which we were received. We have been very kindly and hospitably entertained under the roof of Messrs. Cock and Reddington, where, on Monday afternoon, we met nearly all the European traders of Tamatave, with Prince Coroler, and some other of the queen's officers. A noble dinner was given on occasion of the king's birthday (our King William IV.) In the course of the day we got our cattle ashore, not a little pleased that none of our horses died on the voyage, though, I think, had it continued much longer, we must have lost some. They were completely exhausted. We had an addition of two foals during the passage; these died; one we have had since being on shore is doing famously. One sheep only died; that failure in the number is made up by a fine young lamb. No circumstance of any great importance occurred during the voyage. We have reason to be thankful that we enjoyed good health. Our captain was extremely attentive, and his people obliging on all occasions. The *Conch* shall, therefore, have a good character, so far as I have a voice in the case; and I am disposed to think that the captain will give

Tamatave a good character for dispatch. He has, perhaps, never loaded or unloaded in a less space of time—one proof among many, that the natives of Madagascar are not idle and good for nothing, for without their assistance it would not be very easy to get cargoes discharged, or, rather, carried up from the beach to the stores.

Most of the plants appear to be in good condition. I think all are living that were packed in boxes. Some of the oaks, poplars, and proteas, which I brought tied up in skins, with earth round the roots, have died. Vines and figs are actually bearing fruit, though in a small quantity. All are sent forward, and are now on their way to Tananarivo.

And now I have further good news to tell you. The French have withdrawn their hostile forces from the shores of Madagascar; they remain only at the Isle of St. Mary's. I believe there still remain traders up in the north where the French government claimed possession of the country; but the ships of the line and the troops are withdrawn, and it is expected that the attack will not be resumed.

The queen has behaved very handsomely with reference to the packages I have brought. Not only were instructions given that every facility should be afforded for our journey into the interior, but all our packages are taken up *free of expense*, excepting those containing beer and wine. The laws of the country forbid the use of ardent spirits; and the law is in force in Imerina. This act of the queen will be a very considerable saving of expense to us all, and indicates a disposition altogether friendly to us.

The five Malagasy, who came with us to Madagascar, seem abundantly pleased to have got back to their own country, and I think they will be well received by the queen's government. I found them all useful on board ship, and, in fact, could not have done with fewer. The change to them is striking—they left Madagascar as slaves—they return free—then they durst not move an inch from their chain and their driver—now they rove at liberty, and amuse the natives by their appearance, manners, and English conversation.

My poor little setter dog, that Dr. Bailey gave me, died a few days after coming ashore. It was the Malagasy fever killed him. It took him off within six hours of the attack. The Newfoundlander died soon after coming on board: the other three do well. My rabbits are in good condition. They are new in the country; but, from their manner of eating, the natives take them for a kind of large rat.

With peace, prosperity is returning. Houses are being built in Tamatave, and the village is about to be laid out on a new plan, streets to be made straight, market place formed, inferior houses pulled down, &c. &c. The trade is increasing rapidly.

(Signed) J. J. FREEMAN.

DOMESTIC MISSIONARY INTELLIGENCE.

MONTHLY MISSIONARY PRAYER-MEETING.

MADRAS.

THE mission established by the Society at this distinguished city* and seat of one of the three presidencies of British India, was commenced in 1805. It has been prosecuted under many disadvantages, partly resulting from the frequent change of the missionaries; in consequence of death, illness, and other unavoidable causes.

For several years its operations were chiefly directed to the propagation of the Gospel among the Indo-British population, and other inhabitants of Madras acquainted with the English language. Stated Christian worship was shortly instituted for their benefit, in the northern district of the city, called Black Town, and formed, at that time, a peculiarly interesting spectacle amid the surrounding spiritual barrenness and darkness. From the congregation in Black Town a church was formed in 1819. This church, at present, consists of about fifty members. In 1815 a free school for boys, conducted on Christian principles, was formed in connexion with the congregation in Black Town, and, a few years afterwards, another school, on the same establishment, for girls. The children instructed in these schools, which are supported by public contributions, are descendants of Europeans. The number on the establishment has usually fluctuated between one and two hundred, but of late has been considerably reduced, in consequence of the establishment of schools of a similar description in the immediate vicinity. Many of them have made attainments in the knowledge of the Scriptures, and in useful learning, highly creditable both to themselves and the institution.

About the year 1817, the missionaries were enabled to establish several schools exclusively for the children of the heathen. The number of these schools, which are supported by the Society, has varied from 10 to 20, and that of the scholars instructed in them from 300 to 800. The latest returns state the number (including a female native school) at 819. The Scriptures were introduced into these schools gradually; but for many years the Bible has formed a standard book in all of them, the course of instruction being entirely under the regulation of the missionaries.

Stated religious services, in the native language, have for many years been performed, by the missionaries of the Society, in different parts of Madras, but chiefly in Black Town, and at Pursewaukum; in each of which vicinities a chapel has been erected by means of the liberality of pious and benevolent individuals on the spot.† At Pursewaukum a native church was formed in February 1830, consisting of upwards of 20 members, principally, but not entirely, natives. This native congregation has fluctuated between 60 and 100. There is also a small Christian Society, composed chiefly of Indo-Britons, who form part of the congregation attending English worship at Pursewaukum. The attendance on the native services in Black Town has of late rapidly increased; and we are happy to add, that attention to spiritual things is extending among the Indo-British population, generally, at Madras. At this, as at many of the other stations in the East Indies, some of the best opportunities for addressing the natives, enjoyed by the missionaries, have been afforded by periodical examinations of the children belonging to the native schools. On such occasions the missionary is usually surrounded by their parents, who listen while he reads and expounds the Scriptures, and parts of a Christian catechism. Among them are many whom no persuasion could induce to attend public worship in a mission-chapel.

For many years English services have been performed by the missionaries for the benefit of the military at Fort St. George, and attended with good effect.

Other means of increasing the efficiency of the mission have been, more or less, employed, such as the distribution of the Scriptures and religious tracts, in various languages, and the performance, occasionally, of missionary tours in the adjacent country. The latter mode of extending the usefulness of the mission has led to the establishment of an out-station at Tripassore, a town situated about thirty miles from Madras. Here a small chapel has been built, and an English and a Tamil congregation collected. From each of these congregations a number have been united in church-fellowship, but in distinct churches; the English church being composed chiefly of Europeans, and the other principally, but not entirely, of natives. Connected with this out-station there are two schools, one for boys, and the other for girls, containing together about 35 scholars

* The population of Madras is estimated at upwards of 300,000; of these the greatest proportion are Hindoos.

† The chapel in Black Town was erected in 1810 - J; that at Pursewaukum in 1819.

In 1817 an Auxiliary Missionary Society, in immediate connexion with the Society, was formed here, which, beside rendering aid to its funds, has contributed, with other similar institutions, to disseminate missionary information, and to excite a missionary spirit among the European and other inhabitants of the presidency. An Auxiliary Bible Society, and an Auxiliary Religious Tract Society, have also been established by the European residents, in conjunction with the missionaries of this and other similar Societies, which, beside being instrumental in extensively distributing the word of life among the inhabitants of that part of India, have also assisted the funds of the respective Parent Societies at home. These, and other public societies at Madras, having a benevolent object in view, have tended to improve the character of society in that city. Indeed, the very existence, much more the liberal support of such institutions, is itself evidence of a considerably improved state of things.

Beside the direct results of missionary labours at Madras, the above-mentioned, and other co-operating causes, have, also, tended to effect a considerable change among the natives. Prejudice is evidently on the decline. Even the Brahmins manifest less attachment to their superstitions; while among the Mohammedans less confidence is placed in the authority of their *Prophet*.

Exclusive of others, differently composed, prayer-meetings are statedly held, by the brethren of several religious denominations, united, to implore the blessing of God on the operations of their respective Societies, and on those of all other kindred institutions, having in view the same great object of propagating the Gospel of Christ throughout the world. May all Christians, of every denomination, at home, likewise unite their supplications, for the success of the same cause in every nation under heaven; and the members of our own Society, particularly (in reference to the immediate object of the present paper), in petitions that Madras, distinguished by her political and commercial importance, may, eventually, be still more distinguished by the number of her pious inhabitants, both European and Native.

SUBSCRIPTIONS ON BEHALF OF DR. PHILIP'S CASE.

Extracts of a Letter from Rev. Dr. Philip, addressed to John Foulger, Esq., under date Cape Town, 3rd August, 1831, in acknowledgment of the Contributions raised by the Friends of Missions in Great Britain and Ireland, towards defraying the Expenses of his late Trial at Cape Town.

MY DEAR SIR,

It has been shrewdly remarked by a Frenchman, that the reason of misreckoning in the expected returns of gratitude, is this, the pride of the giver and the pride of the receiver, can never agree about the value of the obligation. Between my friends in England and myself there can be no misreckoning, because they know, as well as I do, the value of the obligation which they have conferred.

When I left England, prepared for any form of opposition, excepting the precise form in which it assailed me on my arrival at the shores of Table Bay, the friends of humanity and religion, at home, gave me sufficient pledges that I should not be allowed to sustain the contest unaided; and, in the manner in which they have redeemed their pledges, my expectations have been more than exceeded.

To enable my friends at home rightly to appreciate the value of their own exertions, so far as the cause in which I am engaged is concerned, they must have seen, as I have,

the state of things which succeeded to the exercise of an abused authority, and the impressions produced when the sentiments of England, respecting it, began to be known in the colony. Could the gratitude I feel towards my friends, for their exertions on this occasion, be analyzed, and could it be reduced to so many cents; were I to allow one cent of the whole sum to go to the account of personal interest, the remaining ninety and nine would be found making up the sense of obligation which I feel for the services they have conferred on all missionaries situated as I am—on the cause of humanity in general, and on the cause of truth and righteousness over the whole world. I am glad that the Directors of the Society have made their appeal to the public, on this subject, in the manner in which they have done. Had they covered my expenses by a vote from the funds of the Society, that mode would have been far from being so satisfactory as the one which has been adopted, coming to me, as it does, as an expression of public opinion.

So far as I am concerned, with respect to the disposal of the surplus funds, I wish it to be understood that I shall be perfectly satisfied with the manner in which those entrusted with their management may think proper to dispose of them. Had they been left to my disposal, it is more than probable that I should have thought of applying them to the purchase of land for the *Hotientots*. On my reasons for thinking of such a measure at this time I need not enlarge: I perceive, by your remarks on the subject, you can enter into my feelings with regard to it; but the mode which has been proposed, of in-

vesting the money, removes my objections, because whatever is done for my family in this way, is, in fact, done for the London Missionary Society, as it relieves the Society (should the fund be secured) from any obligations that the Directors might feel themselves to lie under towards my family after my decease. I am, therefore, desirous that the whole of the surplus contributions should, for the present, be placed so as to accumulate, at compound interest, for the benefit of my family after my decease.

If it be agreeable to yourself and the Directors, it may be desirable, for the satisfaction of the public, that my sentiments, as I have stated them to you, should be made known through the medium of the Missionary Chronicle.

(Signed) JOHN PHILIP.

As it is intended to invest the amount of the Surplus Subscriptions in the public funds, in the names of Trustees appointed by the Directors, for the benefit of Dr. Philip's family after his decease, as intimated in the above letter, it is respectfully requested that any subscriptions, which may not yet have been paid, may be forwarded to Messrs. Hankey, Bankers, without delay.

ANNIVERSARY.

BOLTON.

The annual meeting of the Bolton Branch Missionary Society was held in Duke's Alley Chapel, on Monday, the 21st of November. On the preceding Lord's-day, sermons were preached in that place of worship, and in Mawdsley Street chapel, in behalf of the Society, by the Rev. J. Ely, of Rochdale, and the Rev. T. H. Walker, Wesleyan minister, of Bolton. At the public meeting, the chair was taken by the Rev. Dr. Clunie; and resolutions were moved and seconded by the Rev. R. Fletcher, J. Griffin, and G. Taylor, of Manchester; the Rev. J. Dyson, of Halshaw Moor; and the Rev. W. Jones, S. Ellis, T. H. Walker, and Mr. Burdon, of Bolton.

ORDINATION OF MISSIONARIES.

Mr. James Paterson.

The Directors of the London Missionary Society having appointed Mr. James Paterson, formerly of St. Andrew's University, and latterly of Highbury College, to succeed the late Rev. John Adam of Calcutta, as a Missionary to India, a public service was held in the congregational chapel of St. Andrews (Mr. Paterson's native city), on Wednesday, the 21st of December, 1831, for his solemn designation as an evangelist to the heathen. The Rev. Thomas Aitken, of the United Secession Church, St.

Andrew's, began the services of the day by praise, reading the Scriptures, and prayer. The introductory discourse was delivered by the Rev. David Russell, of Dundee, from Isa. lv. 4, 5. The Rev. Robert Machray of Perth proposed the usual questions, which were answered by Mr. Paterson in a very satisfactory and highly interesting manner, and seemed to produce a very pleasing effect upon the auditory. Mr. Machray then offered up the ordination prayer, accompanied by the imposition of hands; and the charge to the missionary was given by the Rev. Mr. Lothian, Mr. Paterson's former pastor, from 2 Tim. iv. 5:—"Do the work of an evangelist." The service commenced at 12 at noon; and, though it lasted four hours, the deepest interest appeared to be felt by the numerous and respectable audience assembled on the occasion, which we have no doubt will tend to promote the cause of missions in general among the inhabitants of St. Andrew's. It is pleasing to reflect that several young men, educated at the university of that city, have of late years devoted their talents to the work of the Lord among the heathen, and it is hoped that the services of this day may be the means of exciting others to emulate so noble an example. The interest felt on the occasion referred to, was also heightened by the circumstance of Mr. Paterson's predecessor, Mr. Adam, having been for some time a student at St. Andrew's, where he was well known and universally esteemed, and where the news of his lamented death had been received only a few weeks before.

On the evening of the same day, after prayer by the Rev. John Murdoch of Anstruther, an excellent sermon was preached in the secession chapel, by the Rev. George Paterson, of East Linton, Haddingtonshire, from 2 Tim. i. 10, when a collection was made in aid of the funds of the St. Andrew's Auxiliary Missionary Society. On the evening of the preceding day, a meeting for prayer was held in Mr. Lothian's chapel, to commend the young missionary to the grace and protection of God. May the prayers then presented receive a gracious answer!

It was pleasing to see, on this interesting occasion, the cordial feeling manifested by Christian friends of different denominations. Besides the pastors of the neighbouring independent churches, several ministers of the secession church attended the service, and manifested the most friendly feeling towards the Society. Though no unusual sight in England, it was rather a novel occurrence, on this side of the Tweed, to see the ministers of each body uniting, as with one heart, in commending their young brother to the service and care of their common Lord. L.

Mr. John Bilderbeck.

Mr. John Bilderbeck, a native of Madras, who was brought to a knowledge of divine

truth through the instrumentality of the Society's missionaries in that city, and who arrived in this country last summer, for the purpose of being educated for the missionary service, but who has been obliged to return to his native land, not being able to sustain the severity of this climate; and having been appointed by the directors to labour as a missionary at some station in the Madras presidency, was ordained at White Row meeting house, Spitalfields, on Thursday December 22nd. The very interesting service was commenced by reading appropriate portions of Scripture, and the offering of prayer, by the Rev. John Arundel. Rev. Robert Halley, resident tutor of Highbury College, delivered the introductory discourse, on the obligation of churches to support missionary operations. Rev. D. Bishop, resident tutor of Homerton college, asked the usual questions, and received from Mr. Bilderbeck most satisfactory answers; especially in the account which he gave of his conversion to God, and of his renunciation of the errors of the Roman Catholic church, he having been educated at the Jesuit College at Pondicherry. Rev. Dr. Pye Smith, Mr. B.'s theological tutor, offered the ordination prayer, Rev. Henry Townley, his pastor, gave to him the charge, and Rev. John Clayton, jun., concluded with prayer.

Mr. Orlando T. Dobbin.

On Friday, Jan. 6, 1832, Mr. O. T. Dobbin, who, with Mr. James Paterson, had been appointed to Siam, but on account of the recent visitations of death in India, and other circumstances, had their appointment changed, was ordained at York Street Chapel, Walworth, when the Rev. George Browne introduced the service by reading the Scriptures and prayer. Rev. John Burnet preached, on the great door and effectual which is now opened into the pagan world for missionaries of Jesus Christ. The usual questions were proposed by Rev. William Ellis. The ordination prayer was offered by the Rev. John Clayton, jun. (instead of the Rev. Dr. Henderson, Mr. Dobbin's tutor, who was prevented by illness), the charge was delivered by the Rev. George Clayton, and the Rev. John Arundel concluded the interesting service by prayer.

DEPARTURE OF MISSIONARIES.

On Sunday morning, January 1, 1832, Rev. John Bilderbeck sailed from Gravesend in the ship *Lady Kennaway*, Captain Moncrieff, for Madras.

On Thursday morning, January 5th, Rev. John Wray, Mrs. Wray, and their son, sailed from Gravesend, in the ship *Rosana*,

Captain Foster, for Berbice. Our dear brother, having mercifully experienced the restoration of his health, hopes to resume his important labours in that colony with renewed vigour.

On Thursday, January 26th, Mr. and Mrs. Dobbin, and Mr. and Mrs. Paterson, sailed from Gravesend in the Hon. East India Company's ship *Asia*, Captain Bathie, for Bengal. The former having been appointed to Berhampore, to join Mr. M. Hill; the latter to Calcutta, to join Mr. Christie.

FROM REV. JOHN BILDERBECK ON HIS PASSAGE OUTWARDS.

On Board the *Lady Kennaway*, Portsmouth, January 4, 1832, addressed to the Home Secretary.

MY VERY DEAR SIR,

The pilot is now about leaving the ship, and I avail myself of the opportunity thus offered to inform you, that, under the controlling guidance of a merciful God, I was safely and comfortably conveyed by the steamer to Gravesend, which I reached at a little after 5 o'clock on the evening of last Saturday. The part of my personal baggage, &c. which was sent after me safely arrived, and was happily in time for shipment. I beg herewith to tender my warmest and most grateful acknowledgments to those kind friends who accomplished its dispatch so expeditiously. Though I have not entirely got over my fatigue, and mental excitement, I am, I thank God, considerably better, and hope to feel more so when we get quite clear of the channel. My accommodations are very good and comfortable. My friends on board are all kinder to me than I deserve; nor can I forget *Him* whose mercies are neither few nor small, whose loving-kindnesses call for the exercise of unfeigned gratitude, who daily lays me under additional obligations to love and serve him, and who, for the consolation of his faithful people, has sworn himself as *the God of Jacob*, a covenant-keeping God! We sailed from Gravesend, as was expected, on Sabbath morning;—while you were celebrating the first day, and the first Sabbath, of a new year, by commemorating the Redeemer's dying love at the sacramental feast, it was my lot to be beating about the channel. Oh, how I envied my brethren and sisters at White Row, where I was accustomed to celebrate the Lord's death! Being absent from my usual place of worship, and calling to mind the many soul-transporting seasons which I have there enjoyed, I felt that I could with David exclaim, *How amiable are thy tabernacles, O Lord God of hosts! My soul longeth, yea, even fainteth, for the courts of the living God!*

The steward of our vessel, having been very ill with some inflammatory complaint in his chest, died this morning, at four o'clock. I spent an hour in reading and prayer with him yesterday: he confessed, with deep humility and penitence, his state as a sinner before God, and alluded, with sorrow, to his abuse and gross neglect of the Scriptures and the means of grace while in England—but his views in reference to the way of salvation, I regret to state, were not sufficiently clear and satisfactory; I endeavoured to lead him to Jesus as the friend of sinners, and quoted several invitations of Scripture as directed to sinners, and other passages containing animating promises to the children of God, who were reconciled to him through the blood of Christ. The poor dying man listened to them with patience and interest, and, when I left him, he assured me that he would be constantly looking to Christ as the sinner's only Saviour; but earnestly entreated that I would not forget him in my private prayers. I assured him that I would not forget him, and then left him in the hope of seeing him again this day—but alas! he entered into eternity before I awoke this morning! I hope he slept in Jesus.

In the hurry and bustle of my departure I neglected the calls of several valued friends—you have been a witness to all the anxieties and difficulties connected with my early departure—a word of explanation from you to any one who may inquire after me will greatly oblige me.

The Rev. Mr. and Mrs. Tippets, of Gravesend, were very good and kind to me; we had family-worship together, and I was greatly edified by their conversation and spiritual-mindedness. I have also to express my sense of gratitude for all the kind attentions of Mr. Roberts in assisting and seeing me safely on board; also, for all the valuable assistance rendered to me by yourself and my other friends in packing and preparing for the voyage. Several friends have kindly favoured me with many valuable books as memorials; but I was so much pressed for time that I was not able to write and thank them. These books will ever be held in lively remembrance of them, and will, I trust, always excite grateful reflections. I hope personally to write to the donors when I reach Madras, *Deo volente*.

Time admonishes me to conclude; remember me affectionately to all; and soliciting a continued interest in your prayers, and in those of the Directors, allow me to remain, in great haste, with all due respect and esteem,

My dear Sir,

Yours, very affectionately,

JOHN BILDERBECK.

Give my affectionate regards to every individual member of your dear family, and tell them I shall never forget their kind attentions, and the unmerited concern they manifested at my departure, and that I shall write to them from Madras.

J. B.

DEATH OF MRS. THOMPSON.

On Friday, January 13th, 1832, Mrs. Thompson, wife of Rev. J. C. Thompson, of Quilon, died at the house of her maternal parent, Mrs. Johnston, Berwick-upon-Tweed, where she had gone for the restoration of her health.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz:—

A few Friends at Hitchin, per Rev. J. W. Wayne, for a Box of Sundries for the South Sea Islands. Rev. G. Redford's Congregation, Worcester, for a Box of various Articles for the Schools in Madagascar. Rev. G. Greatbatch and Friends, for a Box (contents unknown) for Madagascar. Mr. Smith, for a Bale of Articles of Clothing for the South Sea Islands. The Teachers of the Borough Sunday School, by Mr. Thomas Jerson, for a Box of Works of Taste, for Africa. To E. K., Mrs. Mills, Miss J. Roworth, and J. B. Turner, Esq., for Numbers and Volumes of the Evangelical Magazine, &c.

ERRATA IN THE MISSIONARY CHRONICLE FOR JANUARY, 1832.

- Page 36, 2nd col., end of 1st paragraph, for 'Beek,' read "Beck."
 ——— 37, ————— for 'WEST INDIES,' read "SOUTH AMERICA."
 ——— 29, 1st col., last line, for 'Rossweyer,' read "Rosstrevor."

MISSIONARY CONTRIBUTIONS.

* * The Officers of Auxiliary Societies are earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5, and upwards, received from 1st to 31st December, 1831, inclusive.]

C. R.....	10	0	0
S. B.....	5	0	0
William Todd, Esq.....	10	10	0
Legacy by the late John Neill, Esq.—Messrs. Thomas, William, and James Hay Waugh, Executors—(Duty paid by Executors)....	50	0	0
Maberley Chapel—Rev. R. Philip— Female Branch—On Account.....	10	4	10

Walworth—York Street Chapel—Rev. G. Clayton—Collection after Sermon.....	39	19	0
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Chester Auxiliary Society—			
Mr. W. Williamson, Treasurer—			
Collections at the Anniversary—			
Queen Street Chapel.....	100	0	0
Octagon Chapel.....	19	5	0
Welsh Calvinistic Methodists' Chapel.....	11	10	9
Common Hall Street Chapel..	4	0	2
Ladies' Branch Association...	26	7	9

Missionary Boxes of

Mrs. Bailey.....	1	15	0
Mr. A. Booth.....	1	2	6
Miss Dodd's School.....	2	0	0
Mr. E. Gerrard.....	3	0	0
Miss Jones.....	0	8	3
Masters Lloyd, and E. Evans..	0	13	6
Mrs. Mason.....	1	17	8
Mr. J. Parry, Junior.....	0	17	10
Small Sums.....	0	5	3
Mrs. Williams' Establishment.	7	0	0
Queen Street Chapel Sunday School.....	1	15	8
Sale of Herbs by Mrs. Ralphs	0	11	8
Missionary Box by Ditto....	0	6	0
	182	17	1

Knutsford Branch—By Rev. J. Turner—			
Collected by Miss Remond, Miss Clayton, and Mr. Clark.....			
	5	0	0
Midbewick Association—Mr. Hitchon, Treasurer.....			
	13	1	9
Minshall Association—By Miss Jackson...			
	2	10	6
Northwich Association—By Rev. Job Watson.....			
	23	0	0
Saighton—Missionary Box by Mr. P. Dutton.....			
	2	2	6
Tattenhall Association—By Mr. Meredith.			
	16	7	1
Tarvin Association—By Mr. Lither—			
Chapel Missionary Box.....			
	0	10	6
Collected by Miss Martin....			
	2	0	0
Subscription.....			
	1	1	0
Delamere Chapel—Missionary Box by Mr. Prescott.....			
	0	13	6

Ashton—Missionary Box by Mr. Lither...	4	5	0
	6	16	1

Less Expenses.... 19 9 0

230 10 6

Cornwall Auxiliary Missionary Society—			
Mr. J. Baynard, Treasurer—On Account..			
	206	0	0

Devonshire—Plymouth, Devonport, and Stonehouse Auxiliary Society—			
Mr. W. Stuart, Treasurer—			
Collections at the Annual Meetings—			
Plymouth—			
Batter Street Chapel.....	18	11	6
— Missionary Communion.....	6	2	9
— Ladies' Society, by Mrs. Bowman.....	17	1	3
New Tabernacle.....	19	19	4
— Juvenile Association.....	6	19	0
For Native Female Schools—			
Collected by Mrs. Hartley..			
	0	14	6
Royal Hotel—Public Meeting..	10	3	3
Annual Subscriptions.....	11	19	6
Donation.....	0	10	0
	92	1	1

Devonport—			
Princes Street Chapel.....			
	12	6	10
— Ladies' Missionary Society, by Mrs. Blackmore			
	13	1	4
Mount Street Chapel.....			
	10	1	7
— Juvenile Association.....			
	5	5	6
Navy Row—Salem Chapel....			
	3	9	6
Town Hall—Public Meeting..			
	8	7	2
Annual Subscriptions.....			
	12	9	0
For Native Female Schools in India, by Mrs. Derry....			
	2	0	0
Small Sums.....			
	0	10	0
	67	10	11

Stonehouse—Independent Chapel.....	1	6	9
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160 18 9

Less Expenses.... 16 16 3

144 2 6

Dorsetshire—Shaftesbury District Missionary Association—

—Rev. T. Best—			
Collection after Sermon by Rev. T. Evans.....			
	1	2	8
Missionary Boxes of			
Mr. Best.....	1	4	9
Mr. Jay.....	0	11	1
	2	18	6

Mere—Rev. S. Little—			
Subscriptions.....			
	4	19	0
Missionary Boxes.....			
	3	3	4
Collection after Sermon by Rev. R. Keynes.....			
	7	7	4
	15	9	8

Stalbridge—Rev. W. S. Berry—			
Subscriptions.....			
	6	12	0
Collection after Sermon by Rev. T. Evans.....			
	2	8	0
	9	0	0

Shaftesbury—Rev. T. Evans—			
Subscriptions.....			
	9	13	4
Sunday School Children.....			
	3	6	10
Mr. Evans' Missionary Box....			
	1	5	0
Collection at Public Meeting..			
	5	14	10
	20	0	0

Less Expenses.... 3 13 8

43 14 6

Lancashire East Auxiliary Society—

J. H. Heron, Esq., Treasurer—

Bolton—Mawdsley Street Chapel—

Rev. W. Jones—

Collected by

Master W. Jones 3 8 0

Mrs. Hawarden and Mrs. Hamilton 2 0 3

Mr. J. Thornley 1 0 0

Misses Tomlinson and Cole... 4 5 1

A Friend..... 0 7 0

Collections 11 0 0

22 0 10

Duke's Alley Chapel—Rev. S. Ellis—

Subscriptions..... 12 12 0

Collected by

Mrs. W. Blinkhorn 0 9 4

Mrs. D. Hood 1 9 5

Miss Crow 1 7 0

Miss Burdon 2 4 6

Miss Ellistone 0 15 8

Miss Martin..... 0 12 11

Miss and Master Blinkhorn... 1 11 3

Miss G. Orrell..... 0 18 6

Miss R. Roberts..... 0 14 0

A Friend, &c. 0 12 9

Collections 21 14 10

45 2 2

Less Expenses.... 6 11 1

33 11 1

Walmsley Chapel—Rev. T. Gill 10 3 0

70 14 11

Less Expenses.... 5 14 0

65 0 11

Lincolnshire—Alford—Rev. T. Harris—

Subscriptions..... 4 0 0

Collections 8 15 5

Missionary Boxes 3 12 10

Collected by H. Anckens 1 11 9

18 0 0

Spilsby—Rev. J. Pain 4 2 7

22 2 7

Norfolk Association in Aid of Missions—

Mr. T. Brightwell, Treasurer—

Contributions..... 240 0 0

For the Widows' Fund 10 0 0

250 0 0

Northamptonshire Association of

Independent Ministers—

Messrs. J. and H. Goldard, Treasurers—

Market Harborough—Rev. W. Wild 20 0 0

Rothwell—Rev. W. Scott 25 7 7

Kettering—Rev. T. Toller 12 0 0

Wellingborough—

Rev. J. Robertson 2 6 0

Rev. C. T. Sevier 15 0 0

17 6 0

Brigstock—Rev. R. Pickering..... 4 0 0

Woolston—Rev. T. Coleman 2 9 4

Long Buckby—Rev. D. Griffiths 9 1 10

Northampton—Rev. C. Hyatt 15 0 0

Rev. E. T. Prust..... 14 0 9

King's Head Lane 5 0 0

34 0 9

Creaton—Rev. J. Williams..... 2 10 0

Welford—Rev. B. Hobson..... 9 5 6

Daventry—Rev. J. Davis..... 8 13 5

Kilsby—Rev. J. Porter 4 15 1

Crick—Rev. J. C. Bicknell..... 3 0 0

Weedon and Fosse—Rev. J. Pickerton.. 5 5 6

157 15 1

Somersetshire Auxiliary Society—

J. Spencer, Esq., Treasurer—

Bruton—Rev. J. Skinner—

Collection by G. Bennet, Esq. 4 13 0

Sunday School Children..... 0 11 0

Missionary Box 0 6 0

Donation 1 0 0

6 10 6

Less Expenses.... 0 3 0

6 7 6

Broadway—Rev. T. Pike—

Collection by G. Bennet, Esq..... 5 13 0

Bridgewater—Rev. E. James—

Collection by G. Bennet, Esq..... 6 1 11

Castle Cary—Rev. W. Paul—

Collection by G. Bennet, Esq. 2 11 0

Rev. W. Paul's Pupils, and

Missionary Box 0 17 0

3 8 0

Glastonbury—Rev. W. H. Lewis—

Collection by G. Bennet, Esq. 10 0 0

Collected by

Mrs. James 1 10 0

Mrs. Davies 0 10 6

Miss Lewis 0 9 9

Master Lewis 0 6 0

Mrs. Dowdley..... 0 18 1

Mrs. Bennett..... 0 12 7

Mrs. Clements 0 6 1

14 13 0

Less Expenses.... 0 14 6

13 19 6

Ilminster—Rev. T. C. Hine—

Collection by G. Bennet, Esq. 8 10 0

Martock—Rev. W. Croome—

Collection by G. Bennet, Esq. 3 3 0

Subscriptions..... 3 6 0

0 9 6

South Petherton—Rev. E. Patridge—

Collection by G. Bennet, Esq. 5 15 10

Subscriptions..... 5 14 8

Collected by

Miss Hebditch..... 2 0 0

Mrs. Lang 9 8 0

Mrs. Patridge 1 16 4

Miss Terrel..... 0 13 0

Miss Vill..... 1 13 6

Missionary Boxes 0 4 10

18 0 0

Somerton—Rev. S. Pittard—

Penny-a-Week Subscriptions 1 0 0

Shepton Mallet—Paul Street Chapel—

Rev. J. Thornton, Junior—

Collection by G. Bennet, Esq..... 5 0 0

Taunton—Rev. T. Luke—

Collection by G. Bennet, Esq. 12 15 2

Penny-a-Week Subscriptions,

&c. 23 3 10

Sunday School Girls 2 0 6

Annual Subscriptions 9 18 6

47 18 0

Wivelcombe—Rev. J. Buck—

Collection by G. Bennet, Esq. 10 2 9

Wells—Rev. W. Wheeler—

Collection after Annual Meeting 15 0 0

Less Expenses..... 4 8 0

10 12 0

Uffculm—Rev. Mr. Williams ... 2 2 0

Penny-a-Week Collections..... 7 1 0

Collection by G. Bennet, Esq. 3 11 6

12 14 6

Wincanton—Rev. J. Besley—

Collection by G. Bennet, Esq. 5 0 0

Wellington—Rev. J. H. Cuff—

Subscriptions..... 13 17 4

Penny-a-Week Subscriptions,

and Collection by G. Bennet,

Esq. 8 2 8

22 0 0

Yeovil—Rev. J. Jukes—

Collection by G. Bennet, Esq. 11 10 2

A Friend..... 10 0 0

Subscriptions 4 10 0

Penny-a-Week Subscriptions, 6 6 5

32 6 7

MISSIONARY CONTRIBUTIONS.

Fulwood—Rev. T. Golding—

Subscriptions	8	6	0
Collected by			
Hon. Mrs. Wetman	1	10	4
Miss Mary Buncombe	0	12	6
— Jane Parkman	2	1	1
Mrs. Saurisy	2	10	0
A Friend, by Mrs. Westcott ..	0	10	0
Sunday School Children, by			
Hon. Mrs. Wetman	0	1	1
—, by Miss Buncombe	0	3	6
Missionary Box by ditto	0	1	7
Donations and Collection	16	9	0

32 5 1

Cheriton—Rev. Mr. Gay and Friends..... 2 0 0

239 12 5

Less Expenses.... 6 5 1

233 7 4

Sussex Auxiliary Society—T. Walker, Esq.,

Treasurer—(On Account) 250 0 0

Westmoreland—Kendal Auxiliary—

Rev. D. Jones—

Subscriptions	9	5	6
<i>Towards the Support of Na-</i>			
<i>tive Schools in India</i>	3	4	7
Collections	14	16	7

27 6 8

Dent—Collection..... 3 0 0

Milnthorpe—Rev. G. Hoyle 3 8 11

Kirkby Stephen—Rev. J. Capper..... 12 0 0

45 15 7

Yorkshire—West Riding Auxiliary Society—

G. Rawson, Esq., Treasurer—

Rotherham—Collection	50	1	9
Male Branch	1	3	10
Female	15	3	7
Subscriptions	9	9	0
A Friend..... (DON.).....	20	0	0
Independent College Missionary			
Society	42	2	5

138 0 7

Less Expenses.... 1 14 1

136 8 6

Scotland—Cupar Missionary Society—

Per Mr. J. Henderson 10 0 0

Fraserburgh Congregational Chapel—

Male Branch	8	2	3
Female	5	0	0

13 2 3

Nairnshire Auxiliary Society..... 12 0 0

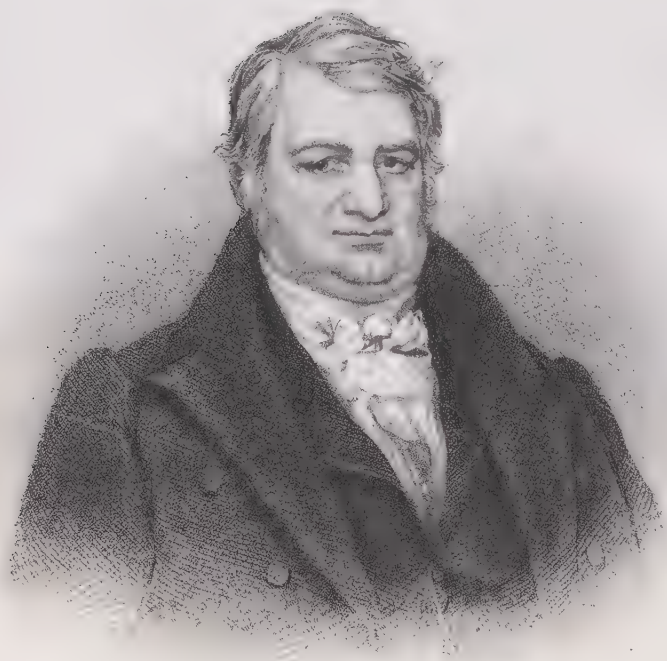
Russia—Petersburgh—Collection after Ser-

mon by Rev. R. Knill, *towards the*
Erection of a Chapel at Madagascar 20 0 0

ditto at Lattakoo—(South

Africa)..... 5 0 0

25 0 0



THE
EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

FOR MARCH, 1832.

MEMOIR OF THE LATE REV. THOMAS HEATHCOTE,
OF GORNAL, WARWICKSHIRE.

THE apostle says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Such vessels are susceptible of the slightest injury, and soon unfit for use. Some, alas! too soon, according to our short-sightedness. Removed in the very midst of their usefulness, and when their lives seemed in all respects particularly desirable, who can wonder if people heave the sigh of regret, that the gourd from which so much satisfaction was anticipated should so speedily wither! Such reflections almost involuntarily occur to the mind, by the mysterious providence which has deprived a church and congregation of their devoted pastor, whose memorial they would fain preserve in the pages of a Magazine, that, in addition to its other important titles, might be justly designated, "The Biography of faithful Ministers of Jesus Christ."

The Rev. Thomas Heathcote, late pastor of the Independent church at Gornal, near Dudley,

was a native of Warwick, born Jan. 9, 1781. The following extract from his experience, delivered at his ordination, will make Mr. H. in a great measure his own biographer.

"Before this assembly," he observes, "I am obliged to acknowledge, that I have but one subject in which I can glory, and that is, the mercy of God, of a covenant God, a God in Christ, reconciling sinners unto himself. And here I am before you to-day as the chief of sinners; and yet, I humbly hope and trust, a sinner reconciled—not by repentance, not by prayer, not by faith, not by merit, but purely by the blood and righteousness of the Lord Jesus Christ, through the regenerating and sanctifying influence of the Spirit of God—to whose power and grace, for the first eighteen years of my life, I was an entire stranger. Though a descendant from pious ancestors, and taught the Scriptures from my childhood, earnestly watched over, constantly prayed for, and regularly led to the house of God, where the truths of the everlasting gospel were preached; yet,

'To manhood from youth as I grew,
My reason to passions the slave;
As custom, as fashion still drew,
I rush'd down the steep to the grave.'

Ah! do I say the grave!—but had justice pursued me, where, O where at this moment would my guilty soul have been?—a compa-

nion of devils ! But forbearing mercy spared, even whilst living eighteen years in open rebellion against the Author of all my mercies. And indeed, my friends, when God first met with my soul, it was at a time when I was struggling hard to throw off all religious restraint, and to satisfy myself with what I vainly imagined to be pleasure ; it was when I had so far deviated from those paths in which I had, from the earliest dawn of reason, been instructed, as to be on the very precipice of dissipation and vice ; it was at that time, when all prayer and all religious admonitions from some of the best of God's ministers in those days appeared to be completely lost ; it was then that the Lord said, 'Hitherto shalt thou go, but no further.' This was early in the summer of 1799. I was solicited to go and hear Mr. Cooper, of Dublin, at King Street Chapel, Birmingham, and I went from motives of curiosity. His text was Heb. ii. 3 : 'How shall we escape, if we neglect so great salvation ?' These words were like a nail fastened in a sure place ; I came out of the chapel with very different feelings and views to what I had when I went in. 'The entrance of thy word giveth light ; it giveth understanding to the simple.' This was exemplified in my experience. I had read the Scriptures ; I had been catechised, instructed, and admonished ; but all like waters poured on the barren rock—till now ; 'but when the commandment came, sin revived, and I died.' From this time I became concerned about this salvation, this 'great salvation,' that had so long been neglected, despised, trampled on—from this time I had new eyes, new ears, new feelings ; new work to do, and great opposition in pursuing it. In reviewing this part of my experience, I stand astonished—astonished that I have not been finally overcome by sin and Satan ; so strong were the workings of flesh and blood, so suitable were the temptations, that I am constrained to say, 'What hath God wrought !' But I was made willing in the day of his power. Some little time after this change was wrought, I was enabled, in the exercise of faith, to view the Lord Jesus Christ as my Saviour, and to cast my soul on him, with a firm persuasion of an interest in his meritorious death. His ways I found to be ways of pleasantness, and his paths, paths of peace ; yet I cannot say that I found sin dead in me, nor do I even yet : no, it is still my burden, and makes me at times to cry out, 'O wretched man that I am,' &c. for 'sin is mixed with all I do.' On the 18th August, 1799, I joined the society worshipping where God was pleased first to meet with my soul ; and as one for whom the Lord had done great things, his cause lay near my heart. Being taught the value of my immortal soul, I became concerned about the salvation of others ; and, feeling Christ precious, I was desirous

that others should know him. As a member, deacon, and manager for several years in that place, much devolved on me, which, as far as my abilities permitted me, it generally was my joy to perform. Here I remained till it pleased the Lord to thrust me, as a poor labourer, into this part of his vineyard ; and now to me, who am less than the least of all saints, is this grace given, that I should preach among them the unsearchable riches of Christ."

Mr. H. was greatly blessed in his labours, and lived much in the affections of his people. He found the cause in a low state when he went, and was the means of considerably increasing it. He was instrumental in building a new and very commodious chapel, which was opened in July, 1830 ; his efforts in collecting for which are thought much to have impaired his health. Near to the chapel is a neat and substantial building, for the use of Sunday and infant-schools—objects that lay near his heart—and while these edifices remain, his name cannot be forgotten. Mr. H.'s talents, disposition, and active turn of mind were remarkably well adapted to the station appointed him by the great Head of the church. From his entrance to Gornal as a minister, the people themselves entertained this idea, and hence, on his introduction among them, one of their number, convinced that he was likely to suit them, said, "He is come now, if he never came before." The text on which he founded his first discourse, Matt. xi. 28, gave them a correct anticipation of their future pastor.

Towards the close of his ministry, his mind appeared to be more weaned from the world, and delightfully absorbed in spiritual things. He was very anxious to improve the eventful times for the benefit of his charge, and therefore appointed special meetings for prayer, on account of the pestilence, which has not only proved awfully fatal in other countries,

but has also been permitted by the Almighty to visit our native land. He had just formed a plan for visiting every family where a member of the church resided, and others who might wish it, for the purpose of reading and expounding the Scriptures, questioning them on their contents, discoursing on religious subjects, and engaging in prayer; the whole to occupy about an hour. This plan he suggested at the very last church meeting he attended, when he mourned over the state of the whole neighbourhood, and the little success which he thought had resulted from his labours. Under this emotion, he said, "I am not tired of my work," and expressed himself, in a particular manner, as resigned to the will of God in the midst of all, saying with the apostle, "To live is Christ, to die is gain."

Mr. Heathcote's friends think he had a presentiment of his approaching dissolution. His earnestness on the first Lord's-day, in Dec. 1831, which proved to be the last of his labours and his life, was remarked by all. In the morning he preached from Ps. xxxi. 14, 15: "I said, thou art my God. My times are in thy hand." In the afternoon he administered the Lord's Supper, and, when addressing the spectators, said, "Why stand ye here all the day idle?" and related two instances of death that had come under his own notice: one of a young man about nineteen, removed in a sudden and unexpected manner, and the other about his own age; "and who," he asked, "will be the next? It may be your minister." And so it proved. On the Sabbath evening he spoke from Isai. xxvi. 3. He met his people for the last time on the next evening, and impressed on his audience the necessity of prayer, and the importance of being prepared for death. The last psalm given

out by him was the 91st: "He that hath made his refuge God," &c. He seemed particularly reluctant to close the service, and said, "I feel as though I could not let you go; you must stay a little longer; I have something to relate to you," and then mentioned an instance in which prayer, that had been offered up for a child, was answered many years afterwards. He was taken ill on Wednesday, Dec. 7th, and died the following day. He suffered excruciating pain, but was very tranquil and resigned, and exceedingly grateful for the attention of kind friends. On one occasion he repeated that passage of Scripture, "My times are in thy hand," and observed, "the doctrines of the cross afford me great consolation." Anticipating his approaching change, he repeated the language of the Christian poet:

"Prepare me, Lord, for thy right hand;
Then come the joyful day;
Come death, and some celestial band,
To bear my soul away!"

Having taken leave of his beloved wife, dear children, and Christian friends, committing his soul into the hands of a gracious Redeemer, he breathed his last without a sigh or groan. By the removal of this servant of Christ, his widow and two children have sustained a great loss, as also other dear relations, and a numerous circle of pious friends, besides the people of his charge, who feel that they had no one else like-minded towards themselves.

On Tuesday, the 13th, his remains were interred in a vault, chosen by himself, beneath the spot on which he had, for so many years, stood, to point his fellow men to the Saviour of sinners. Several of the neighbouring ministers, and some particular friends, preceded the corpse. The pall was borne by Messrs. Roaf, Hudson, Dawson, Hammond, East, and Percy. He

was carried by some of his hearers, and the relatives were followed by the members of the church, who "made great lamentation over him." Hymns were given out by Messrs. Roaf and Allott, the Scriptures were read by Mr. Hudson, the devotional parts of the service were conducted by Messrs. Dawson and Hammond, and the address on the solemn occasion was delivered by Mr. East. On the Sabbath after his death, the providence was improved by a neighbouring minister, from "Moses, my servant, is dead," that being the very day on which the deceased was pledged to preach Sabbath-school sermons in that place of worship. Mr. East improved the event to his own people in Birmingham on Lord's-day evening, Dec. 18th, from Col. i. 28, 29; and Mr. Percy, of Warwick, at the same time, by particular re-

quest, addressed the bereaved church and congregation at Gornal, from Heb. xiii. 7, 8. The place was crowded by attentive hearers from most places in the vicinity, as well as by the regular attendants.

May this solemn providence be overruled to the benefit of many precious souls; and may that gracious God, who raised up a Joshua to succeed Moses, in his own time, heal the breach thus made, by sending to this bereaved Christian society a man after his own heart, that shall feed them with knowledge and understanding; and may other ministers be found, like the departed, in the midst of their labours, when God shall call them to their death-bed and to his presence! May they be faithful to death, and receive a crown of life, and leave the church militant to enter into the joy of their Lord!

J. W. P.

ON THE PERNICIOUS MISAPPLICATION OF TERMS AND PHRASES.

To give odious epithets to religion and virtue, and names of palliation and indulgence to error and vice, is an artifice which has been too successfully employed to bring the latter into favour and the former into discredit. Advantage is taken of some agreeable quality in the temper and conduct of the vicious to screen their misconduct from censure; while the foibles of the pious are not only aggravated, but are ascribed to the influence of their principles. That aversion from true wisdom and holiness which is so powerful in the carnal mind, and the eager desire which men feel to be delivered from every restraint on the gratification of their evil propensities, makes them listen eagerly to such sophistry. It shall be my object in this essay to expose this perversion of language in various instances, and thus to put the simple on their guard, and to give just impressions of his own conduct to him who is flattering himself in his own conceit.

It has been long the practice of the enemies of religion to represent it as hy-

pocrisy and superstition. That some professors of religion have shown themselves to be hypocrites is admitted, but nothing can be more absurd than to impute insincerity to others whose attachment to piety has withstood every trial, and has been evinced by a life of consistent and active virtue. That, in some countries, Christianity is disfigured by superstition, and that its worship is encumbered by its idle ceremonies, its spirit lost in its forms, and its sanctions made void by its gross delusions, is certain; but a candid mind will judge of the gospel from the records in which its tenets are delineated and its service prescribed, and will honour as its genuine disciples those who adhere to it in its simplicity and purity.

There has been also much perversion of language with respect to war. Though war may be in some cases unavoidable, yet in the most of instances it has been commenced and prosecuted in the spirit of rapacity and ambition, to perpetuate oppressive abuses, and to gratify the passions of rulers, or the prejudices of the

people. To wars such as these the epithets of just and necessary have been applied; battles, in which thousands have perished fighting for their rights and their homes, have been celebrated as triumphs, and the leader in such scenes is honoured as the boast of his country. Christianity looks with utter abhorrence on such scenes, and will never regard her spirit as prevalent, or her power as established, on earth, till the nations are influenced by the great law of benevolence and united in the bond of peace, and till, throughout all their borders, there is nothing to hurt or to destroy.

The plausible names which are given to bigotry and its operations, present a striking instance of this misapplication. Bigotry is a principle which reflects so little credit on the head or heart, indicates so little information in the one, and such a want of meekness and gentleness in the other, that few are willing to have it imputed to them; and those influenced by it are eager to persuade themselves that they are actuated by a very different spirit. They style their bigotry steadfastness of principle; their superstitious veneration for what is antiquated, a going forth by the footsteps of the flock; their rage against their opponents, zeal for the Lord; and the violence with which they contend for rules and forms, a defence of the walls and bulwarks of Zion. But true steadfastness of principle arises from a discernment of the truth and excellence of religion, while bigotry has no better reason for its hope than prejudice and habit; the regard claimed in Scripture for departed saints is that which follows them only as they followed Christ; and zeal for God proportions its efforts to the importance of the object for which it contends, and mingles all its fervours with the meekness and benignity of the Lamb of God. The false zeal of the bigot is like the flash of the lightning, which blinds and consumes; but the other is like the mild lustre of the morning star.

We have another instance of this misapplication in the representation of laxity and error in principle by the names of light and liberality. To scoff at the religious creed of the nation is called superiority to vulgar prejudices; to suggest the most impious conceits is said to be a proof of originality of mind; wresting the Scriptures to support daring speculations is enlightened criticism; and the open denial of human depravity, and of the punitive justice of God, is praised as the

dictate of candour and benevolence. But what they call vulgar prejudices is the system of belief in which the wise and the good can alone find rest to the soul; what they deem discoveries made by their own ingenuity may be easily found among the rubbish of former heresies; to handle the word of God deceitfully is to act an immoral as well as an irreligious part; and they who try to make men believe that they are better by nature than the Bible represents them, and in less danger than it states them to be, are the worst enemies of their kind—they shut their eyes to their true character and to their greatest peril.

How common is it, also, to exhibit the vices and the spirit of the world under the names of virtue! Some have an aversion, owing to various causes, from particular vices, and they imagine that, in showing their abhorrence of these, they are acting a laudable part, while they may be indulging in practices as criminal as the other, but which, from their accordance with their peculiar dispositions, they consider as no way objectionable. Thus the miser thanks God that he is no spendthrift, and calls his avarice frugality, industry, and foresight; but foresight does not limit itself to the acquisition of riches, but looks also to the use to be made of them. Does that deserve the name of industry which employs the meanest arts to accumulate stores useless to himself as well as to all around? Is that worthy of the name of frugality which allows garments to be moth-eaten lest they should be wasted in wearing, and stores to be devoured by insects from eagerness to obtain an advanced price? The covetous man may be praised by beings as selfish as himself; but his state is like that of the prisoner, and no jailer was ever so vigilant and iron-hearted as avarice, and the bread and water of affliction are more nourishing and sweet than the bread of carefulness.

Profusion is often styled generosity by the children of this world. The man who refuses to pay his debts, who shines in the equipage with which the industrious have entrusted him, and suffers the family of his creditor to labour under privations, from which his fulfilling their just demands might save them, while he squanders vast sums on objects of folly and amusement, and in enriching the minions of fashionable dissipation, is extolled as possessing a noble and liberal heart. But such a man acts a part as base as it is

thoughtless. Generosity touches not what justice claims as its due; and when it gives what it can call its own, it selects its objects with wisdom, and bestows relief in a manner adapted to be most permanently useful.

There is no word which is more abused than honour. In the fashionable acceptance of it, how limited is its code! The only debts of which it requires payment are those contracted at the gaming table; and to avenge an affront in the blood of him that gave it, is a requirement so indispensable that infamy is attached to him that demands not this satisfaction. By its law the seduction of innocence, and the ruin of the domestic happiness of a friend, are no crime. Innocence is the beauty, justice the credit, and mercy the glory of man.

Often too is intemperance called hospitality and good neighbourhood. But that cannot be true hospitality which urges a visitor to injure his health, or expose himself to ridicule, by excess in drinking; nor can that be good neighbourhood which lies in persons meeting to make not merely fools but brutes of each other. That intercourse alone is worthy of the name in which moderate festivity is conjoined with improving conversation, and sweetened by undissembled courtesy.

Crooked policy is often called prudence. The man who induces another to disclose a secret, the knowledge of which may be of service to him—who takes advantage of the ignorance of a dealer to impose on him an inferior article—who sides with the most opposite parties to maintain favour with them all—who will not contradict those whom he fears to disoblige, while using language contrary to truth and offensive to modesty—is deemed a very wise personage by many, but in the sight of Heaven he is a fool. His hollowness is soon detected, he is trusted by none, and despised by all.

The most shocking instance of the abuse of language will be found in the odious epithets which are given to religious excellencies. Few have the audacity to reprobate the graces and the virtues of Christianity in direct terms, but their enemies exhibit them in forms adapted to excite laughter or disgust. Faith they call credulity; the believers of the gospel are described as persons who will swallow any thing, however gross. But the charge of credulity comes with a bad grace from those who can receive and

abet such direct contradictions to the best historical and moral evidence, and who can retail the often refuted cavils of infidels with as much confidence as if they were unanswered and unanswerable. Christianity has never yet been assailed by any in the form of fair argument, nor can a mind open to conviction examine it without being struck with its truth. Religious fervour is styled enthusiasm, as if there was no distinction betwixt the workings of a heated fancy and the animation that is kindled by piety, abounding in all knowledge and in all judgment. They will kindle into rapture at the pictures which romance draws of ideal, or history of real, characters, and yet ridicule those as enthusiasts whose hearts glow in the contemplation of that character of our Lord which is full of grace and truth, which is delineated with such simplicity and power in the gospels, and which will be contemplated in heaven with everlasting admiration.

Self-denial, too, is called monkish austerity, and the sarcasms which have been pointed at the rigours of monastic life have been applied to the sober and the grave—as if there was any resemblance betwixt the scourge, the hair-cloth, and the vigils of superstition, and the moral restraint which is required by wisdom, and exercised by sobriety and holy fear. The forgiving spirit of the gospel is reprobated as a base and cowardly temper, while it shows a greatness and strength of mind which can control the most impetuous of the passions. The good man's exact attendance on religious ordinances is called a being righteous over much—a phrase which is often grossly misapplied. Its meaning is, "Be not rigorous in insisting to the utmost on your lawful claims, but show, when you can, mercy and indulgence." When death comes, how few of the modes of spending time will bear the review of that hour, and how many have then wished that the seasons which they occupied in the pagantry and the dissipations of the world, had been spent in religious exercises!

It would be easy to specify various perversions of terms in the language which is employed by different sects and parties in speaking of the tenets and practices of each other. Thus justification by faith, and salvation by grace, are represented by some as Antinomianism, while they suggest the most powerful motives to holiness; and, on the other hand, inculcating Christian morality has

been branded as legal doctrine, while it is the necessary fruit, the only certain evidence, and the brightest glory of evangelical principles. Separation from church fellowship, when rendered necessary by its tyranny and corruption, has been branded as schism; the most valuable improvements in tenets and forms has been styled apostacy; and the wanton excesses of caprice, insolence, and folly, have been dignified with the goodly epithet of Christian liberty.

I shall conclude this long detail by adverting shortly to the perversion of terms so common in political discussions. Servility and sycophancy are epithets which have been lavished on all supporters of the political institutions of their country; while every attempt to improve them has been stigmatised by others as sedition and disaffection. It cannot be forgotten what abuses have been contended for as essential arrangements of social order, and that the rights of man were considered as sanctioning the pillage of the wealthy, and the murder of all who stood in the way of innovation. Liberty has been the watchword of rebellion; the maintenance of public peace the pretext for perpetrating abuses and oppression; while reformation has been in some cases the cover for movements which lead to the utter destruction of what it pretended to purify.

Since this misapplication of language tends to subvert all moral distinctions, and since it must have the most fatal effects on the principles and the virtue of man, we ought to oppose it in every form. Let us not give it our sanction on any occasion. To guard us against it, let us study the word and the law of God, and regulate our opinions and con-

duct by them; let us implore the illumination of the Holy Ghost, and beseech him to make us know what is the good, acceptable, and perfect will of God, and to give us firmness to adhere to it. Let us remember that our safest guides in morality are those whom the scoffer ridicules as antiquated and puritanical in their views and habits, because their principles are strict and their spirits are tender. If at any time we feel a favourable impression of principles and conduct which we once abhorred—if any grace and service of religion seem less amiable to us than it once did, we must consider this decay of moral susceptibility as a dangerous symptom, and by penitence and prayer we must turn again to the wisdom of the just. Let us not be influenced by the number nor the power of corrupt men to judge favourably of their maxims, nor let the elegance and beauty of its language charm us into an approbation of any improper sentiment. Let us labour to instil into the minds of the young just ideas of right and wrong, good and evil. By establishing in them correct notions on these points we shall guard them from the sophistry which would palliate vice and degrade religion. Books of such a cast should not be admitted into our dwellings, nor should such conversation be tolerated at the table. And let us anticipate the righteous and final judgment of God, in which every act and principle will appear in its true colours—when the deceitfulness of sin shall operate no longer, and when the vengeance of Heaven shall fall on those who called evil good, and good evil. Were such a scene ever in our view, what manner of persons should we not be in all holy conversation and godliness!

H. B.

THE SCHOOLMASTER ABROAD.

It has now become very common, when the growing information and independence of the lower orders of society are mentioned, to remark that "the schoolmaster is abroad," and that to the increase and comparative cheapness of the means of instruction the progressive intelligence of the labouring classes is to be ascribed. The observation is a just one; for at no period of the history of any nation was so much done, as is now doing in Great Britain, to advance the

knowledge and promote the intellectual culture of the people. The establishment of schools, in almost every corner of the island, for the gratuitous, or nearly gratuitous, education of the children of the poor—the dissemination of literary and scientific intelligence in a cheap and familiar form—and the opening of village libraries, and reading-rooms, and lecture-ships, for the benefit of the tradesman and the artisan—constitute altogether an aggregate of moral power which, when

brought fully to bear on the minds of the inhabitants of this country, must produce an important influence on the national character, and form a new era in the annals of the British empire.

It is to be regretted, however, that in promoting the intellectual improvement of the labouring classes their religious interests are not uniformly and steadily kept in view. It is to be regretted, that the information so cheaply and indefatigably circulated amongst them is so exclusively secular in its nature. It is to be regretted, that when Christianity is at all alluded to, in the publications intended for the mechanic and the labourer, it is not in a manner calculated to arrest the attention or to benefit the heart. It is to be regretted, in short, that the schoolmaster, who is abroad amongst our countrymen, is not "a schoolmaster to bring them unto Christ."

It may, perhaps, be said, that a man cannot be always thinking about religion, and that an undivided attention to the concerns of his soul would unfit him for converse with, and usefulness in, the world. There is some truth in this observation; but it is not true to the extent that is generally supposed. It is true that the concerns of the flesh will occasionally intrude themselves and engross the attention even of the most enlightened Christian. In our present imperfect state of being, a total abstraction from the things of the world is not to be attained; although the greater our growth in grace the nearer will be our approach to it. But it is not true, on the other hand, that a man is incapacitated for intercourse with, or usefulness in, the world, by making the eternal interests of his soul his first and chief concern; on the contrary, his fitness for the one, and the probability of his eminence in the other, will be increased tenfold. If this life be, in very deed, but the infancy of our being, and the school in which we are to be trained for eternity—if, after the lapse of a very few years at most, we are to pass into another and an interminable state of existence—if, in that other and yet untried state, we are to be unceasingly happy or unceasingly miserable, according as we have, or have not, sought and obtained while here an interest in the Redeemer's blood—and if in that eternity of bliss, to which the ransomed of the Lord look forward with hope and confidence, our employment is to consist in the contemplation of the Divine perfec-

tions, and the ascription of glory, and honour, and dominion, and praise, to our exalted Emmanuel—then, what is, or what can be, the fittest preparation for our entrance into the unseen world, but the habitual sense of the Divine presence, and the habitual desire to promote the Divine glory in this?

Let not our meaning be misunderstood. It is not necessary that the name of God be always on our lips; but it is necessary that the law of God be continually written upon our hearts. It is not necessary that the love of the Redeemer be the unvaried theme of our conversation; but it is necessary that it be steadily and prominently kept before the mental eye, in order that it may impress the understanding and influence the life. It is not necessary that, in striving to enlighten the minds of our countrymen, we should instruct them in spiritual things to the exclusion of temporal; but it is necessary, whether we regard them as immortal or as accountable beings, that we teach them to "seek first the kingdom of God and his righteousness." The eternal interests of man are precisely those which he is the most apt to neglect, the medium through which they solicit his attention being a spiritual one. Independently, therefore, of their paramount importance, it is requisite that they be early and impressively placed before him, in order that they may give a tone and a colouring to all his other pursuits.

But while it is to be lamented that the "schoolmaster," who is abroad amongst our tradesmen and mechanics, is not a schoolmaster to bring them to the Saviour, it is also to be regretted that much, indeed most, of the literature, which circulates amongst the higher classes of society, is equally worldly in its character. The taste for what is called light reading is strikingly prevalent in the circles referred to; and hence the one pervading characteristic of the publications, intended for their perusal, is flippant nothingness. The good breeding of the age has, in a great measure, banished profaneness and obscenity from the fashionable world; and hence they are also banished from the novel and the magazine: yet both continue as trifling as ever. Profaneness has only been exchanged for punning, and obscenity for doggerel; the taste and the sentiment have undergone no elevation. Nor is the case materially different with the annuals, the gaudy and flimsy offspring of modern taste. In

them, also, the genius of flippancy reigns pre-eminent; and although a threadbare maxim, or a borrowed sentiment of a more sober cast, be occasionally introduced, yet their maxims, sentiments, and morality, are essentially and undisguisedly the maxims, sentiments, and morality of the world. Talent, indeed, is frequently manifested, but it is talent devoted to no beneficial purpose; and when the end is only to make the reader laugh, it matters little whether the feather, which tickles him, be handled by a philosopher or a buffoon.

There is a department, however, of the fashionable periodical literature of the day which merits especial notice, from the influence which it exerts upon the public mind. This is the department of criticism. In addition to the costly and influential publications, which are properly termed reviews, every magazine, and almost every newspaper, has a space allotted for the critical examination of books. That the opinions thus promulgated are often honest in themselves, and founded on a candid perusal of the works reviewed, admits not of a doubt; but that opinions are often published of books which have never been read is equally undeniable. How is it possible, we ask, that the editor of a weekly paper, in addition to the toil and drudgery of his own immediate avocations, can find time to read, so as to be able honestly to comment upon, eight or ten different publications weekly? And yet there are men who pretend to do this; and who deliver their opinions with as much confidence as if the wisdom of an empire concentrated in themselves. But flagrant as the dishonesty of these pseudo-critics is, their pertness and dogmatism are more disgusting still. Does an author belong to the narrow circle of their acquaintance, he is extolled as a prodigy of genius, one of the master-spirits of the age, a man whose talents require only to be known in order that they may be universally admired. On the other hand, is an author unknown to them, and has no more influential voice pointed him out to fame, they treat him with neglect, or bestow only that cold and negative sort of notice, which, to a mind of sensibility, is peculiarly galling. Nor are the pertness, and dogmatism, and egregious partiality which we have mentioned, confined to the editors of newspapers or hebdomadal reviews, they pervade to a greater or a less extent every organ of

literary criticism with which we are acquainted. To the conductors of one and all of them the bitter sarcasm of Job might be addressed,—“No doubt but ye are the people, and wisdom shall die with you.” Cases, indeed, have not been wanting in which a contributor to a review has been allowed to review his own works, and apply to himself the epithets of learned, ingenious, illustrious, and so forth. Nay, we have lived to see a professedly Christian reviewer assail, with the most unmeasured and unprovoked vituperation, a contemporary Christian magazine, to the literary merits, evangelical sentiments, and extensive usefulness of which the religious public of Great Britain had borne testimony for nearly half a century.

Such being the state of the periodical literature of the day, whether intended for the labouring, the middle, or the higher classes of society, it becomes the duty of the Christian to be careful that, in any walk of science, of learning, or of criticism, which he may choose to enter upon, his scholarship shall be of a kind calculated to lead men to Christ. It becomes him to be careful to countenance, as far as in him lies, every effort to spread the knowledge of the Redeemer's name; and, in the same degree, to discourage the circulation of any work which is calculated, directly or indirectly, to injure the cause of religion. These are not the days for indolence and supineness, still less for contention and animosity, among the friends of Jesus. “The schoolmaster is abroad”—the people are becoming enlightened—and if Christians do not unite their efforts to add the light of the gospel to that of literature and science, they may expect to see a race of men rise up around them, with the same disposition as now to do evil, and with their ability to achieve it infinitely increased.

No man denies the truth of the adage that knowledge is power; it is of incalculable importance, then, that the power, now in the course of being rapidly acquired by the population of this country, be a power of a right kind, and directed to a right end. It is of incalculable importance that, along with the first elements of education, they imbibe, in order that they may practise, those two great maxims of Christian polity, Fear God, and honour the king. The friends of Jesus, therefore, must be always at their post. Much of the character, much of the well-being, of the next generation

depends on their fidelity to their Divine Master. Let no false modesty, no love of learned ease, induce them to shrink from their duty. When a lectureship is founded for the benefit of the labouring classes—when a village library is instituted for tradesmen and mechanics—when a scientific journal is started for the operative classes—when a new magazine or review is undertaken for any sort of readers—let Christians be ready to co-operate, and take the lead if possible. To every thing of this kind a Christian cha-

racter may, and therefore ought to be given; and if, at the outset, it receive the hallowed impress, it will be comparatively easy to preserve the influence alive. But if, on the other hand, the golden opportunity be lost, it may be impossible, even for the wisest and the best, to repair the omission; and the friends of religion may have to submit, as heretofore, to the painful reflection, that “the children of this world are in their generation wiser than the children of light.”

Edinburgh.

H. E.

BIBLE SOCIETY CONTROVERSY.

To the Editor of the Evangelical Magazine.

SIR,—Attached as I have long been to the British and Foreign Bible Society, I regret, in common with yourself, the attempt that has been made to form a counter-society; and I am sorry to find that an impression has been made in some parts of the country, and particularly in Wales, chiefly by reading the Record paper, and the continual play upon the term “Socinian.”

I admit that the founders of the new society make a strong appeal to the best feelings of every truly Christian mind, when they declaim against an alliance with Arians, Neologians, and Socinians. Who that feels his obligations to the Saviour—who that prizes the efficacy of his atonement, or the power of his grace, does not at once revolt at the thought of a league with those who would rob him of his glory, or cast a shade over his divinity? Were I to be governed by my feelings alone on this question I should be carried to the veriest extreme, well knowing that my hope is delusion if I am trusting for my salvation to an arm less than divine. But, surely, we ought not to be governed by a mere impulse in a case like this. The B. and F. Bible Society—an institution which God has so eminently blessed under its present constitution—deserves something better at our hands, and ought not to be rashly changed in all its fundamental principles, merely because some few men, of warm feelings and hasty judgment, fancy that they see more clearly than many who have gone before them, and many their contemporaries as pious, as active, and as devoted as they. Surely it becomes us

dispassionately to consider present evils, if such there be, and whether they may not be corrected under the present management; and I believe that if I had access to the minutes of the Committee, I could produce various resolutions calculated to provide against all probable evils, and to prevent the recurrence of any that have arisen.

But, after all, it is not for the sake of a few Arians or Socinians that I care to trouble you with a single line upon the subject, whom I regard as so many leaves or feathers floating upon the surface of the stream. Here the advocates of the new society have rested the whole burden of the case; while I think, on the contrary, that they affect the question very slightly, if at all; and I do complain that they have not met other and far more important difficulties—that they have not shown more satisfactory reasons for a test, a test at all times objectionable, and more especially so in a benevolent society like our own—but particularly that they have not noticed the exclusion of the whole body of Friends; and next of a large proportion of Dissenters, sound in every essential point, who yet, like myself, reject all human impositions in matters of faith. The Friends are a numerous and influential body in London and in various parts of the country; they have contributed largely, and have laboured most perseveringly in the cause of the B. and F. Bible Society, and they have ever ranked among its most active and unobtrusive supporters. I have had the happiness to associate with them occasionally, and whatever objections I may entertain with

respect to the peculiarities of their system, yet I cannot deny to very many whom I have known the convictions I cherish of their solid piety and their devotional habits. I refer with pleasure to their yearly epistles for their general, or at least avowed, orthodoxy; and to the writings of such men as Mr. Gurney, on "The Evidences, Doctrines, and Duties of Christianity," and his more recent work on the very subject of our Lord's divinity; yet such are their scruples that the introduction of a test would separate them from the Society for ever.

And besides these it is well known that Dissenters generally, both Independents and Baptists, object to every thing in the shape of a test, although their orthodoxy is unquestionable on all the vital doctrines of Christianity. And why are not their scruples to be respected, more particularly in a Society to which they have rendered such willing and abundant service? I had hoped that all tests were done away with the Test Act, and among Christians that the Bible itself would be regarded as the surest bond of union, and its truths received into the heart as the best proof and pledge of orthodoxy.

Yet apart from every private feeling I do contend that the real question is, Whether the fundamental principles of the B. and F. Bible Society shall be changed, its basis narrowed, and a test be introduced, merely for the sake of a few names which never had any influence over its direction, and never will? I am surprised that it should now be necessary to discuss such a question. For nearly thirty years it has been the glory of the Society that it asks no compromise from any, while it invites the co-operation of all. This has been the favourite topic at every anniversary—this the ever-recurring theme at every auxiliary and association meeting; and did not the thousands who attended on these occasions understand what they were cheering? That the founders of the Society understood this to be its broad and catholic principle is unquestionable. The Rev. Mr. Hughes has told us that at its formation he invited the co-operation of Arian and Socinian ministers in common with others; and I am able to state, upon the authority of a friend *who accompanied him*, that the late excellent Mr. Charles went further still; that he personally called upon the late Dr. A. Rees to press him into the service of the Society, who immediately became secretary of the Welsh

Auxiliary in London; proving, I think, that that apostle of North Wales (as he has been called) perfectly understood the comprehensive principles of the Society, and that he had no such fears or scruples as are now entertained when he asked the support of one so confessedly heterodox.

With respect to the new society, it is so perfectly sectarian in its character, and so objectionable in its whole constitution, that it seems to be incapable of acting on any grand scale, or, if the B. and F. Bible Society were extinct, of supplying the deficiency. How objectionable is its designation, as though only its members believed in the important doctrine of the Trinity, or the Bible which they circulate alone revealed that fundamental verity! And, to say the least, it is extremely offensive that a term should be bandied about in common usage, heading every advertisement, every letter, and every report, which at best serves very imperfectly to express the mysterious distinctions which subsist in the one Divine Essence.

How objectionable, too, is its close committee! There is no provision made for the attendance of visitors, or right of vote to subscribing ministers and subscribing laymen as a check upon their proceedings, which has often been exerted with incalculable advantage in Earl Street.

And again, how indefinite the term "Gospel Ministers," as only eligible for the committee! And how fruitful of controversy! Many may hereafter be there whom I should not deem such; while the churchman might consider the term applicable only to those who have been episcopally ordained.

It is, however, plain that its projectors began with one test, a Trinitarian one; and that they have followed it by a second, which excludes the co-operation of Catholics; for, says Mr. Phillips, "the visible church of Christ at this day includes none but Trinitarian Protestants," p. 14. Alas, for Catholic Ireland, and for every Catholic country, if our efforts of zeal are to be conducted in such a spirit, or if in no case a Catholic agent is to be employed. If I am not misinformed, other tests have been virtually adopted by the Committee, in the execution of the *most extraordinary* powers lodged with them, of filling up their number to the extent of ten members; not being provided at the general meeting, I presume, with a sufficient number of orthodox names to pro-

pose. However this may be, I am not surprised that those who could refuse to give, in the lowest sense, the name of a *Christian* writer to Dr. Nathaniel Lardner, whose laborious collection of Testimonies has furnished materials to every Christian apologist, have also excluded Pascal and Fenelon from "the pale of the visible church;" but making it abundantly evident, that if the B. and F. Bible Society had yielded a single point, test must have followed test, till it became no longer a grand confederacy to spread abroad the word of life, but a petty conclave for the settlement of what is orthodoxy and what is not.

Far be it from me to say that the B. and F. Bible Society is immaculate—that its Committee have never acted in error, nor committed a fault; they are men of common infirmities with ourselves, and of One only can it be said, "His work is perfect." Like individuals, they have often had to gather wisdom from much painful and bitter experience. Their confidence has sometimes been abused, or the laws of the Society misunderstood and misinterpreted by those in correspondence with them, and, perhaps in some instances, the actings of their zeal have been hasty and indiscreet; but I believe it will be found that they have become more cautious and circumspect, and that they have from time to time adopted various resolutions to guard the laws of the Society, and the purity of its versions, more sacredly.

There can be no objection to the statement of the strongest facts, let them only be stated fairly, and with candour,—the charge and the defence—the case in all its circumstances: but surely it is little consistent with Christian charity, or common honesty, to search the records of ten, twelve, or fifteen years, for charges, and to reiterate them, as though no explanation had been offered—no answer given!

In the proceedings at Exeter-hall, on the 7th December last, the cases of the Danish Testament, the Turkish Testament, the Strasburg Bible, and the Lausanne Bible, are again referred to, as matters of painful charge, against the B. and F. Bible Society; though official statements have long since been given, and, to my mind, most ample and satisfactory.

Thus, with respect to the Danish Testament, Mr. Platt, in his account of the Society's versions, has assured us, that it was not printed at the expense, or under the direction of the London Committee; that

they had no control over it; and, whatever may have been its bad renderings, that they had nothing to do with it.—See page 34, *Mr. Platt's Reply to the Quarterly Review*.

With respect to the Turkish Testament, Mr. Platt has also told us that "not more than 100 copies had been circulated, if so many, when notice of some errors was received; that the circulation was immediately suspended, and the text revised; and that of the errata, forty-nine in number, there was not one that appeared directly to affect any point of faith or practice." See page 23. What could the committee do more?

The Strasburg Bible requires a rather larger statement. Mr. Melvill has said that "it was published at the expense of the Society, and that many thousands were circulated before the edition was recalled;" but he is incorrect, and the assertion is calculated to make a most erroneous impression. From the statement of facts published by the Committee on this particular case, I find that it was never recalled, being an edition from Luther's version, and therefore unexceptionable; and next, that the Committee did not undertake the expense, or do more than vote two grants in aid of the edition.

In 1815, the Committee voted £300; and in 1816, £200 more, on condition of a society being formed at Strasburg, "*on the same principles as their own*;" and a distinct assurance was received, "that all the Bibles circulated by that society should be without any note or comment whatever." This was one of its rules. I understand these grants to have been made in furtherance of the general objects of that society; for it was twelve months after the latter grant of 1816 that the proposal was received of their edition of the Scriptures, "*without alteration, addition, or comment*," which was not completed till the year 1819, and in the interval they were occupied in distributing various copies of the Scriptures, to a considerable extent, both in French and German.

Of the Strasburg edition there were 10,000 Bibles and 2,000 Testaments printed in 8vo., which, at the low selling price of three francs the Bible, and 75 centimes the Testament, must have cost £1,260; and, even deducting some grants afterwards made by the London Committee from that edition of 1000 Bibles and 500 Testaments to various objects, the expense to the Strasburg society would still be £1,135, towards which the London Committee contributed £400, upon the dis-

inct understanding that it should be printed "*without alteration, addition, or comment*," of Luther's version.

If the Strasburg society had done nothing more than this, they would have deserved the thanks of the Christian world; but, unhappily, they printed a preface of the same size, to be bound up, or otherwise, at the option of the purchaser, not only without the sanction, but without the knowledge, of the Committee in London. I am not the person to justify the sentiments of that preface; it is enough that there was any preface; but what, I ask, could the Committee do in such a case, when its confidence was thus abused, but remonstrate? They could not recal their grant; and it appears, that from the first intimation they received of the fact, they did remonstrate, nor ever ceased to remonstrate, until such preface was not only separated from the Bible, but taken from the Strasburg Repository, and the expense of printing it refunded to the society there: and I feel thankful to them for their unceasing efforts upon the occasion.

And, finally, with respect to the Lausanne Bible,—I find, from the published minutes of the Committee in that case, that it was taken up at the strong recommendation of Mr. H. Drummond, because, as he said, "*it would give to Christian ministers an excuse to get rid of the Arian version of their churches, without any noise, and prevent the further distribution of that wicked book.*" It cost from £1,500 to £1,700 for an edition of 10,000 4to. Bibles; and the London Committee voted £750 towards it, on the express condition that it should be printed either from Martin's or Ostervald's version, and under a promise to fulfil this condition of the grant, and to secure "*an edition of the word of God in as pure a state as possible, without any human additions.*" This version, when completed, was found to have some exceptionable renderings; yet Mr. Platt has stated, "*that no sufficient proof has been brought fairly to impeach the general character of the version;*" and Dr. M'Bride, of Oxford, adds, "*that a great majority of the variations from the edition of 1744 have no other object than to improve the style; that the editors have evidently no sinister intentions, and appear to be perfectly orthodox.*"

But the principal objection to this edition, and that no doubt a serious one, is that it contains some short explanatory notes in the margin; they are about forty

in number, sometimes of not half a dozen words, and wholly unimportant, so far as I have gone through them; but still a single note was altogether at variance with the stipulations of the London Committee. Yet whether we regard it as an abuse of the confidence reposed, or a misinterpretation of the rule of the society, which was pleaded at the time, by a reference to the marginal readings in our own Bible: still what could the Committee do, upon learning the facts of the case, but complain and remonstrate, which it did to the utmost. The reply of Professor Lerade on the occasion, acknowledging his error, and expressing his regret, is touching in the extreme; and it is evident, so far as the London Committee are concerned, that instead of acting in a Socinian spirit, the version was expressly undertaken to serve the cause of orthodoxy.

Besides these specific charges, however, the advocates of the new society advance others of a most sweeping character, wholly unsupported by proof. Mr. Melvill asserts, that "*the B. and F. Bible Society has been the nurse of Neology* (p. 21); and Mr. Haldane adds, "*that Bible Societies on the continent have become synonymous with confederacies of Neologians, Arians, and Socinians.*" The best reply to such monstrous charges may be given in the words of Mr. Platt, at the same meeting: "*that it must be known to every person at all acquainted with the continent of Europe, that there has been a considerable revival of deep religious feeling among the Protestants in some parts of that continent;*" for to what as the means can it be mainly attributed, but to the labours of this much-abused Bible Society, and to its large circulation of the Scriptures? It is notorious that Neology had risen to its height before the existence of the B. and F. Bible Society; that Neology has received its check, and better principles begin to prevail, wherever the B. and F. Bible Society extends its operations—whose labours are the hope and the delight of the pious in every part of the world.

The only proof attempted to be given of these extravagant charges as offered by Mr. Platt, is holding up to view, after the lapse of ten years, some inconsistencies and worldly compliances on the part of his late hospitable friend and host Professor Lerade, "*who received him into his house with open arms,*" and of whom he had told us, in 1822, "*that he was the very life of the Lausanne Bible Society.*" I am no frequenter of the theatre; I do not

know a single game at cards; but I think Mr. Platt must often have found occasion to weep, as I have done, over the inconsistencies of Christians at home, on these points, or at least of many, who make a visible profession, and who are even found on the platforms of our religious meetings. I know that a worldly mind is to be condemned wherever it is found; yet, in judging of each other, I conceive that much allowance ought to be made for our continental brethren, on the ground of their national and educational prejudices, and the thicker moral atmosphere that surrounds them. I at least have witnessed many freedoms on the continent with respect to the Lord's-day, and other matters, with surprise and sorrow, even on the part of some, whose deep and sincere piety are unquestionable. But when I know that the celebrated actor was no other than the late Mr. Kemble, whom I never saw, but whose tomb I visited when at Lausanne, a man, as I have understood, of acknowledged character and considerable attainments, I can conceive of it as no other than an act of courtesy, when the Professor introduced Mr. Platt to one whom he considered as perhaps the most distinguished countryman of his then at Lausanne.

When Mr. Platt, however, insinuates, from circumstances like these, the unsound character of the Lausanne Bible Society, and holds it up as a specimen of all other continental societies, I must demur. When at Lausanne, I had the pleasure of hearing two of the pastors of the church there, who are connected with its Bible Society, and I have seldom listened to more faithful exhibitions of Christian truth. There were also given to me the

last four reports of the society, or rather one of the canton de Vaud, and three of its Lausanne Auxiliary. The one meeting appears to have been conducted like our own anniversary; but each meeting of the Auxiliary was commenced and closed with prayer; three of the prayers were concluded with the Lord's Prayer, two with the usual reference to our Lord's mediation, and one with as strong and pointed a doxology to the sacred Three as could be wished. Throughout the speeches I find a distinct recognition of some of the principal doctrines of the gospel, and sentiments which would delight any Christian assembly. It may be that some former report was headed with a quotation from Rousseau; and the Rev. Daniel Wilson, too, (*if I recollect*, for I have not the volume at hand,) has introduced into his lectures a long passage from the same author with considerable effect; so has Rev. H. Horne, in his invaluable work in illustration of the character of Christ and the morality of his gospel; than which there are few pieces more to the point or more beautiful, and the testimony so much the stronger, as coming from an avowed infidel. The motto attached to the report before me is at least unexceptionable:—"All Scripture is given by inspiration of God."

I have trespassed already too long on your valuable pages, or I had several other topics to notice; but trusting that what I have said will tend in some degree to settle the minds of many in the country, and in Wales particularly, who have little opportunity of reading the various pamphlets on the subject,

I am, Sir, your obedient servant,

A MEMBER OF A WELSH AUXILIARY.

POETRY.

HYMN SUITED TO THE PRESENT STATE OF THE COUNTRY.

O God, our fathers' God, to thee
In sorrow's darkest hour we flee!
Our star above life's gloomy wave—
Our only hope beyond the grave!

Death and destruction round us stand,
And terror reigns o'er all the land;
But thou canst bid the tempest cease,
Reveal thy smiles, and whisper peace.

Protect us from the threat'ning ill,
Thou who hast sav'd canst save us still;

But teach us, should the dark days come,
To say, *Thy* will, not *ours*, be done.

Thou speakest, and thy awful breath,
Scatters around us plagues and death;
But, merciful as well as just,
Our fathers' God! in thee we'll trust.

May all who hear thy dread command,
Stand ready for the reaper's hand;
And rais'd from earth's sepulchral clod
Enter the garner of our God!

Bristol.

J. DIX.

PSALM II.

Why are Jews and Gentiles raging,
To effect one vain design?
Why, against the Lord engaging,
Do their rulers thus combine?
Madly aiming
His anointed to destroy!

God, from heaven, his habitation,
All their impious plots discerns;
In his righteous indignation,
He their counsels overturns,
And his purpose,
To their terror, thus he speaks:

"Christ my king have I appointed;
He shall reign, whoe'er oppose;
Thee, my Son, my dear anointed,
Now I own before thy foes.
Take thy station;
Reign on Zion's holy hill.

"Ask of me, and lo! 'tis given;
All the heathen lands are thine:
Every nation under heaven
To thy sway I now assign.
All who hate thee
Thou shalt utterly destroy."

Hear, ye kings, Jehovah's sentence,
And dispute his will no more;
At his feet, in deep repentance,
All ye realms of earth adore:
Fearing, trembling—
Yet in hope may you rejoice.

Come, with heart and action lowly,
And the Son of God embrace,
While his anger burns but slowly,
Come, O come, and ask his grace!
They how blessed,
Who their trust in Jesus place!
Essex. J. B.

PSALM XCIII.

The Lord, with endless glories crown'd,
In majesty transcendent reigns;
With strength he girds himself around,
His word of power the world sustains.

Eternal God! thy lofty throne
Stood firmly fix'd in years of old;
From everlasting, thou alone
Hast sway'd thy sceptre uncontroll'd.

Thy foes in vain against thee rise,
And dare dispute thy sovereign will,
Like floods, whose waves assault the skies,
Thou canst with ease their tumult still.

The ocean's mightiest waves may roar,
But thou art mightier far than they;
Thee, O most High! let men adore,
Whom winds and waves, and seas obey!

Thy promises, O Lord, are sure,
And just thy laws, let all confess;
Thy worship must be ever pure—
Thy house th' abode of holiness.

Essex. J. B.

REVIEW OF RELIGIOUS PUBLICATIONS.

THE HISTORY AND CHARACTER OF AMERICAN REVIVALS. By the REV. CALVIN COLTON. 12mo.

Westley and Davis.

NONE but an American could have written this volume; because none but an American thoroughly understands the subject of which it treats. Having devoted several anxious and, we trust, unprejudiced hours to its perusal, we are driven to the conclusion that little is known in this country of the genuine character and happy results of an American revival. We are thankful to the amiable Foreigner who has landed upon our shores, and who has placed before the Christian mind of this country so much valuable intelligence;—intelligence extending to the whole subject of revivals—their causes, their phenomena, and their influences on the state of society and the destinies of mankind. We had always, since we read the life of President Edwards, been disposed to rate American revivals at a very high value; but we are now settled down in the conviction, that

where they do not exist it is because the full efficiency of Christianity has not been legitimately tried. There may be peculiarities in the great religious excitements of America, arising out of the elements which compose the state of society in that country; but the general facts and reasonings of this volume may be regarded as having a direct bearing on the condition of any community where the religion of the cross has asserted its undisputed sway.

It would be next to impossible to convey to our readers any just impression of the extreme interest of a volume which, with a vigour of thought, and a force of expression, seldom to be met with in the present age, fully enters into every question, direct or collateral, which the subject of American revivals might suggest. The author has furnished us with a correct definition of the true nature of a revival, which he considers to be the concentrated power of religion over a community of minds, when the Spirit of God awakens Christians to special faith and effort, and brings sinners to repentance. He has well

described those peculiarities of society in the United States which may be in a high degree favourable to revivals, and has strikingly distinguished between insulated conversions and those which take place in a revival. He has shown upon what grounds the *sympathetic economy* of revivals is consistent with the scriptural doctrine of Divine influence; and has vividly portrayed the rise, decline, re-appearance, and present state of those movements of the public mind in the American churches at the present moment. These details he has followed up with some valuable hints as to the best means of originating and promoting a revival of religion, which cannot be read by ministers or churches without producing an oppressive conviction of the very inefficient way in which we go to work in this country, in our endeavours to pluck sinners as brands from the burning. Our author deals with great honesty, and points out what is indispensably necessary to any thing worthy the name of revival, and what, at the same time, will tend most painfully to repress it. Nor has he shrunk from the manly avowal of those incidental evils and extravagances which have sprung up, through the obvious infirmity of human nature, in the train of revivals; though he has said enough historically to prove that it is as absurd to object to a revival of the vital energy of Christianity on their account, as it would be to object to Christianity itself, because it has been the innocent occasion of wars, and bloodshed, and endless cruelties and persecutions. In fact, he has shown that more than nine-tenths of all the discouraging accounts of revivals which have been given to the world, have been the product of avowed enemies to the cause of truth, or the malignant offspring of lukewarm professors of religion, "twice dead, plucked up by the roots." We should be thankful for this treatise, were it only for the able demonstration it supplies of the fact, that the public opinion of the world is now on the side of Christianity, and that the disciples of Christ are responsible for the right use of this new facility in all their efforts to revive the interests of true piety, and to extend the limits of the visible church. To those who imagine that revivals are indigenous to the American soil, and who regard it as next to absurd to endeavour to transplant them into another region, our author has furnished a triumphant reply; while, on the other hand, he has thrown out many remarks well calculated to guard ministers and churches against the adoption of any methods of operation, so foreign to the habits of particular communities, as to be calculated to shock public prejudice, and thereby to depreciate the value of their agency in producing a revival. We agree with the author in thinking it highly probable that the spirit of American revivals, connected with several other mighty revolu-

tions of the public mind, may be the destined agency of Divine Providence for the regeneration of the world; and we see nothing in the phenomena of revivals, contemplated in this light, which does not fall in with the just notion of what is aptly termed by the author, "the philosophy of religion." Those who would throw any thing like a shade over the doctrine of sudden conversions will do well to read this volume, as it will teach them that it is alike unphilosophical and unscriptural to do so; but especially will they do well to ponder the facts which he has accumulated on this subject, which we are mistaken if any one can examine without deep emotion. His appeal to British Christians on the subject of revivals is at once eloquent and conclusive. May it prove, by God's blessing, irresistible! In one chapter Mr. C. has defined, somewhat at large, the American method of dealing with awakened sinners. We are not quite sure if we think with the author's countrymen on this subject; but we are ready to concede that the opinions and practices of men who have been so eminently blessed of God deserve to be well weighed ere they are rejected.

We must now take leave of this powerful and unusually interesting volume, by laying before our readers a specimen or two of the author's style and method of treating his subject. After dividing the American revivals into two distinct classes—those in which the instruments have not been apparent, and those in which the instrumentality has been obvious—he makes the following very forcible remarks:—

"That common apology for indolence, which clothes itself with the sanctity of resignation to the Divine will—" *We must wait God's time*"—has been too often and too long employed in the United States, in application to the coming of Revivals of Religion. But it is now getting to be more generally understood, that to wait God's time, in this matter, is not to wait at all; and that sitting still, or standing still, is not the submission of piety, but an expression of the sloth and recklessness of unbelief. Revivals of Religion now—at least to some extent—are not simply regarded as things to be believed in, as possible with God, and then resigned to God, as though man had nothing to do with them; but they are laid out as fields of labour, in which it is expected man will be a co-worker with God. They are made matters of human calculation, by the arithmetic of faith in God's engagements.

"But is not this second class of revivals more like the work of man than the first? Yes; and there is actually more of the work of man in them—and not the less genuine for all that. In the *first* class, God works in spite of and against the want of human instrumentality; he works against all the opposing tendencies of the prayerlessness,

and the inactivity, and the very counter-workings of his people—and of his ministers even. ‘He is found of them who seek him not, and who call not after him.’ He works as a sovereign, executing, not more than he has decreed, but more than he has promised. In the *second* class, also, he works as a sovereign; because it is one part of his sovereignty (a part too often overlooked), to meet his own engagements, to fulfil his promises—to work when his people work, and to work with them. God often does more of good than he promises, but he never does less. In the former revivals, the visitations of God were more awful, because he seemed to come alone, and in all the mightiness of his power. Men stood still and wondered, as his conquering chariot rolled along. All heard the sound, and witnessed the thronging of the multitudes in the way. And the fruit of these visitations has been, that multitudes of perishing souls, as the Saviour passed by, have lifted up their voice, and cried, ‘Jesus, thou Son of David, have mercy on us!’ and have been heard, and forgiven, and sanctified.”—pp. 5—7.

Speaking of the founders of New England, Mr. C. says,—

“The pilgrims are not to be judged by common rules; they were above the common order, as if born and trained for more than common purposes, which, indeed, was the fact. God raised them up for the special exigency which they occupied and filled out, viz. to lay the foundations of a new social edifice, to assort and throw into form the elements of a new empire. And the religious care and faith with which they undertook and carried on, and achieved their work, have been alike a subject of ridicule among the profane, and of approving admiration among those who knew how to appreciate their character. And they did actually erect, not only a civil, but a religious empire—guarantying equally the rights of man in relation to man, and the duties of conscience in the relations of man to God. The spirit of religion was infused throughout, pervaded, and characterised all their institutions. Not that religion was imposed, but tolerated, patronised, recommended, exemplified—made the chief ingredient of the moral structure—the leaven of the mass—welcomed cordially, cultivated assiduously.”—pp. 39, 40.

We should be happy in multiplying quotations, but our limits forbid. The volume must be read, and read generally, as it is fitted, and, we trust, destined, to produce an electrical impression upon the public mind. The narratives of revivals which it contains are most touching; and no one of feeling can read them without tears. They have all the excitement of a novel, without any of its vitiating tendency. Could we persuade *ten* members of each Christian church throughout the land to read and digest this book, the

elements of a national revival of religion would thereby be generated. We say to all, read, pray, act, and God will not be wanting on his part.

ETERNITY REALIZED; or, a Guide to the Thoughtful. By ROBERT PHILIP, of Maberly Chapel.

Westley and Davis.

ALTHOUGH an intelligent reader of the New Testament must observe in the religion of the first Christians a general correspondence with the experience of believers in every age; yet he cannot resist the conviction that there was much in primitive Christianity which is now but seldom, if ever, attained. In nothing, perhaps, is this deficiency so manifest as in a comparative estimate of the energy and influence of the hope of immortality. Our prayers resemble those of the early converts. We have the same, or similar, groanings of the Spirit,—the same assurance of faith,—the same love to the Saviour,—the same spiritual conflicts and divine supports. But how seldom do we hear an expression of feeling at all corresponding with their high and ardent hopes of eternal happiness! How little do we know of the *desire* to depart and be with Christ,—of the looking for and *hasting unto* the coming of the Lord Jesus! Whether, in the present state of society, we have more earthly attachments, or our public services present less powerful inducements to contemplate the eternal world,—whether the reasoning of the age has induced us to look more to the present than to the future,—or an Antinomian spirit, not content with excluding the notion of merit which ought not to be indulged, has with it banished the expectation of reward which ought to be cherished;—it is to be feared that Christian hope is much too feeble to sustain the rejoicing in tribulation and triumph in death, by which the apostles and martyrs were eminently distinguished.

Believing that there is a serious deficiency in this department of experimental religion, which requires to be treated with a skilful hand, we were much gratified on hearing that Mr. Philip had prepared a series of essays on “Eternity Realized.” The importance and difficulty of the subject called for the best attention of such a writer as had already studied the various aspects of Christian character, and accurately observed the emotions of the renewed heart. Mr. Philip is well known as the author of two most valuable works on experimental and devotional subjects. As the third of the series is of peculiar interest, so it has engaged a large share of the author’s careful consideration, and will more than justify the high expectations of such as have been delighted with his preceding works.

As admirers of the “Saints’ Everlasting

Rest,"—and who that has read that blessed book can think of heaven without being reminded of it?—we confess we had some difficulty in supposing that the subject of eternity could be successfully treated after another manner. But Mr. Philip has succeeded. In some respects no two books can be more unlike. There is not a single point of resemblance in the plan or execution; yet, for the future, we shall class them together, as eminently calculated to excite, by different means, that glorious hope which was once the possession, but is now rather the desire of the church on earth. For this valuable manual, with its chastened feeling and spiritual unction, not less than for the older volume, with its glowing and impassioned eloquence, Baxter may furnish a description in the title of his fourth and finest part—"A Directory for the getting and keeping of the Heart in Heaven by the diligent Practice of that excellent unknown Duty of Heavenly Meditation."

1. TWO LETTERS addressed to a Friend in Wales, on some prevalent Misconceptions relative to the Constitution and Proceedings of the British and Foreign Bible Society. By C. S. DUDLEY.—"The wisdom of the prudent is to understand his way."
2. THE COMPARATIVE CLAIMS of the British and Foreign Bible Society and the Trinitarian Bible Society calmly discussed. By the Rev. JOHN KING, M.A., Minister of Christ Church, Hull.

Hatchard, Holdsworth, Seeley, and Duncan.

WE wish to deal in no vituperations of those who may differ from us on the controversy respecting the Bible Society; and, therefore, we simply but earnestly entreat every impartial person, whose eye may meet this notice, to read these conclusive and temperate pamphlets. In point of argument they leave not an inch of ground on which our opponents can stand; and in point of Christian feeling they are models worthy of their close imitation. We hope our dear Welsh friends, who may have been shaken in their attachment to the Bible Society, will read Mr. Dudley's most Christian and conclusive appeal.

SERMONS preached in Howard Street Chapel, Sheffield. By THOMAS RAWSON TAYLOR. 12mo.

Hamilton and Adams.

THE amiable author of these sermons has done well in giving them to his former flock and to the public. They are plain, nervous, correct exhibitions of the distinguishing peculiarities of the gospel. Few compositions we have yet read of the class to which they belong are more adapted to family and village reading. They are eminently free from all

obscurities both in style and sentiment; and are, moreover, so baptized in the spirit of love and faithfulness, that they cannot fail to be received with more than usual satisfaction by all who know and value "the truth as it is in Jesus." The ministry of the gospel—the people whose God is the Lord—Christ the way to the Father—human and Divine agency in the work of salvation—regeneration—the necessity of promptitude and diligence in attending to religious duty—death considered as an object of desire—declension in religious affections and zeal—the causes of a depressed state of religion, and the means of revival—the missionary spirit—the nature, object, and effects of Sabbath-school instruction—and an address to the young—are the important themes which occupy this excellent volume.

THE BOW IN STRENGTH; or, A Practical Dissertation on the History of Joseph, as recorded in the Book of Genesis. By CHARLES LAROM, Sheffield. 12mo. 3s. 6d.

THE narrative of Joseph's history is placed in these pages in a variety of striking lights, and the moral lessons with which it is fraught are well and powerfully brought forth to view. But few writers, comparatively, have the art of sketching character, or of marking the peculiarities of its development. We regard the author of this volume as one of the few who understand the minutiae of human feelings and actions, and who know how to connect them with the workings of that inscrutable Providence who overrules all things for the good of the church.

1. MORAL FABLES AND PARABLES. By INGRAM COBBIN, M.A. 32mo. pp. 167.
2. THE CLASSICAL ENGLISH VOCABULARY; containing a selection of Words commonly used by the best Writers, with their Pronunciation and Derivation, terms of Science, words of similar import, and other articles essential to the attainment of a correct knowledge of the English Language: to which are appended Latin and French phrases in general use, and names of distinguished persons. Intended as a Supplement to the Grammatical and Pronouncing Spelling-book; for the assistance of the higher classes in schools, and of youth in their private studies. By INGRAM COBBIN, A.M. 12mo. pp. 222.

THE active energy of Mr. Cobbin's mind is a very remarkable quality. His works expressly for the young, and for the purposes of assisting in their education, are now very numerous and deservedly popular. He knows how to write simply and with interest. His Classical English Vocabulary is a work of great labour and utility, and is entitled to a high rank among books for schools. The little volume of Fables is ingeniously written, and is well calculated to engage the attention, and to rouse the moral and reli-

gious inquiry, of tender minds. We have put it into the hands of some of our own little children, and they have read it again and again with the utmost eagerness.

A MORNING VISIT to the Rev. E. Irving's, and an Inquiry into the alleged Return to the Church of the Gift of Tongues; with remarks, inferences, and suggestions, respectfully submitted to various classes of persons. Also, an Appendix, containing Facts and Notices illustrative of the whole subject. By ANTI-CABALA.

J. Kelly, Vigo Street, Regent Street.

WE well know the author of this Morning Visit to the Scotch National Church, and sincerely thank him for his very able effort to expose glaring extravagance. We can assure the advocates of modern miracles that the writer of this pamphlet has written under the influence of conscientious, not mercenary, motives.

TWO TRACTS; one to "The Thoughtless," and the other to "The Thoughtful." 4s. per hundred.

THE author of these tracts conceals his name, which we regret, as it would secure their wide circulation; but we may assure our readers that they cannot do better, at the present eventful crisis, than endeavour to push thousands of them into circulation. They are short, very pungent, and highly evangelical.

THE RECORDS OF A GOOD MAN'S LIFE. By the Rev. CHARLES B. TAYLER, M.A., Author of "May you Like it," "Is this Religion?" and, "A Fireside Book." 2 vols. 12mo.

Smith, Elder, and Co.

THE respected clergyman who writes these volumes has talents of a high order for instructing and edifying the young. His imagination is vivid, while, at the same time, his taste is correct. He is fond of narrative; and is, perhaps, in danger of presenting his thoughts to the public mind too habitually in the garb of fictitious representation. There is a great purity and chasteness, however, in his representations; and if they are not strictly religious, they are uniformly friendly to the great interests of revealed truth and of Christian morality. The tales in these volumes, ten in number, are written with a freedom, and with an adherence to nature and truth, which cannot but secure their success.

WORKS RECENTLY PUBLISHED.

1. *Saturday Evening.* By the AUTHOR of "Natural History of Enthusiasm." 8vo. 10s. 6d.—We are under the necessity of deferring our notice

of this work till next month; but we have no hesitation in stating that it will support the reputation of the author.

2. *An Humble Attempt to Answer the Important Question, "What think ye of Christ?"* or, Twelve Lectures on the Person of Christ and his Mission into the World. By NUN MORGAN HARRY. 12mo. 6s.—The entire profits of this excellent volume will be applied towards the liquidation of the debt incurred in erecting the Independent Chapel, Adderbury, Oxon; and we sincerely hope that the great truths it contains may prove a blessing to many.

3. *A Treatise on the Authority, Ends, and Observance of the Sabbath:* with an Appendix, containing a variety of documentary evidence respecting prevalent abuses, and means for their suppression. By the Rev. DUNCAN MACFARLAN, Minister of Renfrew. 12mo. 4s.—This Treatise contains much sound argument, and many powerful appeals to the human conscience, upon a subject infinitely important to the best interests of the church and the world.

4. *History of the Jews in all Ages.* By the Author of "History in all Ages." 12mo. pp. 567.—This seems a compendium of Jewish history of considerable value.

5. *Village Rhymes.* 12mo. pp. 112.—This is a volume much fitted to do good to all classes, but especially to the young. It is written with spirit and on sound Christian principles; and its embellishments, which are well executed, considerably enhance its value.

6. *A Church Establishment Lawful, Scriptural, and Necessary.* Six Dialogues between the Rector of Oakervale and Mr. Grainger, one of his parishioners. By the Rev. SAMUEL CHARLES WILKS, A.M.—We think such a writer as Mr. Wilks well entitled to a hearing, even from those who may differ from him; and, therefore, we ask of all our dissenting friends that they will read this very clever pamphlet and able defence of Church Establishments. We say unfeignedly, "let every man be persuaded in his own mind."

7. *A New Year's Gift;* being a Sermon on the Freeness of the Gospel Salvation. By the Rev. PETER ROBERTSON, Minister of Alloa. 1s. boards.—This is a discourse abounding with excellent instruction for the young, and we cannot but express a wish that it may be widely circulated.

8. *A Treatise on Comforting Afflicted Consciences.* Written in the year 1620 by Robert Bolton, B.D., Minister of Broughton, in Northamptonshire. With an Introduction and Memoir of the Author by the Rev. J. F. DENHAM. 18mo. pp. 390. 5s.—This volume is rich in the exhibitions of Christian experience.

9. *Portraits of the Clayton Family.* 10s. 6d.—We do not ordinarily notice portraits in our Magazine, but we cannot forbear, in the present instance, expressing our high gratification at the sight of such correct and expressive likenesses of men whom we so greatly esteem, and to whom the Christian world is under such deep obligations. The portraits are beautiful works of art.

10. *A Dictionary of the most important Names, Objects, and Terms, found in the Holy Scriptures;* intended principally for Sabbath-school Teachers and Bible Classes. By HOWARD MALCOM, A.M. Fourth Edition. 18mo.—The sale of this work evinces its acceptance with the public; and we are happy to be able very cordially to recommend it to our readers as a most useful aid to ordinary Christians in the study of the Scriptures.

11. *A Review of the two Letters on Baptism in the August and October numbers of the Evangelical Magazine;* with some Observations on the respective merits of the "Welsh and Scotch Systems."

By a WELSH MINISTER.—Our readers ought to see this pamphlet.

12. *An Affectionate Address to the Inhabitants of Newcastle and Gateshead, and their vicinity, on the present alarming visitation of Divine Providence, in the fatal ravages of the Spasmodic Cholera; intended as a warning voice, especially to persons in the habits of intemperance, Sabbath breaking, and lewdness, being the characters who chiefly suffered thereby, of which many striking facts are here adduced.*—This pamphlet is the product of twenty ministers, who have united in Newcastle and its vicinity to endeavour to revive the interests of true religion and morality in their own neighbourhood. The facts narrated are striking and awful.

13. *The Nature and Design of Affliction Explained and Exemplified; written during the Plague of London, by SAN SHAW.* Cloth boards, 1s.

14. *Brook's Ark* for all God's Noahs in a Gloomy Stormy Day; uniform with *The Unsearchable Riches, Apples of Gold, Mute Christian, &c. &c.*

15. *Reminiscences of the Rev. Robert Hall, M.A., late of Bristol; and Sketches of Sermons preached at Cambridge prior to 1806.* By JOHN GREEN, formerly resident at Cambridge. 8vo. pp. 318.

16. *The Miraculous Gifts of the Holy Spirit; a Sermon preached before the Association of Congregational Ministers and Churches at the Rev.*

George Burder's Chapel, Fetter Lane, Feb. 19, 1832. By ROBERT WINTER, D.D. Westley and Davis.—A very able discourse, and much adapted to the present times.

17. *Self Discipline.* By H. F. BURDER, D.D. 32mo.

18. *Counsels to Sunday-school Teachers; or, A Remembrancer to those who are Teachers of Babes.* By JOHN MORISON, D.D. Second Edition. 1s. 6d. in cloth; in silk, 2s. 6d.

PREPARING FOR PUBLICATION.

1. T. WILLIAMS (Editor of the Cottage Bible) takes the liberty to inform his kind friends who have encouraged his long-projected work—*The Private Life of Christ considered as an Example for all Christians, and a Demonstration of the Truth of Christianity*—which has, at intervals, occupied him more than thirty years—that it is now completed, and waiting only for another hundred subscribers,* to insure himself from loss, when it will be immediately put to press, and comprised in 1 vol. 12mo. 7s. cloth.

* The Author's address,—No. 14, Guildford Place, Spaffields.

RELIGIOUS INTELLIGENCE.

LONDON.

THE CHOLERA.

As this fatal disease has reached London, and is likely to commit great ravages, it is the duty of all to take such precautions as have been suggested by the wisdom and experience of those who have had large opportunities of watching the true character and symptoms of the malady; and,

I. Let all aim to possess that tranquillity of mind which the hopes of Christianity alone can inspire. These hopes are free to all, and those who neglect or despise them are but ill prepared for impending calamities. Should the visitation of God be the means of rousing more general attention to eternal interests, we shall have no reason to regret that his hand has been lifted up to chasten a rebellious people. How will "the peace of God, which passeth all understanding," rescue the minds of the most timid and foreboding from those agitations of the nervous system which greatly predispose the constitution to the influence of contagious disease. "Thou wilt keep him in perfect peace whose mind is stayed upon thee, because he trusteth in thee."—"He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord."

II. Let all evince suitable promptitude in attending to the orders of government* and of the several Boards of Health, established in

* We hope the absurd order of shutting up schools will not be enforced.

town and country for the purpose of carrying into effect its benevolent plans. The precautions recommended are the result of much observation and experience.

III. Let all adhere rigidly to the rules of sobriety in eating and drinking. Intemperate persons are among the first victims of the reigning malady. We strenuously urge all the labouring classes of the community (or others who may be addicted to the same habit) totally to abandon dram-drinking, and to determine never more, in the whole course of their existence, to frequent the public-house.

IV. Let all, and especially the poor, aim at cleanliness in their persons and habitations. Here the offices of the better classes of society are greatly required on behalf of their poorer neighbours, who are frequently unable to procure clean and warm articles of clothing, and whose dwellings too often present scenes of filth, penury, and cold.

V. Let enlightened and benevolent persons in the several parishes be appointed to superintend the outlay of those funds which may be specially raised under the new act of parliament, to provide for the exigencies of that malady which has overtaken us. Unless those funds are strictly watched over, and kindly applied, they will not effect that benefit which the public has a right to expect.

VI. Finally,—Let all give themselves, in this time of national distress, to private, domestic, and public prayer, that God may yet

avert his judgments, and that the portion of them which may fall upon us as a nation may be sanctified.

THE APPROACHING FAST.

Our readers are aware, that in consequence of the appointment by Government of the 21st of the present month as a public fast, the ministers of the Independent Board, at the last monthly meeting, deemed it advisable to come to the resolution that they would hold that day for prayer and humiliation instead of the 16th of February, which had been agreed to previously to their knowing the intentions of government on the subject. Many of our dissenting friends, in town and country, partially observed the original day fixed for purposes of solemn convention and prayer; and we doubt not that they will thereby be the better prepared for entering more fully into the exercises and engagements of the approaching day. When we contemplate the aspects of Divine Providence towards our country, and when we look around us on the state of the world, surely there is the greatest reason for public confession of sin, and for united earnest supplication to the God of all grace. When we find pestilence, depression of mercantile interests, political conflict, and religious strife and debate, all combining, with the impiety of the great mass of our people, to throw a shade over the prospects of our country, it is surely high time for true patriotism to bestir itself, in the form of public and unequivocal humiliation before the God of nations.

GREAT MEETING AT EXETER HALL IN REFERENCE TO SCRIPTURAL EDUCATION IN IRELAND.

On Wednesday the 8th of Feb., and, by adjournment, on Wednesday the 15th of that month, a large and respectable meeting was held at Exeter Hall for the purpose of calling public attention to the measures proposed to be adopted by Government, and now under a process of arrangement by Commissioners, for the general education of the Irish people. While it was obvious that many of the speakers were animated mainly by political considerations, and by hostility to the existing Administration, it was equally clear that others of them were roused to action by considerations of a far more noble and conscientious character. We do not profess to know what may be the exact measure under the deliberation of Government; but if it is intended, as Captain Gordon said, to introduce Roman Catholic editions and comments, we do say that the whole Protestant community of Great Britain should remonstrate indignantly against it; and when this is proved, we shall hold ourselves in readiness to unite with our fellow-countrymen in respectfully, but earnestly, requesting Government to re-

trace its steps. Should it prove, however, in the result, that no such thing is intended, and that the selections made from the Holy Scriptures are effected with impartiality, so as to present to the mass of the Roman Catholic population of Ireland the great outline of revealed truth *in the very words of the Spirit*, we do not see how such a plan, *whether quite to our mind or not*, could stand in the way of the Hibernian, Irish Evangelical, and other voluntary societies, in their laudable and well-sustained endeavours to rescue the Irish mind from the delusions of Popery. No system of National Education that can be adopted by Government in such a country as Ireland can supersede the necessity of voluntary institutions; and we throw it out merely as a suggestion and not dogmatically, that the introduction of *well-selected portions of the Holy Scriptures* into every school under the management of the New Commission for education in Ireland, may augment the force of every voluntary effort now being made to introduce the entire word of God to the notice of the Catholic population of that benighted country. Those who taste of the clear, refreshing, and life-giving stream, will surely, in very many instances, be induced to repair to the fountain whence it issues. But whatever government may see fit to do in this matter, we earnestly entreat the friends of scriptural education to arouse themselves to renewed and increased action, and to stand prepared for greater sacrifices and more self-denying efforts than ever. No legislative measures can fully reach the case of Ireland. Were the executive government to a man even, deeply sensible of the value of scriptural education, and were they disposed, in the teeth of popish prejudice, to place the entire Bible in every one of the schools proposed to be erected, they could not thereby secure the concurrence of the Catholic mind in Ireland, controlled and influenced as it is by a priesthood interested in the perpetual ignorance and degradation of the people. The *aggressive* method, as Dr. Chalmers would phrase it, must be adopted and principally relied on, and the agents of government are certainly not the most suitable for conducting it. They occupy, of necessity, a post of comparative neutrality, and are, therefore, little fitted to work out the moral regeneration of a country such as Ireland. Let the resources, then, of all voluntary societies be instantly augmented to double their present amount; let their agents go forth among the Catholics of Ireland in the spirit of the gospel; let them avail themselves, in every parish, of even that partial measure of scriptural education which may obtain, and they have nothing to fear. The word of God in the hands of devoted men, and under the influence of the Divine Spirit, is mighty and must prevail. Whatever government may do with Ireland, let the followers of Christ, in and out of the

National Establishment, rely on the ministry of the gospel, and on the active distribution of the word of God.

A petition, adopted at the above meeting, now lies, we find, for signature at various places, imploring Government to abandon its proposed plans.

MR. LA BEAUME'S PORTABLE SUDATORY, OR
HOT-AIR-BATH, AND GALVANISM.

This very seasonable publication seems to be the result of much experience and careful observation in regard to the subjects of which it treats. Mr. La Beaume's Sudatory is ingeniously contrived for administering the hot bath to persons while lying in the most comfortable position in bed. The apparatus is cheap, light, and elegant, and certainly desirable to be possessed by every family, being applicable in all cases requiring perspiration. The remarks of the author in reference to the applicability of Galvinism in the Cholera, and other diseases attended with great prostration of nervous energy, have, we understand, been tested by some of the faculty with very satisfactory results.

THE VAUDOIS CHRISTIANS.

To the Editor of the Evangelical Magazine.

Sir,—In your last number you very properly call the attention of the British public to a statement respecting the unhappy condition of some of the Vaudois Christians, on account of the persecutions which they have experienced from their misguided countrymen. Having spent a short time amongst them, during the early part of last spring, I submit to you some account of what I observed or could learn on the subject. You may rely on the correctness of what I state, as I was particularly anxious to arrive at the truth, and had ample means of doing so.

I arrived at La Tour the beginning of April, three months after the scenes occurred which are the subject of Mr. W.'s communication. The party-feeling had then in a good measure subsided; but almost all the persons with whom I conversed, particularly the pastors, concurred in condemning the disgraceful proceedings to which it had given rise. I conceive that they originated in ignorance, hatred of the truth, and dislike to the strictness and superior piety of those who, being the true disciples of Christ, and there called Momieos, are ever exposed to the persecution of men of the world. It was, in short, the outrage of the rabble, countenanced and incited by others in better circumstances, but with no better feelings. I am, however, happy in being able to state that it is not probable that such scenes will occur again.

Perhaps your readers may not generally be acquainted with the following circum-

stances. Generally speaking, these valleys, once distinguished for the primitive piety and simplicity of their inhabitants, have of late years fallen into that formal and listless state in which so many of the Protestants on the Continent remain to this hour, having a name to live, but being spiritually dead—having the form of sound words in their symbols and confessions, but without the power of godliness. Some time ago two excellent men from Geneva visited them, and held meetings for prayer, and reading and expounding the Scripture, which, it is presumed, were not without effecting some good. Subsequently, Mr. Felix Neff, whose memory is blessed, and whose praise is in the churches, preached to them the word of life. His labours were greatly successful. Many clave unto him, and have become holy and exemplary Christians. Others, however, were exasperated against him, both on account of his doctrine and, as they allege, the severity of his manner. It was stated to me as a great cause of offence by some, that instead of beginning the service, as is customary among the Protestants on the continent, with the words, “Notre aide soit au nom de Dieu qui a crea le ciel et la terre,” he was accustomed to say, “Notre aide soit au nom de Jesus Christ,” &c. But of this I cannot speak further. He did not remain long in the valleys, and finally settled at Mens, where he was the instrument of great good. In order to gain access to the peasants he would work with them in the fields, and spared no labour to win souls to Christ. He fell a victim to his zeal in the vigour of manhood. After his departure the pious people have been accustomed to meet for prayer, but have been exposed to continual hardships, reproaches, and persecutions. They are now permitted to hold their assemblies, but no stranger can address them. I had some conversation with Messrs. Mondon and Bert respecting them. The former disclaimed against them; the latter admitted that they had been ill-treated, and that the cause of it was their superior piety, but at the same time contended that they had been imprudent, and thought that they had been too censorious in saying that none of the pastors in the valleys preached the gospel. I heard M. Guay, at Villar, and had some conversation with him on the great duty of preaching plainly and simply Christ crucified. His sermon appeared to me to want more of the evangelical spirit, but he himself appeared a very amiable and excellent man. I also tried to engage the elders of his church in conversation on the great and experimental truths of the gospel, but could elicit but little from them.

I forbear saying any thing further, as the object of my letter is principally to supply these additional facts on the subject of the persecution, and to convey to you my im-

pression that, at the present moment, it does not exist in any other form than that of petty insult and reproach, to which the followers of Christ in all countries are liable. At a future opportunity, however, I may furnish you with some additional observations on this interesting people, and in the meantime remain,

Attercliffe, Yours very truly,
Feb. 13, 1832. J. W. H. PRITCHARD.

PORT OF LONDON.

The Committee of the Port of London and Bethel Union Society beg respectfully to recall the attention of the Christian public to the claims of this institution; its objects are well known to be the moral and religious improvement of the great numbers of seamen, Foreign as well as British, who continually frequent the river Thames.

In March, 1818, the Floating Chapel was first opened for public worship. During the fourteen years that the gospel has been preached by ministers of different denominations, it has been attended by thousands of sailors. To not a few has the gospel proved the power of God unto their salvation; several have joined different Christian societies, and very many have become seriously thoughtful about the momentous affairs of religion.

The progress of the Society brought the committee acquainted with many a piteous case of shipwreck, and of widowhood, and of the helplessness of seamen's orphans. This induced the committee to adopt measures which led to the formation, in 1827, of the Merchant Seamen's Orphan Asylum. Its object is to clothe, educate, and board as many orphans of seamen as the public bounty shall enable the committee to receive. There are at present in the establishment thirty-seven boys and twenty-one girls, and several candidates for admission.

For the numerous children of seamen and rivermen the committee have provided a Day and Sabbath-school at Wapping, where, upon an average, there are 200 children's names entered on the books.

There are six stations along the River, where the agents of the Society hold weekly meetings for prayer and preaching. Twelve prayer-meetings are also held on board merchant-ships every week.

For the purpose of providing the sailor with suitable reading, they have on board the Floating Chapel a Loan Library. Boxes of books are made up for sailors about to undertake long voyages. There are in the library nearly 2000 volumes, and, upon an average, twenty are exchanged every Lord's-day. The Society also issues a monthly publication called the Sailor's Magazine.

The committee earnestly desire—1st. To increase the number of stations for preaching on the River. 2nd. To erect a more convenient school-room at Wapping, than

the sail-loft at present used, and which is found extremely inconvenient. 3rd. To erect a suitable building, in which to accommodate the seamen's orphans with out-door space for exercise and recreation. And, lastly, To concert measures having a more especial reference to the religious improvement of foreign seamen. Each of these important measures the committee greatly desire, and would accomplish with pleasure, were the pecuniary means secured to them. The funds for each object are kept separate and distinct.

The committee feel thankful that they were honoured to take the lead in this good work. Since the formation of this institution, their brethren of the Established Church have opened an Episcopal Floating Chapel, and the committee esteem them valuable coadjutors in the same extensive field of labour. This feeling, it is pleasing to perceive, is reciprocated. In the last quarterly report from that Society it is stated, that the men who attend the Episcopal Floating Chapel on the morning of the Lord's-day, repair to the Rev. Mr. Stoddart's chapel in the evening. The agents of *this* Society occasionally preach to the inmates of *their* asylum.

It is due, the committee think, to themselves and to the public, that they should most explicitly declare that the Port of London and Bethel Union Society is not connected with any other society which has assumed a part of their designation; and also, that having once been obliged to appeal to the public in vindication of their operations, it is not their intention to notice any further opposition from the same quarter.

The expenditure of the Society is about £2000 per annum, and is barely sufficient to meet the necessary demands. Without an augmentation of their resources the committee will not feel justified to enlarge the sphere of their exertions. They, therefore, respectfully and earnestly entreat donations, subscriptions, and legacies; and it would also afford material aid if their friends would, when practicable, form auxiliary societies, with whom they may maintain a constant intercourse. They are thankful for legacies at different times, amounting to nearly £1,500. Their thanks are also due to the Hon. East India Company, who, in addition to a previous donation of £200, have presented them during the past year with another donation of £50. Without these supplies the Society would have been greatly embarrassed in its operations.

They have much pleasure in stating the result of the Conference announced on the cover of the Sailor's Magazine for January. That Conference was held on the 4th of January, at the office of the Society. After prayer by the Rev. John Clayton, jun., the Rev. Dr. Fletcher being called to the chair, briefly stated the purpose of the meeting, and

invited a discussion respecting the operations of the Society. This was gone into with the greatest freedom. But one feeling pervaded the meeting—that of warm and determined attachment to the interests of the institution. At the close of the meeting the following declaration was drawn up.

“18, Aldermanbury.

“We, whose names are undersigned, not being members of the Port of London and Bethel Union Society, having been invited with ministers of all religious denominations to confer with a deputation from that committee, have great pleasure in expressing our satisfaction with the useful operations of the Society, and our ardent desire to promote in our respective spheres its future interests and prosperity.

“4th January, 1832.”

(Signed) Jos. Fletcher, D.D. (Stepney), Chairman; Jas. Bennett, D.D., Silver Street; Thos. Stevenson, Gate Street; John Clayton, jun., Poultry; Jos. P. Dobson, Orange Street; Jos. Turnbull; J. Morison, D.D., Brompton; A. Tidman, Barbican; Robert Vaughan, Kensington; J. E. Richards, Wandsworth; Caleb Morris, Fetter Lane.

Although not present at the above meeting, I have no hesitation in expressing my confidence in its committee and agency, and cordially unite in the foregoing declaration.

John Campbell, *Tabernacle*.

From my knowledge of the committee of this institution, and the assurance of non-intercourse with another society of a somewhat similar designation, I most cordially join in the above declaration.

Geo. Collison, *Hackney*.

The Committee will be thankful for the assistance of ministers who will kindly favour with their services the pulpit of the Floating Chapel, and for communications from any friend to the objects of the Society; and they will feel particularly obliged by the donation of religious books and other works adapted to the moral and religious improvement of sailors. They request all such communications may be addressed to the Secretary, the Rev. Edward Muscutt, 18, Aldermanbury.

Subscriptions and donations will be thankfully received by the Treasurer, R. H. Marten, Esq., 9, Finch Lane, and by Messrs. Hankey, 7, Fenchurch Street, London.

LANE SEMINARY.

To the Editor.

SIR,—I beg leave to acknowledge, through your columns, a donation of about 230 volumes of very valuable books, “from an invalid minister,” to the Lane Seminary,

Ohio, United States; also 15 volumes, principally Latin and Greek Classics, from “a Friend” to the cause; and Henry’s Commentary, quarto, from a friend in London. Also £1 from H. J., Birmingham; and ten shillings from Mrs. Wilson, Highbury Grove. A package of six volumes from a “Pilot,” Greenwich.

The Rev. Mr. Arundel, London Missionary Society House, desires me to acknowledge three packages of books from the “Invalid Minister” for Canada Education.

All donations to Lane Seminary, and all communications to the subscriber, are requested to be deposited, with suitable directions, in the care of Westley and Davis, Stationers’ Hall Court, London.

CALVIN COLTON.

London, Feb. 16, 1832.

ALBION CHAPEL.

We find, by an advertisement on the cover of this Magazine, that the anniversary of the induction of the Rev. John Young, A.M., will take place on the 11th of March, when three sermons will be preached, that in the morning by the Rev. Joseph Fletcher, D.D., that in the afternoon by the Rev. Robert Redpath, A.M., successor to Dr. Waugh; and that in the evening by the Rev. John Morison, D.D.

WIDOWS’ FUND.

The Rev. Eustace Carey, late of Calcutta, is expected to preach the annual sermon for the relief of the necessitous widows and children of Protestant Dissenting Ministers, on Wednesday, the 11th April next, at the Rev. J. E. Giles’s, Salters’ Hall Chapel, Cannon Street. Service at twelve o’clock precisely.

HACKNEY ACADEMY.

The Rev. Samuel Ransom, of Andover, has been appointed Classical Tutor to the Academy of the Village Itinerary, at Hackney.

CHAIRMAN OF THE DEPUTIES.

From a communication we have just received from the Secretary of this body, we learn that William Smith, Esq. has retired from his wonted office. Upon the whole, highly as we respect his moral qualities, his talents for business, and the zeal which he has uniformly displayed in the cause of civil and religious freedom, we cannot but congratulate the Deputies on his retirement. Let one, sound in the faith of our Lord Jesus, be placed in his stead. The times demand this, and it ought to be cheerfully conceded.

PROVINCIAL.

GENERAL UNION OF MINISTERS AND CONGREGATIONS IN NEWCASTLE AND GATESHEAD.

The ministers and others of different evangelical denominations in Newcastle and Gateshead, deeply lamenting the depravity and irreligion prevailing in these towns, and fearful of a deficiency in the piety and zeal of many professing Christians, have formed themselves into a union for the purpose of promoting a revival of religion. The union consists of twenty ministers and fourteen congregations of the Methodist, Presbyterian, Baptist, and Independent denominations. Any measures which may be deemed likely, under the divine blessing, to promote a diffusion of vital Christianity, will be adopted. A tract has been published, entitled, "An Affectionate Address to the Inhabitants of Newcastle and Gateshead, on the present alarming Visitation of Divine Providence, in the fatal ravages of the Spasmodic Cholera;" twenty thousand copies of which have been distributed. Monday, the 26th of December, was set apart for humiliation and prayer, under the awful judgments with which the town was then visited. Monday, the 30th of January, was also observed as a day of special prayer for the outpouring of the Holy Spirit, when the different congregations united in devotional exercises. A prayer-meeting took place in the Baptist Chapel, New Court, at eight in the morning, and another in the Secession Chapel, Clavering Place, at twelve at noon. In the evening a meeting was held in the Methodist Chapel, Brunswick Place, when addresses on a revival of religion were delivered by the Rev. Richard Pengilly, of the Baptist Chapel, Tuthill Stairs; the Rev. Alex. Reid, of the Independent Chapel, Postern; and the Rev. Valentine Ward, the Superintendent of the Newcastle Circuit of Wesleyan Methodists. The Rev. James Pringle and the Rev. John Lockhart (Presbyterians), and the Rev. George Sample (Baptist), engaged in prayer. A monthly meeting for prayer and the communication of intelligence regarding revivals of religion has been instituted, which it is intended shall be held alternately in the chapels of the different ministers composing the union, on the evening of the second Friday of every month. The ministers intend connecting private consultation and prayer with the public services, and they affectionately entreat their respective flocks to co-operate with them in the diligent and zealous use of all proper means for the furtherance of the gospel.

CONGREGATIONAL SCHOOL, FOR THE SONS OF MINISTERS IN YORKSHIRE AND LANCA-SHIRE, SILCOATES-HOUSE, NEAR WAKEFIELD.

The second examination of the pupils in

this establishment took place on Wednesday, Nov. 30. Notwithstanding the short period which has elapsed since the opening, the improvement of the boys in their several departments of education gave much pleasure to the Rev. Messrs. Parsons, Hamilton, Lorraine, and Scales, who attended on this occasion, and reflected great credit on their tutors. The shortness of the time necessarily limited the attention of the examiners to exercises in Latin and Greek, geography and history; in each of which several of the pupils evinced very respectable proficiency. An increase of numbers was expected on the 1st of last month, when a new half year commenced.

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

On Friday evening a meeting of the Temperance Society was held in the Church Sunday school-room of this town. As notice of this meeting had been given at all the churches and chapels, the room was crowded to excess, and a spirit of deep and attentive interest was exhibited, rarely to be found in such large assemblies. The Rev. T. A. Methuen, rector of Allcannings, was called to the chair, and the meeting was addressed at great length by Mr. Carr; and so much interest, information, and so many convincing facts were presented in his address, that we should not know where to make a selection: but we will say, that the patronage and support of the highest authorities in church and state would be well bestowed on the British and Foreign Temperance Society. Mr. Carr stated that 100,000 British subjects have already given up the use of ardent spirits; that Sweden and several parts of Germany have taken the principle up; and an application has lately been made to the Society to send out their publications to the South Sea Islands, where the curse of distillation has done more to impede the blessings of the gospel than all other evils and errors put together.—*Devizes Paper.*

ORDINATIONS.

On Tuesday, the 15th Nov. Rev. Thomas Gibson, late of Rotherham college, was ordained pastor of the Independent church, Guisborough, Yorkshire. The Rev. John Raine, of Lofthouse, commenced by reading suitable portions of Scripture and with prayer; the Rev. James Benson, M.A., of North Allerton, delivered the introductory discourse on the principles of dissent, and asked the usual questions; the Rev. Wm. Hinners, of Ayton, near Stokesley, offered the ordination prayer; the Rev. R. Gibbs, of Darlington, Durham, gave the charge from Titus ii. 7, 8, and concluded the service with prayer. In the evening, after the prayer by Mr. Gibbs, the Rev. Wm. Blackburn, of Whitby, Yorkshire, preached to the people

from the words, "Encourage him," in Dent. i. 38; and Mr. Benson concluded with prayer. The ordination taking place on the anniversary of the chapel, collections for its benefit were made at each service.

The ordination of the Rev. E. Bates, late of Cheshunt College, Herts, took place at Surrey Chapel, on Friday, the 9th of Dec. On this interesting occasion the Rev. W. Hodson, of Sion Chapel, read appropriate passages of Scripture and prayed; the Rev. T. Jackson, of Stockwell, delivered the introductory discourse, asked the usual questions, and offered up the ordination prayer; the Rev. Dr. Collyer gave a most solemn and impressive charge from Acts xxvi. 16, 18; the Rev. E. W. Harris, of Dartford, concluded with prayer. The hymns were given out by the Rev. Messrs. H. A. Paull, Newth, Upton, and Wood. The service was numerous and respectably attended, and the presence of the Lord was manifested.

On the 20th. Dec. the Rev. Alfred John Jupp, from Wymondley Theological Institution, was ordained to the pastoral office over the congregational church at Armitage, Staffordshire. The Rev. R. Davis, of Tamworth, supplicated the Divine blessing, and read appropriate Scriptures; the Rev. J. Roaf, of Wolverhampton, delivered the introductory discourse, and asked the usual questions; the Rev. J. Chalmers, of Stafford, offered the ordination prayer; the Rev. J. A. James, of Birmingham, gave the charge; and the Rev. — Shaw, of Tutbury, concluded with prayer. In the evening, the Rev. R. Newland, of Hanley, addressed the church and congregation.

Wednesday, Dec. 21, 1831, Mr. William Williams, formerly of Wymondley College, was ordained to the pastoral oversight of the Independent church at Bulford, Wilts. Mr. Temple, of Birdbush, commenced with reading the Scriptures and prayer; Professor Hoppus delivered the introductory discourse; Mr. Reynolds, of Romsey, asked the questions; Mr. Elliot, of Devizes, offered the ordination prayer; Mr. Williams, of Chelsea, gave the charge (which, at the request of the members of the church and other friends, will be published); Mr. Good, of Salisbury, preached to the people; and Mr. Hyatt, of Wilton, concluded. In the evening Mr. Reynolds preached at Durrington, and Mr. Williams at Bulford on the following evening.

The late Mr. H. Blatch, of Ratfin, and the late Mr. M. Devenish, of Bulford, were (under God) the founders of this interesting

cause. They found it very inconvenient to go to Salisbury every Lord's-day, a distance of nine or ten miles across the Downs, and on the death of the late Mr. Adams, to whose church they belonged, erected, at their own expense, a chapel at Bulford, which was opened on the 30th of July, 1806. The foundation having given way, it was taken down, and a larger chapel was erected at the sole expense of the families of these two excellent men. It was opened in Sept. 1828. In 1824, Mrs. Blatch, the widow of Mr. H. Blatch, erected, at her own expense, a chapel at Durrington, a mile distant from Bulford, in the immediate neighbourhood of which are two other villages, and the chapel-house is the gift of Mr. Devenish's family. Mr. Williams commenced his labours on the 20th of March. The attendance is encouraging, and the prospect of usefulness pleasing. He preaches at Bulford on Lord's-day morning and evening, and in Durrington in the afternoon, and there are services on week evenings. If there were many Blatches and Devenishes among the rich Dissenters, religion would flourish in the villages much more than it does.

MORECOMBELAKE, NEAR CHARMOUTH, DORSET.

On Sunday, Jan. 1, 1832, in the above-named hamlet, was opened a new building, intended to be used for public worship on the Lord's-day, and as a school-room during the week, for the gratuitous instruction of the poor children of the place. Mr. Jeanes, of Charmouth, conducted the morning service: his text, Psalm lxxxix. 15, 16. Mr. Hargreaves, home missionary, took the evening solemnities, when he preached from 1 Kings, xiv. 13. The attendance of the villagers on this interesting occasion was full, and their attention and seriousness most exemplary. The building, which is of stone, is 36 feet by 20 in the clear, and cost, with a cottage and garden adjoining, for the use of the mistress, not exceeding £150. This sum includes also the purchase of the ground and the fittings-up of the school-room. The friends at Charmouth, episcopalians as well as dissenters, have contributed nearly the whole of this, and are entirely responsible for the support of the day and Sunday-school. In no part of England was provision for the religious and moral instruction of the poor, by preaching the gospel and teaching the children, more needed than in this benighted hamlet, which is now, principally through the kindness of a lady residing at Charmouth, and the cordial co-operation of the Home Missionary Society, the residence of an agent of that admirable institution, who preaches there two or three times every week, and in seven or eight other dark places in the neighbourhood.

NEW CHAPEL.

A very neat and commodious chapel was opened, on the 18th and 19th of October last, in the Independent connexion, in the village of Llansadurns, near Landoueny, county of Carmarthen, when the following ministers delivered very appropriate discourses on the occasion; viz. Rev. Messrs. J. Williams, Llandilo; G. Griffiths, Lampeter; D. Davies, Panteg; S. Griffiths, Haneb; T. Rowland, Cumlunfell; T. Jenkins, Penygrues; and D. Evans, Nazareth; when liberal collections were made towards liquidating the debt incurred by its erection. The above is a new interest, with very pleasing prospects of much usefulness, and owes its origin to the very laborious and praiseworthy efforts of a worthy individual resident in the immediate neighbourhood.

REV. J. A. ROBERTS.

During the present month, the Rev. J. A. Roberts, of Warminster, after eight years successful labour, resigns his charge of the congregational church in that town, with the intention of trying a voyage to America, for the improvement of his health, which has for a lengthened period rendered his pulpit services painful to himself. The prayers and best wishes of a united and affectionate people will follow their beloved pastor, whose residence among them will be long held in grateful remembrance. We understand that the Rev. S. King, of Bath, intends to accompany Mr. Roberts to America.

FOREIGN.

WEST INDIES.
JAMAICA.

We lament to learn that a most serious insurrection has taken place among the slaves in Jamaica. Three parishes have been principally implicated, and many lives have been lost. On the 30th of Dec. martial law was proclaimed, and both the militia and regular troops were called into action. Property, it appears, has suffered considerably, and great terror has been spread over the public mind. It cannot be doubted that a rebellion among

slaves is a very alarming event. The tie between them and their task-masters is a slender one at best; and when any thing occurs to throw them into a state of direct disaffection and rebellion, their passions are fierce and ungovernable beyond description. We cannot but express a hope that the Jamaica planters will learn a lesson from the case of the late missionary, Mr. Smith, of Demerara. Through his medium the missionary cause was attempted to be ruined; but the persecutions of his bitter enemies turned out rather to the furtherance of the gospel. And so it will be again should the enemies of Christianity in Jamaica contrive to get up a false case against our Baptist brethren in that island. We solemnly warn the West India interest against oppressing the ministers of Jesus Christ. Nothing will so speedily rouse the public mind against their expiring cause. There are tens of thousands of devoted individuals in this country ready to fill the House of Commons with petitions, if a new case of perjury and falsehood is attempted to be got up against those hitherto correct and benevolent men, who are now, we understand, in custody under charges of sedition. Let them have fair dealing, we say; we say more—they *shall* have it. In the meantime we believe them incapable of the crimes laid to their charge.

When we find the colonial press holding such language as the following, we feel ourselves justified in entertaining this charitable reservation. "Three Baptist Preachers are now in custody, and, as we are satisfied they could not have been taken into custody upon slight grounds by Sir Willoughby Cotton, we hope he will award them fair and impartial justice. Shooting is, however, too honourable a death for men whose conduct has occasioned so much blood-shed, and loss of so much property. There are fine hanging woods in St. James's and Trelawny, and we do sincerely hope that the bodies of all the Methodist Preachers who may be convicted of sedition may diversify the scene. After this our hostility, even to men so reckless of blood, carnage, and slaughter, shall cease." —*Jamaica Courant*.

OBITUARY.

MR. JESSE HALL.

Died, Dec. 24th, 1831, at Godwin's Croft, near Christchurch, Hants, Mr. Jesse Hall, second son of the late Thomas Hall, Esq., in the nineteenth year of his age. His death was occasioned by the accidental discharge of a fowling-piece, which he had taken to the orchard for the purpose of shooting crows, the contents of which lodged in both his thighs. Medical means were immediately

used, under the direction of skilful professional men. They were, however, unavailing, for he expired on the fourteenth day after the accident. During the last four years he received a private, and not a public education. His talents and information were highly respectable. When he was told that there was no hope of his recovery, he received the intimation with Christian resignation to the will of his heavenly Father. He had not

then to call on God for the first time. He had been ripening for the upper and better world for a considerable period, under the spirit and institutions of the gospel. He was strongly attached to the ordinances of the New Testament. He delighted in the duties of the Sabbath-school, in which he was a monitor, and to which institution, by the blessing of Almighty God, he ascribed the salvation of his soul. It was his intention soon to have applied for Christian fellowship with the church of Christ. He felt it to be his bounden duty through life to show forth the death of him through whose merits he was brought into fellowship with the Father, the Son, and the Spirit. His death-bed scene was one of unusual interest, and we believe it will be found to be of permanent benefit to those who witnessed it, and to others who have heard of it. He took leave of his beloved brother and sisters with his accustomed strong affection. He told them to be composed and not to weep, as he was going to join his parents in the upper sanctuary. He quoted some of the most appropriate passages of Scripture, and recited some of the hymns in which he had been accustomed to join in uttering with others the praises of God. It would occupy too much space to detail any thing like the full amount of his language. His joy was great; not a cloud nor a doubt dwelt in his mind. His last words were, "Lord, remember me." The men-servants who sat up with him during his confinement, and who were both pious, can never forget what they saw in his manner and heard from his lips. He was interred in the family vault in the burying-ground belonging to the Independent congregation at Christchurch. The class in the Sabbath-school to which he more immediately belonged joined the last mourning coach, and when the coffin was placed in the meeting-house, stood in a circle around it. The sight was indeed an imposing one. His disposition was proverbially mild, his manners conciliating, and his appearance prepossessing. Rarely has it occurred that the death of so young a person has excited such general interest. It is thought that there were not less than two thousand persons present at the funeral. The Rev. D. Gunn improved the melancholy occasion from the expressive words of the Psalmist, "Be still, and know that I am God." Though this young gentleman was only a minor, such was the construction of his worthy father's will, that he had a right to make one of his own; and, without specifying other particulars, he has left for the cause of God £300. In this he imitated his parent, now in heaven, who left at the disposal of his executors £1,000 for a similar purpose.

MRS. SARAH CHING.

Died, at Launceston, Jan. 24th, Sarah,

the amiable and beloved wife of Mr. Thomas Ching. The urbanity of her manners, suavity of disposition, sympathy with the distressed, and unremitting attention to the poor and destitute, had endeared her to a large circle of the community. To the various religious and benevolent institutions of the town she was devotedly attached, and their interests, by her personal and pecuniary aid, she ever sought to promote. Her illness, though short, was characterized by patience and submission to the Divine will, and her dying moments by a firm reliance upon the "Rock of Ages," and, consequently, by a high degree of that peace which "passeth all understanding." In her death, her bereaved partner and children have sustained the loss of the tenderest and most affectionate relative, and the various grades of society a sincerely-attached friend. Her death was improved on Lord's-day evening, Feb. 5th, by the Rev. J. Barfitt, in Castle Street Chapel, to a crowded and attentive audience, from Prov. xiv. 32: "The righteous hath hope in his death."

REV. GEORGE GILL.

On Feb. the 2nd, died, the Rev. George Gill, formerly pastor of the Independent church at Market Harbro', at the advanced age of 79. Mr. Gill was a native of Netherthong, near Holmfirth, in Yorkshire, and was educated in the Academy at Heckmondwike, from whence he removed to Swanland, and was here settled as pastor over the Independent church for several years. In the year 1782, he was invited to be the successor of Dr. Addington, at Market Harbro', where he continued to labour with considerable success for more than thirty-seven years. He was laid aside from his public labours in Nov. 1819, in consequence of a paralytic affection; but though the powers both of his mind and body were much enfeebled, he continued to attend the house of God till within one Sabbath of his death. The memory of Mr. Gill will be long cherished in the neighbourhood as an eminently holy and devoted servant of God. His simplicity, unaffected piety, kind and humble demeanour, endeared him to many. He was universally respected in the town and neighbourhood in which he lived, and not only by those of his own communion, but by all that knew him. His funeral sermon was preached by the Rev. W. Scott, of Rowell, from Acts xi. 24.

MRS. GILBERT.

Early on Monday morning, Feb. 13th, departed this life, aged 85, Ruth, widow of the late venerable Rev. George Gilbert, of Heathfield, in Sussex. Her remains were deposited in the vault under the chapel, on the Friday following.

MISSIONARY CHRONICLE

FOR MARCH, 1832.

LONDON MISSIONARY SOCIETY.

The Directors have engaged the following ministers to preach at the next Annual Meetings in May:—

Rev. JOHN JONES, Birmingham.

Rev. JOHN MORISON, D. D., Chelsea.

Rev. JAMES THOMPSON, D. D., Paisley.

(Further particulars in a future Number.)

LADIES' AUXILIARY SOCIETIES IN LONDON.

The Officers of the Ladies' Auxiliary Societies in London and its vicinity are respectfully requested to meet at the Mission House, Austin Friars, on Wednesday, the 28th instant (March), at twelve o'clock, to pay in their subscriptions and collections for the year. The Rev. Dr. COLLYER, who was prevented last year by relative affliction, has kindly engaged to preside, and deliver an address on the occasion.

C I R C U L A R

FORWARDED TO THE TREASURERS AND SECRETARIES OF AUXILIARIES.

London Mission House, Austin Friars, Feb. 15th, 1832.

DEAR SIR,

I am instructed by the Directors of the London Missionary Society, most respectfully to invite your attention to the notice addressed to Treasurers and Secretaries of Auxiliary Institutions, published in the *Missionary Chronicle* for the present month. The Society's Annual Accounts have been, in former years, kept open for some time after the fixed period for closing them—the 31st of March; but such has been the difficulty experienced, under those circumstances, in obtaining the Lists of Contributions for publication in the Society's Report, immediately after the annual meeting in May, that the Directors have been constrained to adopt this resolution, of which, they are assured, you will at once see the propriety, of having the accounts for the year finally closed on Saturday, the 31st of March. All monies, therefore, received at the Mission House, or at the banking-house of Messrs. Hankey, after that day, will be passed to the account of the year ensuing. I beg also to state, that all Lists of Contributions must be forwarded to the Mission House before the 31st of March, otherwise they cannot be inserted in the Report for 1832.

I have it also in charge from the Directors, to state to you that there is at present a considerable excess in the expenditure over the Contributions of the Society for the current year. Several faithful and devoted labourers, who had returned to this country for the restoration of their health, have again gone forth to resume their labours; others have been sent out to occupy important stations, which, by the visitations of death, and other circumstances, were ready to languish; and an unusually large number of missionary candidates have been accepted during the year; in this the Directors behold, with gratitude and joy, the hand of God; they made known to the churches their want of pious, zealous, devoted men, and called upon their friends to unite with them in praying the Lord of the harvest, that he would "send forth labourers into his harvest;" and, in this respect, God has graciously answered prayer. The Directors have, therefore, the utmost confidence in the cordial affection, holy zeal, and liberality of their Christian friends, that they will now furnish the means for sustaining and extending those labours of love in which the Society is successfully engaged.

I am, my dear Sir,

Your faithful friend and servant,

JOHN ARUNDEL, Home Secretary.

TAHITI AND THE PITCAIRN ISLANDERS.

IN the *Missionary Chronicle* for the month of January last, it was stated that the inhabitants of Pitcairn's Island had been removed to Tahiti. Of this event an account entirely unsupported, in many respects, by actual occurrences, and calculated to excite strong prejudice against the missionaries in Tahiti, has been widely circulated by several of the public journals.

The Directors of the London Missionary Society deem it quite unnecessary to reply to every anonymous criminator, who may choose to give vent to his disappointment or ill-nature, by attempts to bring discredit on their missionaries; but they are, at all times, solicitous to furnish such information as they possess, that may be suited to counteract any unfavourable impression which misrepresentations may have produced on the minds of the friends of the missionaries, and the supporters of the Society.

In the account above referred to, it is insinuated that the Pitcairn islanders were removed through the representations of the missionaries, and contrary to their own wishes. How far such was the fact will appear, when it is remembered that almost every one, who has visited the retreat of the mutineers, has spoken of the inconvenience to which the increasing number of their descendants were exposed, from the circumscribed extent of the ground capable of cultivation, and especially from the scanty supply of water which the island afforded. On these accounts the inhabitants *themselves requested* to be conveyed to some other place, where the means of subsistence might be obtained in greater abundance. This request was made, in the first instance, to government, through the medium of a captain in his Majesty's navy, by whom they were visited, and was acceded to before the missionaries in Tahiti were even acquainted with the desire of the Pitcairn islanders to remove.

One of the senior missionaries, Mr. Nott, who was in England at the time when the subject was under the consideration of government, expressed, when solicited, his opinion, that for the benefit of the islanders, Tahiti would be preferable to New South Wales; and, on his return, was the bearer of a letter from his Majesty's government, to Pomare, soliciting, from the king and chiefs of Tahiti, a favourable reception for the Pitcairn islanders, should they be disposed to remove to their territory.

When Captain Laws, of the *Satellite*, was at Tahiti, in 1829, he received from the late Pomare, in a public assembly of chiefs and others, an assurance of protection for the Pitcairn islanders, and of an allotment of land for their support, should they remove to Tahiti. Captain Sandiland, of H. M. S. *Comet*, having been directed to carry into effect the benevolent intentions of Government, reached Pitcairn's Island in the month of February 1831, when he found the inhabitants distressed for want of water. As soon as informed that there was an opportunity for emigrating to Tahiti, one half of them immediately declared their determination to do so, and, on the ensuing day, the remainder came to the same resolution. They embarked accordingly without delay, and reached Tahiti in the close of the month of March last. It has been already announced that they arrived at an exceedingly critical time; the inhabitants of that island were apparently on the eve of civil war, in consequence of some differences which existed between the queen and the hereditary chiefs. But, notwithstanding these unfavourable circumstances, both parties welcomed the arrival of the strangers, and assured the commander of the *Comet* that the promise of protection and aid which had been made by the late king, Pomare, should be faithfully performed. The differences between the queen and her chiefs were, at length, amicably adjusted. On this occasion Captain Sandiland addressed to the missionaries the letter already referred to, in which he observes,—

"Gentlemen, I return you my most cordial expression of thanks for the promptitude with which you were pleased to make known my sentiments, to the queen and her chiefs, upon the existing differences, in which I had the happiness to concur with you all; and if they were received with respect, I must sincerely ascribe it much more to the intelligence and ability displayed by you at so momentous and interesting a

time, than to any intrinsic merit that my proposals possessed; and it is a circumstance affording me the highest satisfaction to observe the great estimation you are all held in by the queen and her chiefs, which could not have been obtained but by a faithful discharge of your duties, as ministers of Christ and teachers of our holy religion; and it will be peculiarly gratifying to me to make known these circumstances most fully to those authorities whom it is my duty to inform of this transaction."

Two days after their arrival on the shores of Tahiti, the Pitcairn islanders were landed, and before the Comet sailed a tract of land was granted by the queen for their use; besides which, an agreement was made by the captain with a respectable settler in Tahiti to supply them with vegetables every day, and with fresh meat three times a week.

The climate of the Society Islands is certainly as salubrious as that of Pitcairn's. The queen of Tahiti gave up a large house for their accommodation; and the people, willing also to second the friendly intentions of the British government, assisted in erecting for the strangers more permanent dwellings: while the ample provision that was made for their support for six months after their arrival, shews the absurdity of the account referred to in the beginning of these remarks, in which, among other things, it is stated, that "the probable consequence (of their removal to Tahiti) will be that these unfortunate people must *all die*, if some means of restoring them to their island are not soon found." From a statement in the *Sydney Gazette*, in the month of May last, it appears that some of them were in negotiation with a resident in Tahiti for the purpose of establishing a pearl-fishery on Elizabeth Island, situated in the neighbourhood of that which they had left. This individual wished, for this purpose, to purchase, of one of the missionaries, a schooner which had been built to enable the missionaries to visit the islands, to which, by means of native teachers, a knowledge of the gospel has been conveyed. Mr. Williams, the owner of the vessel, was not willing to part with the ship; and this circumstance will, in some degree, account for the injurious representation which is given of the conduct of the missionaries.

The assertion that the Pitcairn islanders "did not willingly quit their island, but at the instigation of those who went to seek them," is evidently at variance with the facts already stated. No intelligence has yet been received of their dissatisfaction; and the other parts of the account, in reference to which these remarks are offered, are, in all probability, not entitled to greater regard than those which have been already shown to be entirely without foundation.

EAST INDIES.

CALCUTTA.

Extracts of a Letter from Rev. George Christie, dated Calcutta, July 19th, 1831, addressed to the Rev. Dr. Morison, of Brompton.

My last communication contained some account of my residence at Kidderpore; the death of my lamented brother Adam, and the sudden breaking up of our humble but peaceful establishment by that event. Hoping this will have been duly received, I shall not enter into repetitions, but commence where it ended. As soon as Mr. Adams's books and furniture, with those things that belonged to us mutually, and for which there seemed no further occasion, could be disposed of, and my own things removed, I took up my residence under the roof of brother Lacroix. Thus apparently settled again, I went on slowly with my work as usual. I sometimes thought even that there was a little improvement in my physical state, that I could do something more, and feel something less from the climate. The

hottest of the season was over, and I thought I had well completed it. But, unexpectedly, early on the 3rd of the present month, I found myself ill of what proved to be a *bilious fever*. In mercy this kept away from the brain—was soon checked in its progress, and was neither violent nor alarming; but the cause from which it proceeded, proved much more inveterate. Now, however, *that* also seems to be almost entirely gone, and I scarcely feel any other effect than a great prostration of strength, which was to be expected. The fever confined me to my couch for more than a month, and it was only yesterday I was out for the first time. This affliction must have been necessary, and my conviction is that it *will* be beneficial. But it would be in vain to deny, that in the first instance, with a humiliating, it had rather a discouraging, effect. Sometimes the spirit seemed to sink with the body, as I laid upon my couch, and particularly at night, burning with heat and parched with thirst. I felt, with new emphasis, the force of two sentences in your charge: "You may be tried, like many of your brethren, with the loss of health; days of languor, and nights of pain, may be

awaiting you on a far distant shore." I then loathed myself, and all that I had done; I could only have recourse to the great Redeemer for the eternal interests of my immortal spirit, and rejoice that in Him I had an anchor of the soul both sure and steadfast, even if all that I had done, or purposed, or wished to do, should be consumed as wood, hay, and stubble, and I myself escape as from the flames. The weakness of faith, and the languor of zeal, with the smallness of my progress in knowledge and piety, considering the means of improvement I have enjoyed, stung me to the heart. "Yea," I said, "if I live I shall not be of any use. It were better for me to die, and then I shall be free from sin, and serve God and the Lamb with all my powers."

I am sorry to have written in a tone that may seem to savour of despondency; but how could I at present do otherwise? The effect which the present illness may have on my constitution and general health cannot be exactly known as yet. But appearances are considered favourable. No relapse is now apprehended; and it is thought the illness, or, rather, the course of treatment it has required, will probably purify the system, season me to the climate, and render me better than before. I now resign myself into the hands of God, praying for grace to know and to do his will, without seeking my own. In a few days I hope to be able to resume my former course of labour. But there I am much thrown back, particularly at the point where I had begun to hope that a short time more would tell powerfully on the language. Pray for me, dear Sir, that my faith fail not, and my spirit faint not, for this is an awful land. You can hardly conceive how much there is in it that is deadly both as to the soul and body. But I will still endeavour to say, in the language of the psalmist, *I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God!*

(Signed) GEORGE CHRISTIE.

COIMBATOUR.

Report of Rev. W. B. Addis, of his residence at Coimbatour; communicated to the Directors, under date July 19, 1831.

Eight months have now passed since I arrived at this place; and it is requisite, for the information and satisfaction of the Directors and the Christian public generally, that an account for that time should be given.

I and my family arrived at this place* on the 20th of October last, and, according

to a kind promise previously made by G. S. Hooper, Esq. (the judge), we were received under his hospitable roof until a temporary place could be erected for our accommodation, there being no house to be rented at this place. Circumstances occurred that prevented the immediate erection of such a place, and we resided in his family for upwards of three months, during which time every kindness was shown both to us and to our children, for which our most lively and constant gratitude is due.

On my arrival, J. Thomas, Esq., the principal collector and magistrate, offered his large room at the *Cutcherry* for divine worship in English on Sunday mornings; and, for four months, the Europeans of this station, together with a few Hindoo-Christians here that understand English, attended; and I had a small Tamil congregation in the afternoon and evening. Since that time several changes have taken place here among the Europeans, and nearly the whole have departed, to reside, during the hot season, on the Neilgherries, in consequence of which the service in English has been suspended, and there are at present three Tamil services on the Sabbath.

Itineracies.

Itineracies to the villages around this place for a circuit of from ten to fifteen miles have been made, and those in the vicinity of the town of Coimbatour are daily visited either by the missionary or the two assistants (T. Craig, and E. J. Jones), in justice to whom I am bound to say, they are zealous and prudent in their endeavours among their countrymen, and diligent students. In these excursions the truths of the gospel are in general well received; and, in some places, the desire evinced to obtain information of this (to them) *new way*, is cheering. Both the missionary and the assistants have been repeatedly requested by the villagers to remain longer than some times practicable, in order that more knowledge of the way of salvation, through a crucified Redeemer, might be obtained. Repeated applications for schools have been made, but at present only six are established; there was one more, of upwards of forty boys, but in consequence of the inattention of the schoolmaster, the same, for the present, has been discontinued. In none of the schools is there at present that degree of order that is requisite to make them very efficient; the masters, having never been accustomed to *method*, are slow in learning, and backward in practising, the rules that have been given them. Time, patience, and perseverance, only can overcome this obstacle. In all the schools Christian books alone are read; and many of the inhabitants are daily to be seen in the school-rooms perusing the books there deposited. The school-masters also act as

* From Travancore, where, at different stations, Mr. Addis had previously laboured for about three years.—Ed.

readers to those that visit the schools, and are weekly examined as to their ability of affording, where necessary, the required explanation of the sacred Scriptures.

Mission Premises.

The principal collector has kindly promised to obtain a grant of land for mission premises, on which to erect a bungalow, a place of worship, and a school-room. Subscriptions sufficient to commence a place of worship have been obtained, and a few weeks since the foundation was laid; but, as workmanship and materials are both scarce and high, in consequence of the constant demand for building on the Neilgherries; it will require considerably more than has yet been received to complete the building. Should this meet the observation of any benevolent person disposed to contribute towards the same, the smallest sum will be received with thankfulness, and economically applied. The Committee of the Madras Auxiliary Bible Society has granted a liberal supply of the sacred Scriptures in Tamil; but, in consequence of the constant demand for the same, it is rapidly diminishing, as inquirers frequently entreat to be supplied either with a great book or a little one; but prudence forbids an indiscriminate distribution.

Encouraging Circumstances.

Several pleasing and encouraging circumstances have occurred by the distribution of tracts, which have led to application for copies of the gospel; and two men have attended public worship at this place, on the Sabbath, from a distance of upwards of seven miles, in consequence of books received, and a few words of exhortation given them, at a great annual feast, and drawing of the idol's car, which I visited a few months ago. It is also encouraging to find that the small books, when given to those whom, we hope, show a sincere desire to peruse them, are generally attentively read and carefully kept. A circumstance of this nature presented itself, in a village a few miles distant from this place, a short time ago. A man produced a tract which had been given him by a gentleman some years ago, and which bore signs of having been repeatedly perused, and begged that if we had any books which contained more of such like good truths, he might receive one; it is scarcely necessary to add that he was supplied.

Thus, on the whole, gratitude and praise to Almighty God becomes the missionary appointed to labour here, for the past mercies and encouragements afforded in the commencement, and also for the prospect for the future; a wide door is certainly open here for the proclamation of the glorious gospel of Christ, and no obstacle at present is in view, but the usual apathy and prejudice of idolaters to that religion which requires its fol-

lowers to be pure and holy, because their God is so, and who are required to walk by faith, and not by sight.

Abundant encouragement has been afforded during the past eight months for perseverance for the future, while relying entirely on divine aid, without which the most promising prospects will afford ultimately no real advantage. In order that permanent good may be the result of missionary exertions, it is requisite constantly to remind the Christian church of the apostle's exhortation—*Pray without ceasing.* Amen.

(Signed) W. B. ADDIS.

AFRICAN ISLANDS.

MADAGASCAR.

Letter from Rev. David Jones, missionary from Madagascar, dated Aberystwith, January 28th, 1832, containing some interesting communications from the seat of the mission there, addressed to the Rev. J. Arundel, Home Secretary.

MY DEAR SIR,

I have received many letters from Madagascar, which contain very pleasing accounts of the success attending missionary operations in that interesting island, and I send you translations of letters, extracts, &c., of what has been addressed to me by Mr. Johns, and by those who have been for years under my tuition in Imerina. I have received also letters from the civil and military officers, which indicate their friendly disposition and their conviction of the good which has been done among them through the labours of the missionaries. I have been favoured likewise with a letter from Her Majesty Queen Ranavalomanjaka, dated April 4th, 1831, who inquires particularly about my health and that of my family. The principal topics she alludes to in the letter, are expressing her desire to live in peace with all, and declaring positively that the slave-trade shall not be renewed by her in all her dominions.

I might send you more extracts, and some outlines of sermons also which have been forwarded to me by the native teachers and preachers; but I think the following will prove sufficiently that the Christian public have not contributed their pence, shillings, and sovereigns in vain, to send the gospel into Madagascar, and that they have not offered up their prayers unto God to no purpose for the success of the gospel among the heathen. Well may the Society, its members, and friends, say now, "The Lord hath done great things for us in Madagascar, whereof we are glad."

I hope these pleasing accounts will be the means of exciting in the hearts of the friends

of missions greater liberality and zeal than ever; that they will stimulate them to be constant and fervent in prayer before a throne of grace, for a blessing to attend the means which are used for the conversion of the heathen; and that not only on the first Monday of every month, but every day, in the family and in the closet, for he that seeth in secret shall reward openly. Let us contemplate these Christian preachers in Madagascar, who are like the prophet of old in the valley of vision, prophesying over the dry bones, and saying, O ye dry bones, hear the word of the Lord; yet, after all, destitute of life they will be until the breath comes from the four winds, and breathes upon the slain that they may live, and stand on their feet, an exceeding great army. Hence is to be seen the necessity of fervent prayer for the influences of the Spirit, as well as the providing and the using of means. *Cast thy bread upon the waters: for thou shalt find it after many days.* But though Paul planted, and Apollos watered, yet it was God that gave the increase. Therefore let prayer be offered with every penny, shilling, and sovereign. Hoping the following will be acceptable,

I remain, my dear Sir,
Yours very truly,
DAVID JONES.

(To be Continued.)

SOUTH AMERICA.

DEMERARA.

Extracts of a Letter from the Rev. J. Ketley, dated George Town, Demerara, October 20, 1831, addressed to the Directors.

It would afford me much delight to be able to furnish you with details more deeply interesting than any which have been formerly communicated; but I am sorry to say that, owing to sickness on the one hand, and disappointments from unfavourable weather or low tides on the other, my visits to the west coast have very frequently been interrupted, so that I fear that station may not again be looked upon as prosperous, until some one shall constantly occupy it. We have had dry weather for several weeks, and, should it continue, I have no doubt of being constant in supplying it, as I suppose my health may now be regarded as fully established. Be this as it may, He in whose service I am unworthily engaged, doeth all things well. Though the Directors hitherto have been frustrated in their endeavours to send help hither, their constant concern, and unremitting exertions for this end, make me the more cheerful in my attempts to meet the Directors' wishes, and the more patient in anticipation of realizing our mutual hope; certainly it hath an expected end; and oh! may the missionary appointed to Guiana be indeed full of faith and of the Holy Ghost!

And whoever are directed hither under the providence of the great Head of the Church, may they be filled with the Spirit of love, as well as of power and of a sound mind!

Union Chapel.

A short time ago, I took a chart to point out the situation of Union chapel, which I forwarded to His Excellency the Governor, accompanied with a petition for a grant of the land; His Excellency made some inquiries, and then wrote an order on the petition for a license of occupancy to be immediately granted. According to custom, it is published* for one month before the Secretary can give the written license; the time having nearly expired I expect it in a few days. You will be much gratified to learn that, notwithstanding I have not been able to visit Fort Island more than once since brother Lewis left for Berbice, yet the little chapel has been constantly well attended, inasmuch that many have not been able to get admittance on Lord's-days: this is the more gratifying, as they have not the excitement which a missionary's frequent visits might be supposed to inspire—they have only one of themselves, a humble, meek, exemplary Christian, whose labours the Lord is evidently succeeding—Foolish things hath God chosen, and things that are not! The Rev. Mr. Sting, (rector of St. Matthews,) on his way up the Essequibo river, called at Fort Island, and expressed himself as highly delighted. He calls them an excellent people, bringing to his mind the representations of primitive ages; and was highly gratified by their readiness to bring him on his way after a godly sort. He speaks in very high terms of Mr. Peters the teacher; and, from his call, more than corroborates any thing I had ever told him of them. I feel additional encouragement by their being obliged to enlarge their chapel; they are adding two six-feet galleries, one on each side of the chapel, to aid them in which A. W. Pollard, Esq. has made them a present of 3000 shingles (that gentleman also was with Mr. Sting at Fort Island). In a week or two, I am expecting to go there for the purpose of re-opening it; on that occasion I purpose to dispense with a Sabbath in town, as it will be most gratifying to the people residing at a distance from Fort Island who are able to attend only on Lord's-days.

I should not omit to mention also, amongst the pleasing intelligence regarding Fort Island, that we have the prospect of opening a place for worship a little higher up the river Essequibo, which also the teacher will be able to supply, as a lady has expressed a wish to have the gospel nearer her. I hope to be able to furnish pleasing information on this head after my expected visit to the island.

* In the Royal Gazette.

Infant School.

Respecting the Infant school, I shall be much better able to write after having corresponded with brother Lewis on the subject: the manner in which the Directors have taken it into consideration is exceedingly delightful, and I trust something will soon be effected which will authorize our availing ourselves of their very liberal provision. I hope to see the Infant-school in a few days, which is established at Honiton. We have indeed cause to unite in devout thankfulness to the Father of mercies for his great goodness to our dear brother Wray and to us all. Should he be spared to return, we trust he will be fraught with every spiritual blessing; and, should our lives be continued, oh, may they

be more unreservedly than ever engaged for Him who died that we should not henceforth live to ourselves! All of us here have in turn been afflicted, but in every affliction we have had to rejoice.—My dear sister, Mrs. Lewis, is at present with us for her health's sake, which is better than it was, though I fear her complaint will long be a source of trial: it is wonderful to see her so ill for one day as to imagine her spirit would at once wing its way to glory—and the next day, and for several days together, so well, and cheerful, and active, that the past seems as a dream in the night. It is a most enlivening truth—*All things work together for good to them that love God, to them who are the called according to his purpose.*

(Signed)

JOSEPH KETLEY.

LETTERS RECEIVED FROM MISSIONARIES, &c.

	<i>Names.</i>	<i>Place.</i>	<i>Date.</i>
SOUTH SEAS.....	Missionaries at the Wind-ward Islands.....	Tahiti	7 April, 1831.
	Rev. H. Nott	Ditto	10 Ditto, ditto.
	— G. Pritchard	Ditto	3 and 30 June, ditto.
	— A Simpson	Eimeo	18 June, ditto.
	— C. Barff	Raiatea	17 April, ditto.
ULTRA GANGES....	— S. Kidd	Malacca.....	1 July, ditto.
	— C. H. Thomson	Singapore	{ 24 June, ditto. 16 and 28 July, ditto. 16 August, ditto.
	— Thomas Beighton.....	Pinang	{ 15 March, ditto. 27 June (3 letters), ditto. 9 July, ditto.
	— W. H. Medhurst.....	Batavia	8 August, ditto.
	— James Hill.....	Calcutta	30 May, ditto.
EAST INDIES,.....	— G. Gogerly	Ditto.....	{ 23 April, ditto. 2 July, ditto.
	— A. F. Lacroix.....	Ditto.....	11 Ditto, ditto.
	— T. K. Higgs.....	Chinsurah	12 Ditto, ditto.
	— Messrs. W. and A. Fyvie.....	Surat	14 May, ditto.
	— W. Fyvie	Kaira.....	1 July, ditto.
	— A. Fyvie	Surat	1 Ditto, ditto.
	Secretary to the Madras District Committee.....	Madras.....	{ 12 Ditto, ditto. 1 August, ditto. 15 Ditto, ditto. 23 May, ditto.
	Rev. W. Taylor	Ditto.....	12 July, ditto.
	— J. Smith.....	Ditto.....	Ditto, and 7 September, ditto.
	— J. Dawson	Vizagapatam.....	3 September, ditto.
	— W. Howell.....	Cuddapah	1 and 27 July, ditto.
	— J. Hands	At Sea	{ 27 June, ditto. 10 September, ditto.
	— J. Reid	Bellary	1 August, ditto.
	— W. Reeve	Madras	15 and 16 Ditto, ditto.
	— W. Campbell.....	Bangalore	28 June, ditto.
	— E. Crisp	Combaconum	12 July, ditto.
	— H. Crisp	Salem	4 and 18 August, ditto.
RUSSIA	Secretary to the Travancore District Committee.....	Neyoor	20 Ditto, ditto.
	Rev. C. Mead.....	Ditto.....	12, 20, and 22, Ditto, ditto.
	— C. Mault.....	Nagercoil	18 Ditto, ditto.
	— Messrs. Mault & Thompson	Quilon.....	10 and 11, Ditto, ditto.
	— W. Miller	Nagercoil	13 and 24 June, ditto.
	— W. B. Addis.....	Coimbatore.....	{ 19 July, ditto. 31 August, ditto.
	— R. Knill.....	St. Petersburg.....	23 October, ditto.
	— R. Yuille	Selenginsk	27 November, ditto.
	— J. Lowndes.....	Corfu	1-13 October, ditto.
	— S. S. Wilson	Malta	28 Ditto, ditto.
MEDITERRANEAN...			{ 11 June, ditto. 31 October, ditto.
			18 June, ditto.
			5 August, ditto.
SOUTH AFRICA.....	— Dr. Philip	Cape Town	23 September, ditto.
			8 October, ditto.

	<i>Name.</i>	<i>Place.</i>	<i>Date.</i>
SOUTH AFRICA...	Rev. W. Elliott.....	Paarl.....	31 Ditto, ditto.
	— T. Atkinson.....	Bethelsdorp.....	27 November, 1829.
	— Ditto.....	Cape Town.....	14 July, 1831.
	— F. G. Kayser.....	Caffraria.....	23 June, ditto.
	— P. Wright.....	Griqua Town.....	1 March, ditto.
	— J. Baillie.....	Lattakoo.....	26 August, ditto.
AFRICAN ISLANDS..	— J. Le Brun.....	Mauritius.....	{ 21 and 22 December, 1830. 10 September, 1831.
			{ 6 October, ditto.
	— D. Griffiths.....	Madagascar.....	{ 1 and 2 September, 1830. 16 July, 1831.
	— D. Johns.....	Ditto.....	{ 12 and 13 April, ditto. 15 July (two letters), ditto.
	— J. J. Freeman.....	{ On board the <i>Conch</i> .. Tamatave.....	{ 2 August, ditto. 31 Ditto, ditto.
	— T. Atkinson.....	Ditto.....	1 September, ditto.
	Mr. J. Canham.....	Tananarivo.....	5 April, ditto.
			{ 1 and 2 September, 1830. 6 February, 1831.
	— E. Baker.....	Madagascar.....	{ 5 April, ditto. 27 June, ditto.
			{ 29 September, ditto. 20 October, ditto.
SOUTH AMERICA ...	Rev. J. Ketley.....	Demerara.....	{ 8 November, ditto. 22 October, ditto.
	— M. Lewis.....	Berbice.....	

DOMESTIC MISSIONARY INTELLIGENCE.

MONTHLY MISSIONARY PRAYER-MEETING.

VIZAGAPATAM.

THE town of Vizagapatam is situated on the sea-coast, in one of the northern Circars, about 480 miles (travelling distance) northward from Madras, and contains between 30 and 40,000 inhabitants, principally consisting of Gentoos (or Hindoos). Teloo goo (or Telinga) is chiefly spoken here; also throughout a wide extent of country, in this part of India, and in the province of Mysore.

The Society's mission at Vizagapatam was commenced in 1805, by the Rev. Messrs. Cran and Des Granges, both of them men of deep piety, and eminently devoted to the cause of Christ among the heathen. After labouring with great diligence and zeal for a few years, they were both called to their rest and their reward. The mission has also subsequently suffered much by circumscribed or suspended labours, resulting from the inroads of disease and the ravages of mortality.

In a comparatively short time the missionaries were capable of conversing with the natives on the great principles of the Christian revelation, and constantly availed themselves of opportunities of so doing; which practice has been constantly kept up by the brethren who have subsequently laboured at this station. They have not, however, been able to go forth into the Bazaars, and other places of public resort, as the brethren at many other stations have been enabled to do; but they have assiduously availed themselves of opportunities of addressing the natives who occasionally assemble at the school-rooms, both in the town and neighbouring country.

In the first year of the mission, English preaching was commenced for the benefit of the military stationed, and the Indo-Britons resident, at the place; by which means good seems to have been, from time to time, effected, and an evident change of character in some. Connected with the Indo-British congregation, a church was formed in 1810. In 1830, the number of members was eleven, and there were eight candidates for communion.

From among the native, or Hindoo, adult population no stated congregation has been as yet collected. Indeed, such is the versatility of their character, and so insensible are they to the solemnities of Christian worship, that it has not been yet found practicable even to bind them to the observance of the usual order of a regular Christian service.

It was at an early period of the mission, also, that the establishment of native boys' schools commenced, which have been, from that time, gradually increasing in number. For several years past these schools have amounted to about 12, and the number of boys under instruction to between 300 and 400. In 1824, after several abortive attempts, a native female school was formed, which was followed by another of the same description shortly afterwards. The number of native females instructed in these schools is from 60 to 70.

The direct utility of the boys' schools has advanced with their increasing number and attendance. The successive reports of the missionaries, corroborated by the statements of

other respectable individuals who had inspected them, have been uniformly favourable in regard to these schools. Indeed, such is the reputation in which they are held, that, could the Society place increased pecuniary means at the disposal of the missionaries, and an adequate superintendence could be provided, the number of them might be greatly increased. The Scriptures—an earnest desire to become acquainted with which has been manifested by many of the boys—have been uniformly taught in all the schools. Not a few of the boys daily read the Teloo goo New Testament, and commit portions of it to memory. In this way much Christian knowledge has been attained by them, so that the missionaries have been led, not unfrequently, to express a high degree of delight while describing their progress, and more than once to intimate, that they could not but regard those seminaries as preparing the seed of a future native church, and as constituting the hope of the coming generation, at Vizagapatam.

The teachers in the schools have, generally speaking, a good knowledge of the Scriptures, and are exemplary in their conduct. The Teloo goo and English school, which the missionaries are of opinion bids fair to become a seminary for native teachers, has already supplied the mission with two useful assistants.

Of the numerous youths instructed in the several mission-schools, of which some are situated in the town, and some in the neighbouring country, many assemble on the Sabbath in two different parts of the town (sometimes to the number of 80 or 90), for the reading of the Scriptures, and for catechetical exercises.

Numerous copies of the Teloo goo New Testament, translated by the missionaries who have laboured at this station, and of tracts in various languages, have been from time to time distributed among such of the natives as manifest a desire to read them, and to understand the meaning of what they read; and, as the missionaries have endeavoured to regulate the distribution generally on this principle, they are disposed to conclude that the books have usually turned to good account. The principal part of the books distributed have been conveyed, eventually, to places distant from Vizagapatam. In many instances, they have been given on the application of individuals, who have been led by the perusal of them to further inquiries after the truth.

On the Teloo goo New Testament being distributed and publicly read and explained, a spirit of inquiry was excited among the people as to the nature of the Christian religion; and the immediate effect was, that prejudice visibly declined.

It would be gratifying to state, that, at this station, as at many others in India, a number of the Hindoos had embraced the gospel, and *turned with purpose of heart unto the Lord*. While many from among the English and Indo-Britons have received decided spiritual benefit from the labours of the missionaries, and been united in church-fellowship, we are not aware that, connected with the mission at Vizagapatam, more than one *Hindoo* has been baptized.

Nevertheless, the operations of the mission have been attended with considerable benefit to the Hindoo population; and when we recal to mind the gross darkness in which they were involved at the time the mission was commenced, we find much cause for gratitude to God, for what, under his blessing, has been actually achieved; for the awful superstition in which they are more or less involved, not only darkens the mind to a degree deplorable beyond all that can be conceived by those who have not had frequent intercourse with the people, and conversed with them on religious subjects, but mingles with and influences all their civil and social relations; chaining them to the most slavish and melancholy subjection to it. In 1816, however, the missionaries were able to write that many of the natives had then acquired "correct ideas of God," and were no longer "involved in their former state of darkness." We are able to add, that the mission, since that time, has been gradually exerting greater influence over the native population, not only by means of the increase of schools, and the distribution of the Scriptures, but in consequence of the increased attendance, and less prejudiced attention, of the adults, who have assembled to hear the gospel.

Incontestible evidence has appeared of the partial decline of Hinduism among the people here. Several of them long ago cast away the visible symbols of their idolatry. Some of their idolatrous ceremonies have fallen into comparative disrepute and neglect. A relaxed attachment to their superstitions is exhibited by many of the people, with diminished reverence for the Brahmins, and less deference to their authority and opinions. On the other hand, the Brahmins are, apparently, actuated chiefly, if not altogether, in their efforts in support of Hinduism, by the motive of supporting themselves, and a desire to retain their reduced portion of importance and influence among the people. When they enter into discussions with the missionaries in the presence of the natives, they not only give proof of ignorance of their own system, but involuntarily show that they are conscious of the great superiority of Christianity.

May it be the earnest prayer of the members of the Society, that both the Brahmins and people of India—on the present occasion, at this station, particularly—may be speedily *turned from dumb idols to serve the living God, and to wait for his Son from heaven, even Jesus, who delivered us from the wrath to come!* Amen.

FROM MISSIONARIES ON THEIR PASSAGE
OUTWARDS.

Letter from Rev. O. T. Dobbin and Rev. J. Paterson, dated on board the H. C. Ship Asia, Plymouth Sound, February 9th, 1832; addressed to the Home Secretary.

REV. AND DEAR SIR,

When we last addressed you, on the 31st ult., we did not expect that we should so soon be called on to write you again, especially from an English port. We had hoped, by this time, to have been far advanced on our voyage, busily engaged in our private studies, preparatory to usefulness at the respective places of our appointment, and in such exertions for the spiritual welfare of our present companions, as the peculiarity of our circumstances might admit. It is not, however, in man that walketh, to direct his steps. The truth of this remark of the sacred writer is, perhaps, no where more observable than in the vicissitudes and frequent disappointments to which life on sea is subject. We have seen it exemplified in the events of the last fortnight; but we are enabled to rejoice that *the heavens do rule the affairs of men*, and that, however our expectations may be frustrated, and our plans deranged, the purpose of the Lord standeth firm; that *all things work together for good to them that love God—to them who are the called according to his purpose*.

Shortly after the pilot left us at Portsmouth, the wind set in from the south-west, accompanied with frequent squalls and continued foul weather. Notwithstanding these untoward circumstances, and the rough seas which we encountered, by dint of tacking when we could, and heaving to when it was found impossible to make head against the wind, we succeeded in making our way into the Bay of Biscay, as far as the 47° of latitude. Here the wind increased so much in violence as to render all efforts to proceed, or even to keep our ground, utterly hopeless; we therefore put about early on Sabbath morning, and made all sail for some sheltered port in the west of England, where we might remain till the weather should become more favourable. The general sickness of the passengers, and the bustle and confusion which prevailed on board, prevented us from having divine service, but we consoled ourselves with the hope of once more being permitted to worship in the land of our fathers, and to go that evening *with the multitude to the house of God, with the voice of joy and praise*. In this again we were disappointed, for we did not come to anchor here till seven o'clock on Monday morning, when we found our companion, the "Sir David Scott," riding quietly by our side; she also having been obliged to put back from the same causes. During these uncomfortable days, Mrs. Dobbin and Mrs. Paterson, and nearly all the other passengers, suffered much from sea-sickness. We

ourselves were permitted to escape it altogether. Through the merciful providence of our heavenly Father, we were saved from every real danger, and are now, with recruited health and spirits, proceeding once more on our long voyage, with the hope of not again setting foot on shore till we land at Madras.

The captain, officers, and passengers in general, continue kind and friendly; and we are not without hope of finding some among them who will enter into our views, and second our exertions for the religious improvement of the soldiers and crew, though we have not yet had any *decided evidence* of their personal piety. Hitherto our efforts have necessarily been confined to the distribution of tracts, and private serious conversation with passengers and others; but we do not anticipate any obstacle to more public exertions, when weather and other circumstances will permit.

While we cannot but regret (if in any case the Christian be allowed to regret the arrangements of an all-wise Providence,) that we have been so long prevented from prosecuting our voyage, we record with gratitude the opportunity which this delay has afforded us of once more enjoying the religious privileges of highly-favoured England, and of again having our hearts warmed by the simple but ardent piety of our English brethren in the Lord. We congratulated ourselves that we had been obliged to enter Plymouth rather than any other port in the channel; for we well recollected the pressing invitation which, at one of the late anniversaries in London, the excellent Mr. Hatchard, vicar of St. Andrew's church, gave to missionaries *of all denominations* to resort to his house whenever the providence of God should bring them to this place. Little did we then think that ever we should be in circumstances to avail ourselves of this generous offer, but we now regarded it as the finger of God, and gladly sought out the hospitable dwelling of that most worthy clergyman. He received us with much kindness and Christian love, and while our vessel lay in the sound, he continued to interest himself on our behalf in every way he could think of. Nor was Mrs. Hatchard less kind and attentive. It is not in our power to make any adequate return to them; but He who suffers not even the gift of a cup of cold water to a disciple to pass unrewarded, will cause their kindness to return in showers of blessings on their heads.

As the pilot is just about to leave us, (11 p. m.), we have only time further to entreat a continued interest in your prayers. Remember us kindly to our dear brethren at college, and present our best respects to our honoured fathers and brethren, the Directors of the Society.

We remain, dear Sir,
In the bonds of Christian love,

Yours, sincerely,

(Signed) JAMES PATERSON,
ORLANDO T. DOBBIN.

DEATH OF MRS. THOMPSON,

LATE OF QUILON.

Mrs. Thompson, wife of the Rev. J. C. Thompson, missionary at Quilon, Travancore, East Indies, was a native of Dalkeith, near Edinburgh. She lived, however, the greater part of her life at Berwick-upon-Tweed, and was brought up in connexion with the Relief Presbyterian Congregation there, of which her parents were members. She was an early and faithful attendant on the Sabbath school attached to the above congregation, and was admitted into communion with the congregation in April, 1820, and continued in full membership till her marriage in the spring of 1827, when she and her husband left their native land for British India, in connexion with the London Missionary Society. Having arrived at Quilon, the station to which they were appointed, they pursued their missionary labours, as far as circumstances would permit, with indefatigable zeal, until Mrs. Thompson was compelled, by severe illness, to leave India, and return to her native country as the most likely means of restoring her health. She arrived here (Berwick) in November last; and for some time after her arrival, hopes were entertained by her friends of her recovery; but in the end of December her medical attendant observed that her disorder had taken an unfavourable turn; and from that time her health rapidly declined, till the evening of the 13th of January, 1832, when she departed this life, in the thirty-first year of her age.

Mrs. Thompson was remarkable for the mildness of her temper, the kindliness of her heart, and the affability of her manners. Her mind was early and deeply imbued with the principles of divine truth, and her Christian attainments were such as to qualify her for being a help-meet for a missionary to the heathen. Her faith in the word of God was founded on rational and scriptural grounds; her love to the Redeemer was strong and ardent; and her devotedness to the missionary cause was firm and decided. Since her return to Europe, she has frequently mentioned the pleasure she had in visiting, along with her husband, the different schools under his inspection, and observing the progress of the young in their education; and more particularly the great delight she took in instructing the young females she had taken under her own immediate tuition. Several times she has expressed her regret that she had left India, and at the same time added, that it was her intention, as soon as a kind providence should restore her health, to return to the scene of missionary labour, and resume her duties there. On being asked if she felt perfectly satisfied that she had given herself up to the missionary cause, she answered in the affirmative, and added, that she regretted she had been able to do so

little; but never, never should regret what she had suffered in her health in the cause of Christ. Being asked by a relative, one Sabbath before her death, how she enjoyed her Sabbaths in India, she said that the duties of the Sabbath, both private and public, were observed at their station with the greatest solemnity and fervour, and that she often felt, while engaged in them, as if she had been in the suburbs of heaven. "I should like," she continued, "were it the will of God, to spend more Sabbaths in India, to see my dear husband again, to see my dear boy trained up in the fear of the Lord, and to see the missionary cause prosper at Quilon; but God knows what is best for me; I am resigned to his holy will;—I trust in him—he is all-sufficient." On being asked, the day of her death, by one who went to pray with her, how she felt, she said, "I feel very weak." "I perceive," replied her visitor, "that you speak with difficulty and pain, but perhaps you could join in prayer." "Yes, yes," she answered, "I have always had much delight in prayer; it refreshes my mind much." On being asked afterwards if she felt perfectly composed, she said, "Yes, I am quite composed; my mind is comfortable." On being asked if she had any thing to communicate to her husband, she answered, "Nothing besides what I have written to him, (alluding to a letter she had begun, but not entirely finished) only let him know that I am perfectly resigned to the will of my heavenly Father. I trust we shall in due time meet in heaven." Under the pressure of increasing trouble, and the solemnity of approaching dissolution, she was resigned and tranquil, sensible to the last, and meekly and peacefully yielded up her immortal spirit to God who gave it, rested from her labours, and is now enjoying her reward.

ANNIVERSARY.

ONGAR.

On Thursday, September 15th, was held, at the Rev. J. Tozer's meeting-house, Ongar, Essex, the third annual meeting of the Brentwood District Auxiliary Missionary Society. The Rev. John Arundel, of London, preached on the occasion. After the morning service a public meeting was held, at which the Rev. John Clayton, senior, presided. The Rev. Messrs. Thornton, Smith, Arundel, Swan (Missionary), Woodwork, Brown, and other ministers and gentlemen, addressed the meeting. Mr. Swan, from Siberia, gave some interesting and most affecting particulars of the state of Christianity in that dark part of the world, which he had just left.

From the report it appeared that the churches in the district still professed devotion to the great object of the Society;

and their ministers, the representatives of absent friends, pledged themselves to renewed exertion.

The meeting was well attended, and the day is remembered with very much interest.

NOTICE.

On Thursday, April the 12th, Mr. W. H. Drew, late student at Highbury, who has been appointed by the Directors to India, will be ordained at Dartmouth, Devon. The Rev. Thomas Stenner, Mr. D.'s pastor, Dr. Payne, and others, are expected to conduct the service.

DEPUTATION TO IRELAND.

The Rev. George Mundy, Missionary from India, is deputed by the Directors to visit the sister kingdom, on behalf of the Society, this month (March). It is proposed that he commence his labours in the City of Cork on Sunday, the 18th instant, then travel through a portion of the south, so as to reach Dublin in time to attend the annual meeting of the Hibernian Auxiliary Missionary Society on Friday, April the 6th. We understand the Rev. Dr. Raffles, of Liverpool, has been invited by the Committee of the Auxiliary, to preach on behalf of the Society in Dublin on the preceding Sabbath, April the 1st.

MISSIONARY CONTRIBUTIONS.

* * The Officers of Auxiliary Societies are earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5, and upwards, received from 1st to 31st January, 1831, inclusive.]

George Bennet, Esq.	20	0	0	Harpenden—Rev. T. R. Barker—			
Gratitude for Mercies—J. G.	5	0	0	Collected by			
M. E.	5	0	0	Miss Ashby.	0	10	0
T. G.	10	0	0	Mrs. Whitley.	0	3	3
A Thank-offering for Widows' and	5	0	0	E. W. B.	1	19	0
Orphans' Funds 1 0 0				Young Gentlemen at the Gram-			
R. M. E., and H., for the Education of	6	0	0	mar School, per Mr. Leonard	1	12	6
Native Females in India.	1	5	6				4 4 9
Highbury College Auxiliary Missionary				Hertford—Rev. J. Anthony—			
Society—Mr. J. Loxton, Secretary	9	1	2	Subscriptions 20 9 0			
London Road Chapel—Rev. T. Harper—				Collected by			
Collected by Mrs. Putley.	4	7	0	Miss Carter.	0	8	0
Old Kent Road—Marlbro' Chapel—Sunday				Mrs. Wand 8 11 10			
School Association.	4	0	0	Collection after Sermon by			
Cheshire—Congleton—Zion Chapel—				Rev. W. Ellis.	8	18	3
Per Miss Broadhurst 1 9 0							38 7 7
Devonshire—Seaton—Per Rev. J. Gleed...	1	5	6	Hitchin Branch Association—			
Essex Auxiliary Society—Rochford—				Subscriptions and Donations. . 24 5 0			
Rev. G. Harris. 8 2 6				Back Street Female Association—			
Chelmsford—Mrs. Chandler, for the Sup-				Contributions 4 10 3			
port of the Native Teacher, Susannah				Missionary Boxes. 1 19 11			
Wilhelmina Chandler. (a) 10 0 0				Wymondley—Collected by Mr.			
Kent—A Friend in Kent 5 0 0				Lloyd 1 4 8			
Brookstairs—St. Mary's Chapel—							7 14 10
Rev. J. Paul 2 5 0				Wymondley—Sacramental Col-			
Herts Auxiliary Missionary Society—				lection, for Widows' and			
Mr. G. Starkins, Treasurer—				Orphans' Fund. 2 0 0			
Bishop's Stortford—Rev. W. Chaplin—				From Members of the Society			
Subscriptions and Donations. . 50 4 6				of Friends, towards the Sup-			
Collection after Sermon by				port of Schools in the			
Rev. W. Ellis. 16 0 0				South Sea Islands—			
	66	4	6	Mr. Oxtou. 1 0 0			
Buntingford—Rev. T. Q. Stow—				Mr. W. Lucas. 1 0 0			
Subscriptions 11 9 3				Mr. J. Lucas 1 0 0			
Collection after Sermon by				Mr. Sharples 1 0 0			
Rev. W. Ellis. 4 11 3				Mr. T. 0 10 0			
	16	0	6				4 10 0
Hadham—By Rev. J. Linsell 2 12 0				Collections after Sermons by Rev.			
				E. Ray—			
				At Walken 1 18 0			
				At Wymondley. 4 3 11			
				At Hitchin. 4 18 4			

After Annual Meeting.....	7 4 11	
Collected in Villages by the Secretary	2 0 0	58 15 0
Redbourne—By Rev. J. Smith.....	2 0 0	
Sawbridgeworth—Rev. H. Tyler—Subscriptions	4 3 6	
Collected by		
Mr. R. Bacon.....	0 17 0	
Mary Billings	6 5 0	
Sarah Billings	2 16 0	
Mr. W. Death, Junior	0 6 6	
Mr. S. Ekins.....	1 5 7	
Mr. J. Latham.....	0 6 6	
Mr. S. Rivers	0 13 0	
Miss Tyler	2 0 0	
S. Whitaall	0 19 0	
Missionary Box by Mr. D. Billings	0 15 0	
Collection after Sermon by Rev. W. Ellis.....	6 8 6	26 15 7
St. Albans—Rev. J. Harris—Subscriptions	4 0 0	
Collections after Sermons by Rev. Dr. Bennett and Rev. J. Sibree	17 2 9	21 2 9
Ware—Old Independent Meeting—Rev. E. Miall—Subscriptions.....	9 0 11	
New Independent Chapel—Rev. J. Lockyer—Subscriptions	4 0 0	
Mr. Bigg	1 0 0	
Collection after Sermon by Rev. W. Ellis	6 0 6	11 0 6
		256 4 1
Less Expenses....	17 13 5	239 10 8
Lancashire—Church Town and South Port Branch—Per Messrs. Linaker and Greatbach, Treasurers.....	30 0 6	
Wigan—Hope Street Chapel—Rev. W. Marshall—Missionary Boxes of		
Mr. E. Alston.....	1 12 9	
Miss Marshall	1 3 9	
Mrs. W. Wood	1 0 0	
Miss Knight	0 14 6	
Small Sums	1 3 6	5 14 6
Lincolnshire—Sleaford—Per Mr. W. Hunt ..	14 7 0	
Middlesex—Highgate—A Friend.....	1 0 0	
Northumberland—Morpeth—Rev. W. Froggatt—Collection after Sermon	2 0 0	
Missionary Box	2 0 0	
Subscriptions	3 18 0	7 18 0
Somersetshire Auxiliary Society—Poundisford Park—Mrs. Welman—For the Support of the Native Teacher, Charles Noel Welman..(a)	10 0 0	
Surrey Auxiliary Society—Epsom—Rev. Mr. Harris—Collection	6 10 0	
Subscriptions	23 15 0	30 5 0
Sussex Auxiliary Society—T. Walker, Esq., Treasurer—Rye.....	1 11 3	
Hurstmonceux—Rev. R. Spry	10 0 0	
Worthing—Rev. L. Winchester.....	10 11 0	
Horsham—Rev. J. Harris.....	11 2 4	

Hastings—Rev. W. Davis.....	21 12 0
Lewes—Tabernacle—Rev. E. Jones.....	56 19 0
Brighton—Bedford Street Chapel—Rev. E. Lambert	3 0 0
London Road Chapel—Rev. J. Trego	11 1 6
Countess of Huntingdon's Chapel.....	43 8 4
Union Street Chapel—Rev. J. N. Goulty ..	112 13 0
Auxiliary Society	35 8 4
	317 6 9
Less Expenses....	18 11 11
	* 298 14 10

* £250 of this sum acknowledged in Feb. Chronicle, The Warwickshire, and part of Staffordshire,

Auxiliary Society—Mr. T. Lowe, Treasurer—Birmingham—Carr's Lane Meeting—Rev. J. A. James—Collections—(Juvenile Society) 177 17 11	
Donations and Subscriptions.....	232 6 8
Missionary Boxes.....	82 4 1
at Manufactories.....	55 8 8
at Schools.....	31 3 11
Smithwick Branch Society.....	17 1 6
Juvenile Collection	12 11 2
	609 13 11
Less Expenses....	0 14 8
	608 19 3
Collection after Sermon by Rev. J. Burnet	126 1 2
	735 0 5

Ebenezer Chapel—Rev. T. East—Juvenile Society—Collected by	
Mrs. Bickley.....	3 17 7
Miss Buckton	3 5 6
Misses Butler	0 11 9
Miss Brook	0 13 0
Miss Collins	4 9 11
Miss East	12 12 10
Mrs. Fulwood	3 17 6
Mr. J. Fellows.....	0 16 2
Misses H. and E. Gibson.....	6 2 9
Mr. S. Heath.....	1 7 0
Mrs. J. Hill and Miss Lowe ..	7 3 5
Mrs. A. Hunt	3 10 2
Mrs. Holden	1 5 6
Miss Jones	10 0 8
Miss Joseph	1 9 8
Misses M. and A. Phillips	18 0 0
Miss Roe	2 18 3
Miss Rowlinson	7 4 0
Miss Skynner	1 6 10
Master T. P. Salt.....	1 19 0
Misses H. H. and E. W. Smith ..	3 8 11
Mrs. Warner.....	1 17 2
Mr. C. Walker.....	1 13 8
Messrs. T. Ledsam and Son's Manufactory	9 9 10
Mrs. Glover, for the Support of the Native Teacher, Charles Glover—(7th pay.)..	10 0 0
Miss Mansfield, for the Support of the Native Teacher, Timothy East—(5th payment)	10 0 0
Miss Mansfield, for Education of Females in India.....	10 0 0
Mrs. Glover, for Ditto	10 0 0
Collected by Mrs. Glover and Mrs. Mansfield, for Ditto..	0 18 0
Miss A. E. Brunton—Sale of Fancy Articles	2 7 0
Jane Edmunds and Sister	0 11 0
Donations	9 6 8
Offerings of Gratitude.....	20 6 0
Collection at the Anniversary of the Juvenile Society—For the Support of the Native Teacher, Jehoida Brewer	10 0 0
Collection, ditto	2 5 2

Collected by			
Miss Broomhead	0	2	6
Miss Caddick	3	5	0
Mr. B. Day	2	9	6
Miss Field	0	16	0
Miss Glover	1	7	0
Miss James	2	9	0
Mrs. Loveday	1	3	1
Misses Nicklin and Smith	4	19	6
Mr. A. Steventon	0	8	6
Sabbath Schools	6	4	7
Missionary Boxes of			
Mrs. Smith	9	10	4
Miss Brooks	2	4	2
Miss Ann Greasley	1	8	6
Mr. J. Westwood	1	2	5
Mr. H. A. Day	0	8	0
Miss S. A. Hill	1	13	0
Mrs. B. Foster	0	16	0
C. and E. Salt	1	1	6
Collection at Public Meeting	202	9	6
	445	5	4

King Street Chapel—Rev. J. Jones—			
Juvenile Society—			
Collected by			
Miss Barnett	3	1	2
The late Mrs. Carn, and Mrs.			
Trueman	3	7	8
Mrs. Hunt	1	0	9
Mrs. J. Jones	3	3	2
Mrs. Mobley	1	11	0
Mrs. W. Phillips	10	8	5
Mrs. Roberts	0	16	7
Miss Steadman	14	3	5
Donations	0	6	0
Sabbath Schools	11	12	8
Collection after Sermon by			
Rev. S. Curwen	17	18	10
	67	9	10

Livery Street Meeting—			
Collection	14	11	1
Subscription	1	1	0
	15	12	1

Brewood—Rev. J. Fernie—			
Collected by			
Mr. J. Taylor	1	10	0
Mr. Genn	3	8	10
Mrs. Genn	2	17	3
Mr. J. Anslow	1	0	0
Master W. Jarvis	1	12	7
Miss J. W.	1	17	10
Miss E. Wade	1	17	8
Miss Waters	1	0	8
Miss F. Cooper	1	9	6
Collection	5	7	6
Missionary Boxes	0	11	11
	22	13	6
Less Expenses	1	17	5
	20	16	1

Braunston—Collected by Misses Shenston			
and Higgett	1	16	0

Bilston—Rev. A. Shawyer—			
Collected by			
Miss Aston	2	3	3
Miss Almond	1	2	0
Rev. S. Davis	1	16	0
A Forfeit Box	0	4	6
Collected at Missionary Meeting	5	2	0
	10	7	9
Less Expenses	1	12	8
	8	15	1

Burton on Trent—Rev. Mr. Wilde	8	15	1
Collections and Subscriptions	6	17	1
	15	12	2

Handsworth—Rev. J. Hammond—			
Collections and Subscriptions	5	2	7
Ditto, for Native Schools	5	4	6
Sunday Schools	9	18	4
	11	5	6

Lichfield—Rev. W. Salt—			
Collected by Mrs. Salt and			
Mrs. Rowley	5	17	2
Sunday School Children	1	19	11
Collected by			
Miss Hitchcock	2	12	6
Mrs. Gorton	4	13	0
Mr. Andrews	1	2	7
Mr. A. Andrews	0	13	4
Mr. H. Birtles	0	5	8
Donations in the Vestry	0	17	0
Savings of a Servant	0	10	6
Missionary Boxes	0	6	1
Collection	8	10	3
	27	8	0
Less Expenses	1	17	4
	25	10	8

Leamington—Mrs. Barnett's School	1	10	0
Warwick—Rev. Mr. Percy—			
Collection	6	5	5
Sunday School Children	0	15	3
Friends in a Village	4	2	0
	11	2	8

Stratford on Avon—Rev. Mr. Helmore—			
Subscriptions and Collections	17	5	0
Stafford—Rev. Mr. Donnan			
Juvenile Society—			
Collected by			
Mrs. Murray and Daughters ..	10	1	6
Mrs. Matthews	1	0	11
Miss Chalmers	0	9	3
Miss Silvester	5	9	4
Subscription	1	0	0
Miss Robinson's Missionary			
Box	0	8	6
Collected by Mrs. Silvester ..	0	16	9
Mrs. Allen's Missionary Box ..	1	6	0
A Thank-offering	1	0	0
	21	12	3

Uttoxeter Branch Society—			
Rev. J. Cooke—			
Subscriptions	14	5	0
Collected at Annual Meeting ..	7	4	8
Stamshall and Bramhurst	1	7	4
Collected by			
Misses Wilson and Allen	5	5	6
Mr. J. Vernon	1	17	6
	30	0	0
Less Expenses	1	14	3
	28	5	9

Walsall—Rev. Mr. Allott—			
Subscriptions and Donations	38	10	0
West Bromwich—			
Rev. J. Hudson and Friends	45	6	2
Collection at General Meeting ..	8	7	5
Less Expenses	1	15	10
	6	11	7

Old Meeting—Rev. Mr. Forster—			
Collection	14	10	6
Collected by			
Misses Horton	4	12	0
Miss Whitehouse	1	10	0
Miss Whitehouse ..	1	0	0
Miss Penn's Young Ladies	2	18	0
Miss Jesson, for Widows' Fund	1	1	0
Miss Jesson	1	1	0
Miss Ann Jesson	1	1	0
A Servant	0	4	6
Mrs. Beddoes	0	10	3
Sunday School Children	0	18	0
Mr. W. Malins	1	12	0
Missionary Box in Mr. Isaac			
Horton's Manufactory	2	10	0
	33	8	3

Wolverhampton Auxiliary Society—			
Rev. J. Roaf—			
Collected by			
Messds. Low and Whitehouse ..	7	15	7
Messds. Adney and Rennings ..	6	13	9
Messds. Gorton and Simcox ..	5	11	9
Mr. B. Jeavons	3	12	1

Miss Reddall.....	1	0	6
Sunday School Girls.....	1	12	6
Boys	4	1	6
Mrs. Cooke.....	1	2	7
Mrs. Craddock	5	17	5
Mr. Bate	0	14	0
Miss Mander	7	3	0
Misses Harthill	2	12	6
Miss Spittle and Baker.....	1	7	8
Miss Sale	0	15	11
Donation.....	2	10	0
Missionary Boxes of			
Mr. Baker	0	12	1
Mr. Ewart.....	0	18	11
Miss Ford.....	0	11	1
Mr. Preackley	0	13	6
Mrs. Fearncomb.....	0	15	10
Master Newey	1	0	1
Wombourne	0	14	8
Chapel Box.....	0	2	6
Sundry Boxes.....	3	7	11
Collection at the Anniversary..	28	7	2
Balance from last Account....	9	19	8
	99	14	2
Less Expenses....	5	19	6
		93	14

Tamworth—Rev. J. Davies—			
Collected at Missionary Prayer			
Meeting	1	5	0
Produce of an Apple Tree....	0	12	0
	<hr/>		1 17 0
Coventry Branch—			
Atherstone—Rev. M. Miller—			
Collection after Sermon.....	5	1	0
Miss Simonds' School.....	0	8	6
Collection at Public Meeting..	5	0	4
	<hr/>		
	10	9	10
Less Expenses....	0	9	10
	<hr/>		10 0 0

Foleshill—Rev. J. Forsaith—			
Juvenile Society—(1830).....	13	9	2
West Orchard Chapel—Rev. J. Jerrard—			
Subscriptions	22	17	0
Collection after Sermons by			
Rev. S. Curwen	11	4	3
Collected at Public Meeting ..	10	0	0
Missionary Boxes of			
Miss S. Wall.....	2	0	0
Mr. Horton.....	1	0	0
Mr. Gravenor	0	18	0
Miss Hasterley	0	10	1
Two Young Friends.....	0	12	10
Mr. Sprigg	0	12	6
By Twelve Friends	3	13	0
		53	7
			8

Vicar Lane—Rev. J. Sibree—			
Subscriptions	5	12	10
Collected by			
Miss Masters.....	4	9	6
M. S. Hall.....	0	6	0
Missionary Boxes.....	2	13	11
Collection	9	3	3
Stretton under Fosse	4	8	8
		26	14 2

Bedworth—Rev. S. Dix—				
Collections.....	8	14	10	
Missionary Boxes.....	5	1	1	
			<hr/>	13 16 0

Bulkington—Collection	3	5	6
Foleshill—Subscriptions	2	0	3
Mrs. Hurst's Missionary Box... ..	0	11	0
Collections	3	10	6
Sunday School	0	4	0
	6	5	9
Less Expenses, . . .	0	9	1
	5	16	8

Nuneaton—Zion Chapel—				
Collection	6	5	0	
Missionary Boxes.....	1	1	0	
				7 6 0
Kenilworth—Collection				3 16 0
				114 2 1
Less Expenses of Coventry Branch...				6 2 0
				108 0 1
				1769 1 0
Less Expenses...				30 1 0
				1739 0 0

Wiltshire — Warminster — Common Close			
Meeting—Rev. J. A. Roberts—			
Collected by			
Miss Brodribb	1	5	6
Miss Ann Backler	7	17	10
Miss Butt	6	5	8
Mrs. King	1	8	6
Miss Liddbury	1	3	6
Mr. H. Millar	1	1	0
Miss Minty	2	10	0
Miss Moody	12	10	0
Mrs. J. A. Roberts	3	13	0
Miss Smith	4	11	6
Sunday School Boys.....	4	12	5
Girls.....	5	19	3
Missionary Boxes of			
P. E.	0	6	6
Mrs. J. A. Roberts	0	11	9
Collections	30	6	3
Heytesbury—Friends	2	0	0
Crockerton — Legacy by the late Mrs. Elizabeth Corp—			
Mr. J. Cruse, Executor	15	0	0
		99	14 8

Worcestershire—Worcester—Rev. E. Lake—			
Subscriptions, &c.	6	3	0
Miss Osbaldeston's Scholars ..	0	12	0
	<hr/>		6 15 0

Wales—South Auxiliary Society—			
Breconshire—Rev. D. Lewis, Secretary.,			
Bethesda, Langattock, and Crickhowell—			
Rev. Mr. Hopkins and Friends.....	3	13	0
Penuel Cymdu	13	2	6
Missionary Box.....	0	5	4
	13	7	10
	17	0	10

Pembrokeshire Auxiliary Society—			
Welsh Branch—Rev. J. Griffiths—			
Hebron—By Rev. J. Evans—			
Collection	5	17	10
Sunday School	9	8	3
Pantyrodyn	3	2	8
Penygroes—Collection	4	0	0
Sunday School	5	0	0
Lantilio—Collection—(1830)	1	6	6
Collection—(1831)	3	11	0
Pisga—Collection	1	0	0
		33	6 3

Glandwr—By Rev. J. Davies—		33 6 3
Collection	5 14 11	
By Cards	1 0 0	
Sunday School.....	6 12 8	
Froven School.....	1 7 6	
Moriah—Collection	1 15 9	
		16 10 10

Trewyddel—By Rev. L. Rees—		10 10 10
Collection at the Annual		
Meeting	24 14 0	
Subscriptions	1 0 0	
	<hr/>	25 14 0

Trefgarn—By Rev. B. Griffiths—

Collection	4	16	2
Sunday School	1	8	8
Subscriptions	3	1	0

9 5 10

Solva—By Rev. T. Mortimer—

Collection	3	4	6
Sunday School	2	18	0

6 2 6

Newport—By Rev. T. Jones—

Collection	2	14	0
Sunday School	1	7	0
Blenynmeini	0	16	0
Subscriptions	3	0	0

7 17 0

Bridgend—By Rev. Messrs. Skeel and Davies—

Collection	1	4	10
Sunday School	1	2	0

Zion's Hill—Collection

Collection	1	4	4
Sunday School	1	6	2
Subscriptions	2	0	0

6 17 4

Rhosycaerau—Rev. W. Davies—

Collection	3	7	0
Sunday School	2	13	0
Subscription	1	0	0

7 0 0

St. David's—Collected by Cards

Mrs. B.'s Missionary Box	1	0	7
Subscription	1	1	0

13 13 6

126 7 4

Less Expenses,...

2 3 8

124 3 8

Swansea—Ebenezer Chapel—Rev. T. Davies—

Collection	10	8	0
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Sunday School	2	3	2
Sketty Sunday School	0	9	0

13 0 2

Ireland—Hibernian Auxiliary Society—

Rev. J. B. Grey	100	0	0
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Belfast—F. Turnley, Esq., for the Anglo-Chinese College.....

5 5 0

Scotland—Forfar—A Friend

5 0 0

Dunkeld Missionary Society—

Per Rev. J. Black	10	0	0
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Montrose—Penny-a-Week Society—

Per Rev. A. Cuthbert	5	0	0
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Tain—Northern Missionary Society—

Per Rev. C. C. Mackintosh	20	0	0
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COLLECTIONS, &c., BY REV. W. SWAN—

St. Andrew's Bible and Missionary Association, including

Collection	13	0	0
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Miss Wilson, for the Education of Native Females in India.....

1 1 0

14 1 0

Anstruther Missionary Society ..

1 1 0

Secession Church—Collection..

3 0 0

Pittenweem Bible and Missionary

2 2 0

Society

Kirkaldy Parish Church—

Collection	11	1	3
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Donation	1	0	0
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18 4 3

Less Expenses....

0 2 0

18 2 3

Aberdeen—The Muir of Rhynie

Missionary Society—

Per Rev. Mr. Penman	12	0	0
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Less Expenses....

0 1 6

11 18 6

Lieut.-Col. Farquhar, for the Anglo-Chinese College.....(a)....

5 5 0

(Further Contributions are unavoidably deferred.)

ERRATA.

In the Chronicle for January, page 30, art. South Seas, 24th line from above, for '1821,' read '1831.'

In the Acknowledgments of last month, 5th line from above, for 'Teachers,' read 'Scholars.'

for 'Jerson,' read 'Ierson.'

Page 86, 1st col. 13th line, for 'Maberley Chapel, Rev. R. Philip,' read 'Kingstand Chapel, Rev. J. Campbell.'

ARRIVAL OF REV. JOHN HANDS.

Just as the monthly Chronicle was going to press, we received a letter from the Rev. Mr. Hands, dated September 30, 1831, stating that he and his companions reached Madras on the 22nd of that month; all of them in health and safety. The Rev. Mr. Buyers, after landing on the 25th, and preaching at Black Town Chapel, again embarked on the 26th, and proceeded on his voyage to Calcutta.



WILLIAM LLOYD GARRISON

1807-1879

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FOR APRIL, 1832.

MEMOIR OF THE LATE REV. W. LEES,
OF DACLEY LANE, YORKSHIRE.

It is a pleasing exercise of the mind to contemplate pure and undefiled religion even in theory. She is possessed of such beauty and loveliness, and adorned with so many attractive qualities, that when seen and known she compels her enemies to admire, and awakens new emotions of esteem in the hearts of her friends. Her countenance beams forth benignity and love; her every look indicates serenity and peace; her language is heavenly wisdom; and her every action righteousness. Clothed with humility she vaunteth not herself, assumes no forbidding airs, but is easy to be entreated, and full of good fruits. Her heart is the seat of compassion; and her hand is open and ready to relieve distress in all its various forms. She wipes the tear from the eye of sorrow; takes away the fear that hath torment; inspires with hope the desponding mind, by directing it to the atoning blood and perfect righteousness of the Saviour; endues with patience under affliction; and even in death, like a guardian angel, points and leads the way to the fountain of life, and of pure, uninterrupted, and endless joy.

Though we do not behold religion embodied as perfect as the ideal conception we can form of it; yet, in many instances, we see it exemplified in a high degree of power and excellence. Through the connexion of the renewed mind with

the body it is constantly affected and influenced by bodily wants, appetites, and passions, and by circumstances and surrounding objects. Hence the holy principles of religion meet with a counteracting force; and "the law in the members wars against the law of the mind," and shades and obscures at seasons the beauties of holiness. But whatever imperfections may attend the subject of true religion, he is distinguished from what he was in his unrenewed state, and from what others are while the servants of sin, by his views, his feelings, his spirit, and practice. He hungers and thirsts after righteousness, and earnestly desires the spirit of grace, to work in him a complete conformity to the will of God. He sees all moral excellence combined in the Saviour; and it is his ardent desire and prayer that he may, by divine grace, be blessed with a growing resemblance of him.

In the experience and lives of many worthy ministers and private Christians recorded in your pages, we have indubitable evidence of the truth of the above statement. Their deep repentance, humility, and self-denial; their watchfulness, spiritual-mindedness, and fervent devotion; their compassion, active benevolence, and readiness to every good work; their meekness and patience under opposition and trials; their steady perseverance;

their love to the Saviour and his cause; their zeal in his service, and their unceasing prayers for the enlargement of his kingdom and the salvation of sinners, manifest the power of grace on the heart, and exhibit striking traits of the character of their Redeemer and Lord. We are encompassed with a cloud of witnesses to the power of divine grace; and the influence of their example cannot fail to excite the desire of imitation, and induce some to become followers of such as are now inheriting the promised blessings.

In the following narrative of the experience and leading events and circumstances of the life of the late Rev. W. Lees, the writer has been favoured with the particulars recorded by his own hand, and evidently written to remind himself of his responsibility and obligation to the God of all grace. He was the son of William and Mary Lees, of Bugsworth, in the parish of Glossop, in the county of Derby, and was born on the 20th of August, 1785. His parents removing to Tintwistle, he became, while young, an attendant on the ministry of the Rev. Mr. Hudson, dissenting minister of that place. He grew up in stature, but remained in total spiritual darkness, discovering only the inherent depravity of the heart. Having an ear for music he was induced to learn to sing, and this became his chief object of pursuit and pleasure. His delight in music brought him regularly to the house of God; and in this way a habit of regularly attending the worship of God was formed.

As early as his thirteenth year he was the subject of deep convictions and alarming fears. These, he observes, were excited by reading the following lines of Dr. Watts:—

‘Thou lovely chief of all my joys!
Thou sovereign of my heart!
How could I bear to hear thy voice
Pronounce the sound, Depart!’

So vivid was the impression made on his mind, that he fancied himself summoned to the bar of God, and thought he heard his Judge pronounce the sentence, “Depart, ye cursed, into everlasting fire,” &c. The fears and terrors produced on this occasion were of short duration, and he gradually relapsed into his former state of indifference and sin. But, through divine grace, by his regular attendance on the ministry of the gospel his mind was gradually enlightened and his heart changed; so that instead of finding plea-

sure in sin, and in the society and pursuits of his sinful associates, he found only the wormwood of remorse and the gall of conscious guilt. Some portion of the divine word came with power to his mind: such as, “A companion of fools shall be destroyed;” and, “Come out from among them,” &c., and awakened again his solicitude.

In the above state he continued for some years, sinning and repenting, without any clear and consistent views either of his own totally lost condition, or of the free grace of God in the salvation of sinners. Engaging to instruct a friend in reading and writing, a lesson was usually selected from the Scriptures; and while reading Luke xix. 40, “If these should hold their peace, the very stones would cry out,” he was most deeply impressed with a sense of the hardness of his own heart, and thought the very stones might cry out against him. He quotes the following lines as expressive of what he felt:—

“The rocks could read, the earth could quake;
The seas could roar, the mountains shake;
Of feeling all things show some sign
But this unfeeling heart of mine.”

He had not hitherto disclosed the state of his mind to any wise and experienced disciple; but, in the merciful providence of God, he became acquainted with a decidedly pious person, who, when he knew the state he was in, encouraged and directed him to flee, by penitence and prayer, to the Saviour, as the only ground of hope to a sinner; urging the subject by the danger of delay, and by the gracious invitations and promises of the gospel. He now sought to the Lord, and made fervent supplications for mercy. He approached the throne of grace as a criminal, and cast himself on the free love of God in the gift of his Son, and on the merit of the Son for pardon, acceptance, and life, encouraged by the assurance, “that him that cometh he will in no wise cast out.” He now found peace, and the service of God became his delight. He knew the joyful sound of the gospel—walked in the light of God’s countenance, in his name rejoiced all the day, and in his righteousness was exalted.

But this happy frame of mind was succeeded by fears lest he should be deceiving himself, which he dreaded more than any other thing. What induced this change in his views of his state, and awakened his suspicions, was, “that he

could not ascertain the precise period of his conversion to God." On this account he was afraid his profession was only formal, the result of human persuasion, and not the effect of divine grace on his heart. Perplexed and distressed on this subject, he, like Bunyan, desired that a miracle might be wrought to prove to his own satisfaction that he was a child of God. Conversing with a Christian friend, he stated what were his fears and desires. This friend argued and proved from the Scriptures that his desire was very improper; that we are to ascertain our conversion and our adoption by our spirit and our conduct. "By their fruits ye shall know them." Convinced of his error, and judging of his spiritual state by this criterion, his fears were removed, and his peace and comfort were restored. He observes, that he could rejoice in hope that there was mercy even for him; and that it was his great concern to cleave to the Lord, and to surrender himself to him, as his prophet to teach, his priest to atone, and his king to rule over him.

From his evident piety, and constant attendance on the means of grace—his spirit of prayer, and delight in religious conversation, and in the society of the followers of Christ—he was encouraged to propose himself, with two other persons, as desiring to unite with the church at Tintwistle. This he did with great seriousness and deliberation, and with much prayer; and he regarded church-communion not only as a duty, but a privilege. Having tasted that the Lord is gracious, and finding him his joy and treasure, he strove to walk not only in all the commands, but in all the ordinances, of the Lord blameless. The account he gave to the church of his experience being satisfactory, he was readily admitted, and walked with them in the fellowship of the gospel.

As there was something particular and heart searching in the method of admitting persons as members of this church adopted by the worthy pastor, it may be useful to transcribe the questions which were proposed to the candidate, and to which he was expected to give explicit answers. They were the following:—

"1. Do you solemnly profess your repentance towards God, and faith in the Lord Jesus Christ? 2. Have you a sight and sense of the evil nature of sin? 3. Are you encouraged to return to God by the expressions of his mercy in Christ to returning sinners? 4. Is it the steady purpose of your

heart to forsake every sin? 5. Are you resolved, through grace, to labour after new obedience? And for the trial of your faith allow me to ask,—1. Do you heartily approve of God's way of saving sinners through faith in Christ? 2. Do you cast yourself on Christ for salvation? 3. Is Christ precious to you? 4. Do you as sincerely desire that your soul may be sanctified as that your sins may be pardoned?

"As you are now entering into church-fellowship with us,—1. Are you willing to enter into communion with us on the principle of mutual consent? 2. Do you resolve, through grace, to discharge the duties to which your church-membership will oblige you? 3. Will you guard against raising dissensions and harbouring an ill opinion of other members? 4. Will you endeavour to keep up your communion by attending the ordinances? 5. Will you pray for the pastor and for the people? 6. As God may build you up into a family, are you resolved that whatever others do, you and your house will serve the Lord? 7. As you know not what temptation may befall you, should your own case and the safety and honour of the church require the exercise of a holy discipline over you, will you bear it with submission and patience? 8. Should circumstances render it necessary for you to apply for dismission from the church, will you do it in love, that you may depart in peace?"

To the above questions very suitable answers were returned; and henceforward he walked with the church in Christian fellowship, adorning the doctrine of God his Saviour in all things. His scriptural knowledge and gift in prayer, deep seriousness and consistent deportment, induced the church to recommend him to the work of the ministry. Though he has left no account of his views in reference to the ministry, there can be no doubt but the work of the ministry was what he cordially desired, and that when friends advised and Providence led the way he gladly engaged in studies preparatory to public labour. It is probable that he entered the new institution at Windsor, near Manchester, and received instruction under the late excellent Mr. Roby, whose sound scriptural knowledge qualified him for the office, in the latter part of the year 1811. Here he remained for two years, when this institution was new-modified, and the theological department was given up. He was recommended to the college at Rotherham, and, being admitted, he arrived there Jan. 18, 1814, and pursued his studies with diligence and perseverance. Being, from his age and previous studies, a senior, he was frequently engaged

on the Sabbath in supplying for absent ministers, or preaching to destitute churches; and his labours in the gospel on these occasions were generally acceptable. Among the churches destitute of a pastor was the new and small one at Knottingley, near Pontefract, raised by the occasional labours of the minister of the latter place; and being then supplied by the students from the college at Rotherham, he came occasionally, and was induced to accept an invitation to settle among them. Here was a large population, but generally ignorant, and had scarcely even the form of religion among them—the Sabbath being spent either in idleness or intemperance.

Prior to his acceptance of the call from Knottingley, he had supplied and preached at Thirsk and Sutton—two interests raised by the blessing of God on the occasional labours of the Rev. Mr. Howel, of Knaresborough, and of the Rev. J. Jackson, of Green Hammerton, and the liberality of Mr. Squires, of Osgoodby, Mr. Jackson's relative. With him resided as housekeeper Miss Ann Pallister, the daughter of a respectable farmer at Sessay, near Easingwald, and who had been called by grace to the knowledge of the Saviour under a discourse delivered by Mr. Howel. The ministers supplying the above places were hospitably entertained by Mr. Squires; and his housekeeper rapidly grew in spiritual knowledge, zeal, and holiness. With her Mr. Lees formed an acquaintance; and their desire at this period was to devote their lives to missionary labours among the miserable and perishing heathen. Impediments to the accomplishment of their desire were found to exist which could not then be surmounted. Among other reasons this disappointment inclined him to listen to the invitation from Knottingley, and to regard it as the will of God that he should settle and exercise his ministry there.

Soon after his settlement at Knottingley he married Miss Pallister, and found in her a helpmeet for him in every sense. He gives this character of her:—"Her spirit and temper were most amiable; her piety eminent; and her liberality such as to do honour to her heart, and to bring glory to the Saviour and his cause." Commanding in her personal appearance, and animated by redeeming love, and deeply impressed with the value of immortal souls, she entered the cottages of the poor, and by every means in her power endeavoured to awaken their attention to

eternal realities. She thus became a useful fellow-labourer in the gospel with her husband, and there is reason to hope contributed much to that measure of success with which his labours were blessed. But ere one year had elapsed she was brought to the verge of the grave by bringing forth a still-born son, but was in mercy raised up again, and appeared more humble, more pious, and zealous than ever. Her labours of love were not permitted to continue long. A widowed sister being confined, and expected to die, of a typhus fever, she hastened to render what assistance she could. Her sister recovered, but she caught the fever and soon finished her earthly course.

Those who have experienced similar bereavements can alone enter into the feelings of her husband. He remarks, "that his short union with her had been the means of deepening religious impressions, and of making the Redeemer more precious to his soul; and that during this period his happiness had been as great as he could expect on earth." She died Oct. 15, 1818, in the 38th year of her age. Religion only enabled him to sustain this loss.

"I felt," says he, "that God is a sovereign; but was convinced that the Judge of all the earth will do right. The words addressed to Peter forcibly struck my mind,—'What I do thou knowest not now, but shalt know hereafter;' and I was enabled to say, 'The Lord gave and the Lord hath taken away, and blessed be the name of the Lord.'" He adds, "Since then I have often found my heart ready to repine at this dispensation. Lord, forgive me, and help me to submit to all the disposals of thy providence!"

From the death of his beloved partner he never seemed at home at Knottingley; and, owing to the low state of the interest and other circumstances, he thought it his duty to remove, whenever Providence should open a door of usefulness in some other situation. Supplying the new chapel at Dagley Lane, near Huddersfield, in the autumn of 1819, his services were acceptable, and he received a unanimous call to take the pastoral charge, dated Oct. 10, 1819. After due deliberation and prayer he accepted the call, and commenced his public labours among them on the first Sabbath in January, 1820; and in this place he continued to discharge the duties of a faithful pastor until called to enter into the joy of his Lord.

He found among his people some well-informed and pious, with whom he could

maintain holy fellowship, and whose steady attachment to him and to his ministry greatly encouraged him. He was readily joined in every plan of usefulness; and as he was not a hireling, but a true spiritual shepherd, he shunned no labour to benefit his people, and to awaken sinners and direct them to the Saviour. Hence he visited his people and preached in the villages around constantly, thus making full proof of his ministry. He was instant in season and out of season, or at stated seasons, and at others, as opportunity occurred, in preaching the unsearchable riches of Christ.

In the course of Divine Providence he became acquainted with Miss Martha Wilson, the eldest daughter of the late Mr. T. Wilson, who had carried on a large cutlery business in Sheffield; and judging from what he saw and learned of her piety, age, and other circumstances, that she would be a desirable partner and helper in his situation, their acquaintance grew into personal attachment, and they were married, March 14, 1822. In her he again found one to soothe him in sorrow, nurse him in affliction, encourage him amidst his labours and trials; and to her he proved a kind, indulgent, and sympathising husband. Living in peace, and in the love and fear of God, they enjoyed as much domestic happiness, and even more, than falls to the lot of many of God's people.

For nearly ten years after his settlement at Dagley Lane he enjoyed a pretty good state of health, and his time was fully occupied in preparation for his public services, in visiting his flock, occasional preaching, and attending the committee meetings and anniversaries of the various religious societies. These anniversaries were to him means of the purest pleasure and the most refined joy. He loved God's house and people; and to meet with his brethren in the ministry on these interesting occasions any sacrifice was cheerfully made. While praying for the success of the Redeemer's cause at home and abroad he seemed to be in his element; he appeared a humble but a powerful intercessor. With what pleasure did he listen to the many eloquent discourses delivered, and appeals made, in support of the cause of missions!—and he was ever ready to advocate them with all the ability he possessed.

While appearing healthful and vigorous he was subject to bilious attacks; and in the year 1811 suffered intensely by a

bilious and rheumatic affection in his face and head. He was wholly laid aside from his beloved work of preaching the blessed gospel, and was called to the exercise of the passive graces. But in the most violent paroxysms of pain he was enabled to submit, and displayed a high degree of Christian fortitude and patience. Various means were employed to relieve him, but without much success. He travelled into the south along with his brother-in-law, and from this derived so much benefit as to be able to resume his labours in public. There were evident proofs in his ministry how much he had been purified by the affliction which he had endured. He was more meek, humble, and heavenly-minded, and dwelt more on the glorious work of the Saviour as the foundation of hope. Now Jesus was exhibited in the fulness of his compassion, in the riches of his grace, in the power of his arm to save to the uttermost; and he urged his hearers to flee to him, to embrace him, to live to him by faith and obedience, that they might live with him in his kingdom and glory.

From his appearance his people and other friends indulged the hope that he would be spared for years to come, an example to men, and a burning and shining light in the church. But in the inscrutable purposes of God such hope proved to be groundless. His former complaint returned, and he was laid aside, having preached three times on July 24, which was the last Sabbath he engaged in public service, and in reference to his own state of mind he remarked, "This was a good day." He was confined to his room for nearly three weeks, and complained occasionally of a pain in his head. His conversation with his now sorrowing partner was very spiritual, dwelling much on the glories of heaven, and on the knowledge which it is highly probable the saints will have of each other in that blissful state. On the Thursday evening he engaged in his usual devotional exercise with his family; and a minister coming to his house, who was expected to preach for him the next Lord's-day, the conversation was very edifying. On the Friday he frequently referred to the heavenly state—this being the subject of his thoughts and desires, and most probably expecting soon to enter there and associate with the multitude before the throne. On the Saturday morning he preferred having his breakfast in bed. The brother minister engaged in prayer, he desiring

the doors of his room to be left open that he might hear and join in the requests and thanksgivings addressed to God. Soon after prayer he gave a groan and expired, no one being at the moment in the room; but a niece being in the adjoining room heard the groan, ran to him, and, screaming out, Mrs. L. and the minister entered the room; but, alas! it was only to behold a lifeless corpse. Thus suddenly terminated the life of this truly devoted Christian and minister, on the 13th of August, 1831, leaving a sorrowing church and a bereaved widow.

In summing up the traits of his character, it is manifest from what has been related that he was taught of God, and had an experimental knowledge of his own sins and depravity, more clear and affecting than what many experience. He seems ever to have felt a holy jealousy lest he should not be sincere in his repentance; and instead of coming forward at once as a professor, he was cautious, and delayed until he was satisfied that he was the subject of a divine change. Then he did not hesitate to tell what God had done for his soul.

He was naturally of a courteous and amiable temper. His open countenance was expressive of the kindness and affection of his heart. There was nothing forbidding or repulsive in his looks; nor was he cold, distant, or reserved to any who addressed him. He assumed no haughty airs, nor spoke in a tone of severity and harshness, but was gentle and condescending to inferiors, and respectful towards all. In him religion appeared lovely. There was no affectation, no attempt to impose on others by seeming to be what he was not. Sincerity was a striking feature of his character, and guile and hypocrisy were his abhorrence. He was an Israelite, indeed, in whom was no guile.

He felt keenly for the sufferings and afflictions of his friends, and often min-

gled his tears and prayers with theirs on such occasions. He was hospitable, and ever glad to receive and entertain any of his brethren in the ministry. According to his means he was liberal to the poor, and ready both to aid and give them the best advice and counsel. How much his heart was in the success of missions has already been stated, nor were any exertions in his power to support them remitted until he closed his labours. As a Christian he lived in the exercise of faith; and it was his chief object to glorify God by a holy conversation.

As a preacher he was scriptural and experimental in his statements both of doctrines and duties. He did not attempt to make a display, but to commend himself to every man's conscience in the sight of God. His aim was to win souls to Christ. He ascended the pulpit in the same devotional spirit he cultivated in private, and his seriousness showed that he felt the importance of the message he had to deliver. The esteem in which he was held among the churches where he occasionally laboured, was a proof that he was a workman that needed not to be ashamed, but knew how rightly to divide and exhibit the word of truth.

By his amiable and Christian temper, his humble and unassuming behaviour, his kind and friendly disposition, his candour and benevolence, his uprightness and integrity, his love to all good men, and especially to his fellow-labourers in the gospel, he secured and enjoyed in a high degree their respect and esteem. This appeared during his life, but still more when it pleased God to call him to his rest. All the surrounding ministers felt they had lost a common friend and brother; and showed their sense of their loss by attending and conveying his mortal remains to the grave—the house appointed for all living. “The memory of the just is blessed.”

SCRIPTURAL EDUCATION IN IRELAND.

A LETTER TO CAPT. J. E. GORDON, M. P.

SIR,—In your last you inserted an article on the subject of the measures now under the consideration of Government, for the Education of the Irish People. Since I read that article, which I admired for its temperate and manly

tone, I have had put into my hands “A Letter from the Rev. James Carlile, of Dublin, one of the Commissioners of the Board of Education, to a Friend in London; containing some Remarks on the Speech of Capt. J. E. Gordon, M. P., at

Exeter Hall;" which I cannot help regarding as truly worthy of the notice of your readers, and of the Christian public at large. If Irish matters have been bound up in faction and prejudice on the other side of the water, I trust we shall never have these detestable qualities imported into this country.

I beg to inform your readers, in the first place, that Mr. Carlile is minister of the Scotch Church in Dublin, and that he is a man, in talent, character, and zeal for the honour of God, yielding to no clergyman of any community in that city. His orthodoxy, too, is above all suspicion, even with Mr. Gordon himself, and he has long been known as the enlightened and tried friend of Scriptural Education in the Sister Island. You very wisely suspended your judgment upon the measures of Government till you knew what they were, and I think, when you peruse the inclosed Letter to the Member of Dundalk, you will not hesitate for a moment in concluding that he is chargeable with extraordinary misrepresentation of the state of fact. The Letter may be had, I understand, of Hamilton, Adams and Co.

A FRIEND OF IRELAND AND OF
SCRIPTURAL EDUCATION.

"MY DEAR FRIEND,—I have read with astonishment the statement made by Mr. Gordon, respecting the Board of Education now sitting in Dublin, in his speech at Exeter Hall, as reported in the 'Record' newspaper. The whole statement is one tissue of misrepresentation; and it forms one of those portentous examples of which the present day is so fertile, of persons professing zeal for religion manifesting nearly as little regard to truth and decency in prosecuting their measures as the most unscrupulous of the opponents of religion. What will the English public think of Mr. Gordon, when they are told, that in the proof-sheet which he professed to hold in his hand there was not a single syllable respecting the Virgin Mary, or any allusion made to her? Why did he not read the note, the substance of which he professed to give to the meeting in his own language? I can tell the reason, whether he will or not—it would not have suited his purpose.

"Did no individual at the meeting protest against the unfairness of bringing before the public a proof-sheet, which the honourable gentleman must necessarily

have obtained surreptitiously, and treating it as a document which the Board had actually published? Where was the kind and honourable spirit of my Lord Lorton, that he did not interpose to protect the characters of absent individuals, and to prevent the introduction of an unpublished document, which might, for aught he knew, have been stolen from a private scrutoire? Have the members of the obnoxious Board forfeited the ordinary courtesies of civilized life? In point of fact, the whole weight of the guilt of that proof-sheet lies upon my shoulders. The labour of compiling a book of school lessons from the Scriptures having, by some means or other, devolved upon me, I am in the practice of putting the matter into type before it is examined by the Board, that a proof-sheet may be sent to each of the members, and that so each may have full opportunity of considering it at leisure, before he be required to pass his judgment upon it. While the first half-sheet was thus in the hands of the printer, not adopted by the Board, some of Mr. Gordon's zealous caterers on this side of the water contrived, it seems, to procure a copy, which was forwarded to him, and which he used as the 'Record' describes.

"And now for the amount of guilt which I have incurred in the preparation of this proof-sheet. The facts are these:—The authorized version of Genesis iii. 15, stands thus: 'I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed: *IT* shall bruise thy head, and thou shalt bruise his heel.' Mr. Gordon says the Hebrew is *HE* shall bruise. How he discovers this I know not, as the Hebrew does not distinguish between the neuter and either of the other genders; but, at all events, that is a point in which he is at issue, not with me, but with the translators of the authorized version. The Doway version stands thus:—'I will put enmities between thee and the woman, and thy seed and her seed: *SHE* shall crush thy head, and thou shalt lie in wait for her heel.' To which this note is appended—'*she shall crush, ipsa, the woman; so divers of the fathers read this place, conformably to the Latin: others read it *ipsum*; viz. the seed. The sense is the same; for it is by her seed, Jesus Christ, that the woman crushes the serpent's head.*' Now, in the text of our proposed lesson book, I wrote, '*IT* shall crush,' agreeably to the English version;

because it is the reading of the Hebrew ; but I added, in common fairness, the note of the Doway version, as giving the reason why that version reads differently ; more especially as the majority of manuscripts read *SHE*, conformably to the Vulgate. The reference in the note is manifestly to Eve, the woman immediately before spoken of, and not to the Virgin Mary, the introduction of whose name is Mr. Gordon's own invention. The latter clause of the verse I wrote, 'Thou shalt lie in wait for his heel ;' as being nearer the Hebrew than the authorized version, although, perhaps, a closer translation than either may be found and adopted.

"There is some approach to truth in Mr. Gordon's statement, that Roman Catholics will not receive a book of extracts from the authorized version of Scripture. They will not receive such a book, which is, by principle, exclusively in the language of that version. But the two Roman Catholic members upon the Board have no difficulty in acting along with the five (not two, as Mr. Gordon asserts) Protestant members, in drawing up a book expressing the sense of the original in the language of either of the two versions, or in language which the Board may prefer to either. Nor do they require any note of a controversial nature to be added to the text. I repeat, that if the note above alluded to is to be regarded as controversial, the introduction of it in the proof-sheet was my doing, without any suggestion from them. I need scarcely add, that the Board have neither the power nor the wish to force any book upon either Roman Catholics or Protestants. They never proposed to render the reception of any particular book a *sine quâ non* in the schools aided by them. The idea of force being applied is another of Mr. Gordon's inventions.

"Much clamour has been raised about our taking away the Scriptures from Protestants, and refusing them to Roman Catholics. The fact stands thus :—In the first place, we take away the Scriptures from no school whatever ; because we have no power to interfere with any school till its conductors, of their own accord, make application to us. In the next place, if the conductors of a school who wish the Scriptures to be read apply to us, we suggest to them to assemble those children whose parents desire that they should read the Scriptures, before the regular hour of school business, or to detain them after it, the hours being left to

their own determination ; when they will be at full liberty to do as they choose in that respect : that we direct them not to introduce the Scriptures during hours which are appropriated to the common branches of education, because their doing so would exclude children from the benefit of education whose parents are averse to their reading the Scriptures without interpretation ; and in the meanwhile we are preparing such extracts from Scripture as will furnish to all the children a large portion of scriptural knowledge, and which, being recommended by the Board, consisting partly of persons in whom Roman Catholics have confidence, will be received by many who would not consent to read the authorised version. The Government plan lays no obstacle of any importance in the way of any children reading the Scriptures whose parents do, *bonâ fide*, desire that they should read them. But most of the Protestant education institutions attempt to compel Roman Catholic children to read the Bible, under the penalty of forfeiting the whole education afforded by them. Now this appears to me a most pernicious system. The consequence has been, that although a considerable number, as it would appear, of Roman Catholic children have, under these circumstances, attended the Kildare Place schools, no healing influence has flowed from them over the face of the country. The two parties are, perhaps, at the present moment, more embittered than they ever were. The very Bible, placed in such a position, fails to produce its proper effects. The reading of it is viewed as part of a price paid for education ; while no explanation of it being permitted, no application of it made to the consciences of the children, no prayer accompanying it, the enlightening, purifying, elevating, healing influences of it are totally lost. The Bible is thus converted into a party book, and the reading of it into a party symbol ; and thus the very food which a merciful God has provided for the souls of men, has, in this country, been converted into the gall of asps.

"You may wonder at the loud and apparently general outcry that is made in Ireland against us. I shall endeavour to explain some portion of it : In the *first* place, there is a party who would not consent to the circulation of the whole Bible by the Board so long as there is a Roman Catholic upon it, or any other whose religious principles they do not

approve; among these, I believe, is Mr. Gordon himself, who has seceded from the Bible Society on these principles; so that nothing would satisfy him and his party, but the education of Ireland being placed in their own hands. *Secondly*, there is a party who would not be satisfied with the introduction of the whole Bible into the schools, unless the Board consisted exclusively of members of the Established Church: this is manifest also from their having kept aloof from the Bible Society ever since its establishment, avowedly because it receives Dissenters on an equal footing with members of the Establishment. *Thirdly*, there is a party who will be satisfied with no system of education, with or without the Scriptures, which comes forth under the auspices of the present administration. This is evident from their mingling the subject of education with that of reform, of tithes, and other subjects which have no connexion except as they are viewed in connexion with the measures of the present ministry. Nothing, I should suppose, could have induced noblemen and gentlemen of high character to submit arguments respecting the Bible and scriptural education to assemblies of Orangemen, amidst a display of party flags, and an accompaniment of party tunes, which have long been signals for strife and bloodshed, but their conceiving that they were making out a case against the present Government. *Fourthly*, There is a party who are stimulated by an hereditary antipathy to Roman Catholics, and who are enraged beyond measure to see a Roman Catholic prelate sitting as a member of a Board, acting under the directions of Government, or any Roman Catholic aiding in the disbursement of the public funds. *Fifthly*, There is a large party who do not think for themselves, but who have been misled by the exaggerated and distorted representations of these four parties; a good specimen of which you have in Mr. Gordon's speech. These will decrease as the truth becomes known. Any one of these causes of hostility might blind the judgment of a strong man; but when a man is under the influence of several of them at the same moment, you cannot wonder at the extreme violence and extravagance which some have manifested. *Sixthly*, After all these are accounted for, there is a remnant of highly estimable persons, some of whom decidedly dissent from the Government plan, others of whom stand in doubt about

it; and it has been one of the severest trials of steadfastness to principle that I have ever undergone, that I have felt myself compelled to adopt, and to persevere in, a course which such persons disapprove of. I would not, however, by any means be understood as intimating that I stand alone among those with whom I have been accustomed to co-operate. There are many eminently pious individuals with me, both here and in Britain. I trust my motives are simple and scriptural. If they be otherwise, I pray that God may open mine eyes to my error, and direct me to a course of conduct more consonant to His will. I have no interest in continuing with the Board but duty to the Government of the country, in lending them my best assistance in prosecuting what I conceive to be not only a lawful but a wise and just measure, and the hope of promoting the peace and well-being of a people who have too long been subjected to a treatment which, in every point, has outraged the first principles of Christianity. At a time when the legitimate authorities of the empire are bearded and threatened by two opposite factions, equally unscrupulous in their measures, and equally regardless of bloodshed, I would not, for all my worldly interests, assume an attitude towards them that might be construed into coldness or disrespect. The King, acting by his representatives, is my father, whom I am bound to reverence and obey in all his lawful commands; if he do wrong, I may entreat him as I would a father; but I must not revile him, nor hold him or his servants up to contempt. The style of language adopted towards Government by some good men, appears to me to be altogether at variance with the precepts and examples of Scripture, on the duty which Christians owe to civil governors, and to be a direct resistance of the ordinance of God. The members of Government are charged and found guilty of dark conspiracies against religious institutions, and against religion itself, upon evidence which any man of feeling would repel with indignation if he heard it pleaded against his own parent.

"To return for a moment to Mr. Gordon:—It is somewhat remarkable that he should now manifest so tender a conscience respecting concessions to Roman Catholics, seeing that it was he, even he himself, who procured the publication of the only edition of the Rheims New Testament in a cheap form, without note or

comment, that ever issued from the press. His edition was, I believe, twenty thousand copies. Yes, twenty thousand copies of such texts as these have been sent by him over this kingdom, for the confirmation of Roman Catholics in their own faith:—‘EXCEPT YE DO PENANCE, YE SHALL ALL LIKEWISE PERISH;’ and, ‘JACOB WORSHIPPED THE TOP OF HIS ROD.’ Yet this gentleman can now stand forward in public meetings and declaim about compromises to Popery; and, moreover, about excluding Roman Catholics from all share in circulating even the authorised version of the Scriptures without note or comment.

“The whole of Mr. Gordon’s reasonings upon the number of Roman Catholics reading the Scriptures are, as it appears to me, founded upon the most palpable fallacies. In the first place, he would have his hearers and readers to suppose that all the children attending the Kildare-place schools read the Scriptures. He forgets that only the upper class do so; that the upper class forms but a small proportion of any school, and that multitudes of Roman Catholics who, under various influences, are entered in these schools, are withdrawn before they reach the upper class; many of them, I believe, purposely to avoid it. He argues

also, that, because societies supported by voluntary contributions have succeeded in inducing Roman Catholic parents to permit their children to read the Scriptures, the same societies, supported by Government grants, would produce the same effects. Here, again, he is deceived. If any one of the societies alluded to by him were to receive a Government grant, its whole character, internal and external, would be changed, and would be instantly exposed to the same opposition which the Kildare-place Society met with, and which, with regard to any beneficial effect produced upon Roman Catholics, rendered that society a total failure. How, then, it may be asked, do I expect that similar opposition will not be made to the Boards? I answer, Because Roman Catholics, by the constitution of the Board, are admitted to a share in the management of the public fund appropriated to that object; and when they are thus accosted, in a fair and liberal spirit, I doubt not that they will be found to co-operate with Protestants in diffusing the light even of revealed truth among the people to an extent far beyond what is anticipated.

“I am, your’s sincerely,

“JAMES CARLILE.

“*Dublin, March 1, 1832.*”

APPEAL ON BEHALF OF THE WIDOWS OF FAITHFUL MINISTERS.

MR. EDITOR,—I read with pleasure, in your January number, the appeal of one of your correspondents on behalf of the widows of Evangelical ministers; and am happy to inform you, if you do not already know, that it has not been made in vain. In three congregations with which I have some acquaintance the subject of increasing the sale of the Magazine has been mentioned, by their respective pastors, with the very best effect; several additional copies of the work have been ordered; and, should the example of the ministers in question be generally followed throughout the country, I doubt not that your means of helping the widow and fatherless will be nearly doubled. May I be allowed, with all affection, to suggest that our several congregations are under peculiarly strong obligations to support a work, the profits of which have realized, for so many years, such a considerable fund for the widows and families of poor

but devoted ministers. The sacrifice of a *sixpence* per month is so small, that I can scarcely allow myself to believe that any one, not absolutely in want, would scruple laying it out for such a noble and benevolent object, were the fact more generally known, that the Trustees of the Evangelical Magazine annually distribute from *eight hundred to a thousand pounds*, in sums of *five and six pounds*, among the widows of faithful ministers of various evangelical communities.

I would venture respectfully to urge all the pastors of our several churches to mention the Evangelical Magazine from their pulpits; both the nature of the work, and the charitable object to which it is devoted, will perfectly justify such a measure. And I will, moreover, add, that in many instances a comfortable addition might thereby be made to the income of some faithful pew-opener, who might be able to get the bookseller’s allowance on

all fresh copies ordered, through the medium of the pastor. One of my own pew-openers will secure for herself six shillings a month by the additional copies taken by my congregation, as the result of a public notice of the work from the pulpit. When I think how many hundreds of widows' hearts have been made glad by the annual profits of your valuable periodical, I must

be pardoned if I say that it should find a place in every house where the inmates are able to procure it. I know, from my own experience, that ministers may secure this, to a great extent, if they will, and I dare not suspect them of indifference to the sorrows of a widowed heart.

PASTOR.

ON INTEMPERANCE.

To the Editor of the Evangelical Magazine.

SIR,—Allow me through the medium of your Magazine to call the attention of the public to an evil prevailing, alas! to a lamentable extent: I allude to *the habitual use of ardent spirits*. It is indeed high time that decisive measures were taken, as it has pleased the Almighty to visit our country with a fatal pestilence, which is pursuing us with the speed and vehemence of a whirlwind, and like an Afric blast threatens our destruction. It is useless to attempt to sketch the black catalogue of diseases arising from the practice of drinking spirits. Inquire of the juvenile delinquent and the felon what induced them to forsake the path of honesty?—of the miserable prostitute, what led her to deviate from the paths of virtue?—and enter the condemned cell, and ask the criminal under what influence he perpetrated the horrid deed for which he was about to suffer?—and it will be found that *intemperance* is the cause.

I call upon the readers of these remarks

to bestir themselves, and use their best efforts to counteract an evil so fearful in its consequences and extensive in its nature. Let them, if they love their country, neighbours, families, and their God, unite in establishing Temperance Societies, which, in America, have been, and are likely to continue, so particularly successful, and there is every reason to believe will have a beneficial tendency in this country. *Combined efforts* are necessary to accomplish such an end; for it was by *union* that the dark mist of superstition, which once spread itself over Christendom, was dispelled; and the tempests of the gloomy ages, which marked the downfall of the Papal usurpation, were quelled; and the Puritans and others released themselves from spiritual bondage; and it is by *union* that we can hope to counteract the debasing propensity in question, while the united efforts of the public must be found irresistible.

Bishop's Stortford.

F. H. N.

ON SABBATH ADULT SCHOOLS.

AN APPEAL TO MINISTERS.

It is admitted by all as a lamentable fact that much ignorance is prevalent among our peasantry; and the extent of this ignorance is best understood and most deeply felt by those Christians who investigate the painful matter with the closest scrutiny. Many benevolent efforts are made to remedy this evil. Among these, district visiting stands forth as one of the most efficient means; but this would certainly be much aided in its design if an Adult Sabbath School were established in connexion with each place of worship, not merely to teach those unable to read,

but to bring the entire population of the poor under individual instruction. The plan proposed, which may be varied as circumstances require, is to invite all to attend the church or chapel at a convenient hour on the Sabbath afternoon, to divide them into classes of six or eight, appointing a pious teacher to each class. The alphabet or spelling to be reckoned the first class, or the estimate of the importance of the classes to be reckoned downwards—thus always placing the most experienced teacher to the most ignorant class. This, to a superficial observer,

may appear reversing the order; but, let it be remembered, that the salvation of the soul is the object desired, and the propriety of the arrangement will be manifest; as where there is most ignorance there must be most difficulty, consequently requiring the most skill to attain the ultimate object. These classes, too, generally consist of those most advanced in age, still more requiring the exercise of matured grace in the teachers, and their nearness to eternity supplying an additional claim. The classes requiring it to have half an hour employed in teaching them to read, and half in imparting scriptural instruction—the teacher reading the verses and asking a few plain questions. The other classes to read themselves, alternately, and questioned in the same manner, not too much splitting the text, as in Dr. Gall's system, but ever keeping in view the instilling of gospel principles.

It is fully believed by the writer of this appeal that the preaching of the word is the most powerful engine of the Holy Spirit in the conversion of sinners and the perfecting of saints; but it must also be admitted that truth can no farther benefit than it is received and understood, and the establishment of Adult Sabbath Schools is earnestly recommended as a suitable means of quickening the

attention, and of bringing down on the public ordinances those life-giving spiritual influences so much desired. There are very many who attend the most enlightened ministrations of the truth, of whom nothing even as favourable can be said as that it enters at one ear and escapes at the other—they listen only to detached parts of the sermon; this increases its unintelligibility to their ill-informed and undisciplined minds; but individual instruction, requiring them to communicate with their teacher, would at once supply a motive for attention, and remedy the defective understanding. It is also advised that the teachers take their classes as much as possible under their guidance during the week; taking cognizance of their general conduct, and giving such additional instruction as may be convenient.

In England, Sabbath schools have been chiefly confined to children, but in the Principality they are conducted more on the plan here recommended, and have been much blessed to the moral and spiritual improvement of the Cambrian peasantry. May that Divine Spirit, who guideth to effort as well as giveth success, render subservient to his purposes of love and mercy this plain but earnest appeal to those ministers who watch for souls as they who must give account!

INFANT SCHOOLS IN SOUTH AFRICA.

To the Editor of the Evangelical Magazine.

SIR,—I was gratified in reading in your Magazine for January an interesting account, by Dr. Philip, of the progress of Infant Schools in South Africa; at the same time regretted the inadequacy of the funds allotted for their support. After stating the small balance then in hand, Dr. Philip suggests that “an appeal to the Society of Friends might assist greatly on this point.” Accordingly, I left the Magazine at the house of a benevolent gentleman of that persuasion, without assigning any motive for so doing. I was induced to take this step from the knowledge that he feels an interest in infant education; he having, not long since, subscribed the liberal sum of £100 towards the erecting of an infant school-room in this town.

The next day Mr. Davis left with me (without the least solicitation on my part) £10, to be applied to the furthering of

infant education at the Cape, or any other part of South Africa. I understand his views on Christian missions generally are much more liberal than that of many of his brethren. He gave me copies of two letters of his which appeared in the Friends' Magazine about two years since (at the commencement of that periodical), wherein he warmly advocates the cause of missionary undertakings. As these letters may prove interesting to your readers I send them, in case you might be able to make room for them in a future number.*

* We cannot possibly make room for Mr. Davis's letters; but we will, with pleasure, insert a brief original communication from this benevolent individual on the same subject. We thank him for £10 for Dr. Philip's infant schools, which has been handed to John Foulger, Esq., who takes charge of the funds for this object.

The Society of Friends do not appear to have been backward in their contributions to several charitable institutions, particularly those for promoting the education of poor children, and in their persevering endeavours to procure the abolition of colonial slavery. Mr. Davis thinks their reasons for not joining in missionary undertakings with Christians of other denominations are not generally known; but, according to his account, they chiefly arise from the *peculiar* opinions of the Friends respecting the gospel ministry, which, it is a fundamental principle among them, ought to be *free*—and that Christian ministers should not require or accept any pecuniary reward or worldly consideration for their labours.

To meet these objections of his brethren, Mr. D., in one of his letters, has suggested to them a feasible plan of instituting missions of their own members; and though they cannot, consistently with their peculiarities, send out preachers to be paid for their services, they may send out hired teachers to instruct the savage and the heathen. By way of experiment in such a benevolent work, he recommends to his friends to form a missionary settlement in South Africa (an idea which he acknowledges to have entertained by reading Dr. Philip's interesting Researches), such as would combine civilization with moral and religious instruction. He says, he sees no reason why persons engaged in

agriculture, in trade, or commerce, may not also take an active share in improving the moral condition of the natives. He gives the preference to South Africa on account of the greater salubrity of the climate; and wishes that the benevolent Mrs. Hannah Kilham had been led thither, instead of the unhealthy situation of Sierra Leone, where she has formed (with the aid of her friends in England) an institution for the instruction of the natives grammatically; for which purpose she has had printed, in their and our languages, a variety of suitable books. I understand that Mrs. Kilham has made three voyages to this part of Africa, and her health appears to have been providentially preserved, though she has had to contend with several attacks of fever.

I must not forget to add, that it appears by a note to Mr. D.'s first letter on missions, that certain benevolent individuals of his Society, at Liverpool, had subscribed the liberal sum of £250 towards missionary undertakings, but with an understanding that the money would be applied to objects of education and civilization.

Query. Should not the Friends at Liverpool be applied to on behalf of the infant schools in South Africa?

Taunton,
Feb. 1, 1832.

I remain, sir,
Yours, &c.
J. H. K.

POETRY.

THE MISSIONARY'S GRAVE.

SUGGESTED BY MR. L.'S JOURNAL IN THE SUPPLEMENT.

We stood beside the silent stream, and gazed upon the mound,
Which rose with gentle swell above the now uncultured ground;
No stone was there to tell the tale of lengthen'd toil and woe,
No friend to breathe the name of him who soundly slept below.

Alone it rose, that little mound, amidst a desert bare,
Where scarce a trace was left to show that man had harbour'd there;
One stately tree had o'er the spot in summer verdure smiled,
But fire or lightning's flash had scathed the monarch of the wild.

We stood beside the silent stream, and envied not the fame
Of those who reap in battle-field the victor's boasted name;
We envied not the lofty piles which blinded nations rear
To vaunt the praise and deeds of those whom they have ceased to fear.

No!—Had the choice that day been ours, the warrior's wreath to gain,
Or, like the lowly child of God, to sink on desert plain;
We had prefer'd that meek one's lot who brav'd an exile's doom,
To bid on Afric's scorching sands the Rose of Sharon bloom.

We stood beside the silent stream, and thought upon the day
When first he saw the chalky cliffs of England fade away ;
And, as he dried his partner's tears, of ransom'd nations spoke,
And zeal for Christ, and love for souls, within her breast awoke.

We thought upon the savage tribes who heard from him the sound
Of joy and peace, till seeking rest, that rest their spirits found ;
We thought upon the tiger chang'd in likeness to the lamb,
And idols cast to moles and bats to serve the great I Am.

We stood beside the silent stream, and felt a warmer glow
Of Christian love pervade our souls, and through our bosoms flow ;
We knelt upon that lonely mound, and breathed the fervent pray'r,
That ours might be such course as his who sunk a martyr there.

The silent stream, the blasted tree, no more salute our eyes,
Far distant from that desert scene our path of duty lies ;
Yet, if we feel our spirits fail, or cold our ardour grow,
We'll think upon that lonely mound and him who sleeps below.

Edinburgh.

H. E.

REVIEW OF RELIGIOUS PUBLICATIONS.

SATURDAY EVENING. By the AUTHOR of
" Natural History of Enthusiasm." 8vo.
pp. 491.

Holdsworth and Ball.

In an age when a taste for light reading prevails, much is due to a writer who breaks in upon the sluggishness of human nature, and who, while he fascinates the imagination, compels a vigorous exercise of the reflective powers. It is true, indeed, that the mass of ordinary readers will not impose upon themselves the labour necessary to the comprehension of such a writer ; but the few choice spirits upon whom he will act are possessed of an intellectual and moral force which must tell upon the whole community ; and he who, in a legitimate way, is instrumental in augmenting that force must be regarded in the light of a benefactor to the species. Such master-minds are, indeed, placed in a sphere of tremendous responsibility ; inasmuch as they are destined to give a powerful direction to the mighty current of human thought, and to mould society at large, by influencing those who are to be its conservators or destroyers. When we find writers of the first rank—men of taste and science—men capable of marching, with gigantic step, over the vast field of human inquiry—men who have no superiors and but few equals in the walks of secular literature—when we find writers of this rank exerting the full vigour of their masculine intellect in the cause of revealed truth, and consecrating all the rich stores of their genius to the interests of the cross, it is, indeed, cause of devout and grateful acknowledgment to that gracious Being who has all the resources of mind under his control. And

when we contemplate the present literary aspects of Christianity—in other words, when we compare the amount of mind enlisted on its behalf, with the amount of mind still to be found in the ranks of the enemy, we cannot hesitate for a moment in reaching the conclusion, that genius and learning, no less than goodness and morality, have embraced the religion of Jesus of Nazareth. Our youth of high intellectual promise have now no occasion, under pretext of the baldness of our Christian literature, to debase their minds by resorting to the modern classics of infidelity ; for among them all, even the most bewitching, they will find none capable of fair comparison with the " Natural History of Enthusiasm," " The Advancement of Society," " Errors in Religion," " Truths of Religion," the writings of John Foster and of Robert Hall, and the extraordinary publication now before us.

According to promise, we now proceed to offer a few remarks on that publication, although we are quite conscious of the difficulty, in a brief notice, of doing any thing like justice to a work which contains internal marks of an expenditure of thought rarely exhibited in a single volume.

The title of this work is an instance of affectation which should have been avoided by a writer of acknowledged power and originality. If it applies *mystically* to certain of the author's speculations, it carries with it no just or intelligible description of the volume as a whole. We shall readily, however, reconcile our minds to this instance of doubtful taste, or rather to this violation of sound sense, if the curiosity of the public mind is thereby more intensely excited. For our own part, we do not like titles of fiction

applied to grave works; and had the author deigned to consult us, we should have said at once to him, call your book what it is,—“A Series of Essays on certain Points of Christian Doctrine and Morality.” If such a title as this had been less curious, it would have had the merit of being far more dignified and appropriate; and the author of “Natural History of Enthusiasm” could have had no just reason to fear the reception of any work of his thus denominated.

If we were asked to give a brief description of the nature and design of “Saturday Evening,” we should say, in general, that it is a work evidently intended by the author to counteract existing abuses in the visible church, and to correct errors and extravagancies of various kinds, by the calm and deliberative, yet convincing, method of placing truth in striking contrast to them, thereby leaving the reader to infer, by an easy process, the nature, fitness, utility, and loveliness of truth.

The volume consists of twenty-nine separate essays, each treating of some topic of high Christian interest, though the titles in general are such as to afford, at first sight, but little clew to their immediate design. As we finished each separate essay, however, we were more reconciled to the author's choice, and in a few instances were struck with its singular felicity. The writer is evidently fond of taking his readers by surprise; and, if they are all affected as we have been, his success will be equal to his wishes. Far be it from us to insinuate that he exhibits any of the petty artifices of an inferior mind; throughout the entire work there are to be traced marks of originality, which place him in the first rank among living authors. We must, at the same time, be forgiven if we venture to give utterance to our conviction, that his modes of thinking are somewhat too artificial, and that there is an occasional obscurity in his style, which might prompt a reasonable doubt whether his conceptions are always clearly defined to his own mind. An author is rarely justified in expressing himself, on subjects not involving abstract science, so ambiguously as to render it necessary for an intelligent reader to go over a paragraph two or three times ere he can satisfy himself that he understands it. It may, indeed, be owing to our obtuseness that we have been compelled to resort to this process again and again in reading certain portions of “Saturday Evening;” but if it be, we have at least this consolation, that many other personages, far more erudite than we can ever affect to be, have felt the same difficulty; and we do thoroughly believe, that original and splendid thoughts do not require an inverted and perplexed vorbiage and construction of sentences, in order to their due exhibition. Let the writings of Robert Hall suffice as an evidence of the

correctness of this opinion. We think, too, that our author writes at times with an air of confidence bordering on authority, in cases even where none can reasonably be interposed; and that it will become all who take the requisite trouble to understand his positions, rather to canvass their accuracy than to receive them as axioms in moral science. We venture to make these friendly criticisms on a great work, which must carry down its author's name to posterity; a work for which we return him our heartfelt acknowledgments; and in the perusal of which we have experienced a measure of gratification never associated with the ordinary literature of the day, and never connected with publications whose theology is not in accordance with the great lessons of inspired truth. We believe the author to be eminently Christian, and rejoice to say that the rising mind of our Christian communities can acquire no taint from the perusal of “Saturday Evening.”

Among the essays which compose this volume the second, entitled, “The Expectations of Christians,” is with us a great favourite. It is a splendid and convincing exhibition of the facilities which are opening to the labours of the church, more immediately in connexion with the obvious and rapid decay of all the gigantic impostures and superstitions which have filled the earth.

“The present era,” observes the author, “may justly be deemed the day of hope for the gospel. No such singular conjuncture of symptoms, throughout the world, has ever before invited the activity and zeal of Christians. And if the pressure of responsibility is at all times great upon them, in this behalf, it has acquired now a treble weight; inasmuch as it seems as if the antagonist powers were fast drawing off from the field. Looking out to the long and many-coloured array of ghostly domination, as it stretches its lines across plains and hills, we discern movement; but it is the stir of retreat. Encampments are breaking up; barriers are trampled upon; standards are furled; the clarion of dismay is sounded. This—this, then, is the hour for the hosts of the Lord to snatch their weapons, and be up!”

If our author conceals nothing beneath the last paragraph of this chapter, akin to certain very crude and latitudinarian views expressed by him in his “New Model of Missions,” we should be disposed to subscribe to it with some degree of cheerfulness; at least we can say unhesitatingly, we are ready to abandon all views and practices, in matters ecclesiastical, not derived expressly from the word of God: further than this we dare not go. “Let,” says he, “the fond admirer of his own church, whatever may be its pretensions, assure himself, that the conversion of Asia, and Africa, and Europe, and America, will so raise the temperature, spiritual and moral, of the world's atmosphere, as must dissolve,

to its very elements, every community now calling itself a church. All principles shall then invest themselves in new power, all notions of good and evil be recast, all forms and institutions be new-modelled. We shall, indeed, believe the same things as now; but in another manner: we shall practise the same virtues, but at a different rate, with firmer motives, and under the guidance of an extended exposition of every precept. Instead, therefore, of cherishing a blind attachment to phrases, modes, usages, opinions, which are separate from the substance of religion, wise and docile spirits, though they may not hope fully to anticipate, in imagination, the changes that are to be effected, will at least preserve with care a state of feeling, such as shall prove the best preparative for joining in with whatever may attend the expected 'times of refreshment.'" To this fine passage we must add, by way of caveat, the apostolic exhortation, "Nevertheless, whereto ye have already attained, let us walk by the same rule, let us mind the same thing."

(To be concluded in our next.)

A PRACTICAL EXPOSITION OF THE ASSEMBLY'S SHORTER CATECHISM; exhibiting a *System of Theology in a Popular Form, and particularly adapted for Family Instruction.* By HENRY BELFRAGE, D.D., Minister of Falkirk. 12mo. pp. 500.

Hamilton and Nisbet.

THE Westminster assembly of divines were a race of men far above the ordinary standard of human nature; and their works and virtues will be had in remembrance as long as the world stands. They flourished in times when the graces of the Christian character were put to the severest test; and they attained, by the study of books, and by converse with Heaven, to a maturity in divine knowledge and personal godliness, which must constitute them the admiration and the envy of succeeding generations. In Scotland, both the character and the labours of these illustrious men have been highly estimated; and the benefit derived has been in proportion to the respect cherished. There was a time, when in every parish in that land, diets of instruction, founded on the Shorter Catechism, were conducted by the clergy with religious fervour and punctuality; and it must be confessed, that then Scottish manners and Scottish religion were in their prime. Of late years the practice alluded to has fallen into lamentable desuetude; and Dissenters, though an increasing and highly respectable body, have not taken sufficient warning from the criminal supineness of many of the clergy. We must hail every attempt, therefore, to revive catechetical ex-

ercises among the people as a token for good; and we are pleased to find a writer of Dr. Belfrage's celebrity giving the powerful sanction of his name to the undertaking.

We have always regarded the Shorter Catechism as the best compendium of theology extant; and we are satisfied, that a large portion of the morality and sound sense of the Scottish peasantry is attributable, under God, to the habit of parents teaching this form of sound words to their rising offspring. Would that our religious families in England could be persuaded to imitate their example, and, if possible, go before them! By those who, from tender recollections, are ardently attached to the invaluable manual of their early piety, the sweetly instructive exposition before us will be regarded as a great acquisition; and by others, who may be simply anxious to possess a well-digested body of divinity, within a narrow compass, it will be received with scarcely less interest. Seldom has our amiable and elegant author been seen to greater advantage, than in expounding the Catechism of our youth. He has shown himself to be a divine of no mean pretensions. Nobly has he defended "the truth as it is in Jesus" against all its assailants. Calvinism, in all its scriptural peculiarities, has been clearly exhibited, without a single approach on the one hand to Antinomian fatalism and impurity, or on the other, to the vices of the scheme usually termed Arminian. The doctrines connected with the Deity and atonement of the Son of God are here richly illustrated; and the various truths which constitute the great code of Christian morality are brought forth to view with a clearness and conviction, which leave no doubt as to the practical character of the author's theology.

We bear our willing testimony to the talent, research, and, above all, piety which every where evince themselves in the theological discussions of this volume. We trust that in England it will realise a large circulation, and that it will become a class-book with the young, and with students generally.

We quite agree with the author when he says of this Exposition, that "it has cost him no small labour to bring it within the reach of those precluded by their circumstances from voluminous and expensive publications; and so to mould it, that, unlike a cold and meagre abstract, it might present the truth with somewhat of the spirit and the energy of vivid illustration. It is his earnest prayer that the blessing of God may accompany this humble endeavour to serve him; and that all into whose hands it may come may be filled with the knowledge of his will in all wisdom and spiritual understanding, that they may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and may increase in the knowledge of God."

TWELVE LECTURES UPON THE HISTORY OF ST. PAUL, delivered during Lent, 1831, at the Church of the Holy Trinity, Upper Chelsea. Part I. By the Rev. HENRY BLUNT, A.M., Minister of the above Church, and Author of "Lectures on the Histories of Abraham, Jacob, and St. Peter." 12mo. pp. 280.

Hatchard and Son.

WE can scarcely conceive of a finer theme for a mind possessed of Mr. Blunt's descriptive powers than the history and character of the great apostle of the Gentiles. In the eventful career of this inspired champion of the cross, there are so many striking contrasts, such varieties of light and shadow, such extraordinary transitions, such impressive incidents, such vicissitudes of outward condition, such mighty and resistless currents of mind, and withal such proofs of sincerity of purpose, of love to God, and of benevolence to man, that it was impossible for such a writer as Mr. Blunt to approach the subject without placing it in the clear and edifying lights of his own acute and good mind. Devoid of all pretension in his style of composition, and of all studied elaboration in his trains of thought, our author is one of the clearest and most effective writers of his day. Simplicity and perspicuity are the main charms of his publications and of his pulpit discourses; and combined as those qualities are with sprightliness of thought, with occasional sallies of imagination, and with a rich vein of appropriate illustration, they constitute him at once an instructive preacher, and an acceptable writer. If we have any fault whatever to find with Mr. Blunt's taste as a theologian, it is one which we think attaches, in some degree, to a large portion of the Evangelical clergy of the Church of England. We give utterance to this opinion with much diffidence, and with a desire to be corrected if we are wrong. We refer to a certain scantiness of theological statement, which leaves the mind without the means of arriving at a definite and fixed judgment on the great doctrines of sovereign and efficacious grace. We by no means assert, or even insinuate, that the portion of the clergy referred to do not very faithfully preach the doctrines in question; this would be a charge most unfounded, and in a high degree uncharitable; all we intend to convey is, that their general style of preaching partakes too little of the deep thought, and deeper unction, of the Puritan divines, and is, upon the whole, too little baptized in the spirit of a clear, well-defined, well-sustained theology. If we were here called upon to address ourselves to our younger dissenting brethren, we should say to them, "Take care lest you should be found departing from the models of better times; do not mistake metaphysics for old divinity; do not substitute elaborate compo-

sition for heart-stirring exhibitions of the mysteries of redemption; do not spend that time in pondering works of taste and general criticism which might be better employed in reading Baxter, and Howe, and Edwards, and other divines of equal theological power; above all, avoid that affectation in style and manner which shocks the poor, disgusts men of taste, tempts not a few to forsake your ministrations, and gives rise to many complaints in quarters where a censorious disposition has no place."

In returning from this digression we beg to state, that we have read these Lectures with more than ordinary gratification. They bespeak the author's intimate acquaintance with his own heart, and with the word of God; they breathe a sweet spirit of evangelical piety; they evince great skill in tracing the grand outlines of character; they are very minute in depicting minor incidents, and turning them to account; and are eminent in all those qualities which tend to improve the heart and to sanctify the life. Would that all ministers, in and out of the Church of England, were such in zeal, talent, and devotedness, as the highly esteemed writer of these Lectures!

COUNSELS FOR THE COMMUNION TABLE, or, Persuatives to an immediate Observance of the Lord's Supper. By JOHN MORISON, D.D., Author of "The Christian Pastor Visiting his Flock, and the Flock Reciprocating their Shepherd's Care," &c. 1s. 6d. in cloth, and 2s. 6d. in silk.

"Of making many books there is no end." Avarice, genius, and piety, have each a host of writers ready to fill the world with their productions. The writings even which spring from the two latter sources are not always well advised, nor are they always fitted to be useful. The little volume which we now take the liberty of introducing, with much confidence, to our readers, belongs to a class which it is impossible almost unduly to multiply. It is short, sententious, and pithy; and is, at the same time, wholly devoted to the practical and pointed discussion of topics of paramount, universal, and eternal interest. We have many able treatises on the Lord's Supper, and we would not detract from the merits of any one of them; but there is a quality about this little volume which entitles it to the notice of all serious inquirers, and especially to those whose thoughts are turned to the all-important subject of church-fellowship. We are anxious particularly to fix attention on that part of the volume in which the respected author combats, with so much success, the objections so frequently urged against coming forward to the Lord's table. In all other respects we beg to recommend this concise manual to the attention of our young readers. It is an excellent and

cheap present to put into the hands of any one about, for the first time, to show forth the death of Christ.

REMINISCENCES OF THE REV. ROBERT HALL, A.M., late of Bristol; and *Sketches of his Sermons preached at Cambridge prior to 1806*. By JOHN GREENE, formerly resident at Cambridge. 8vo. pp. 318.

Westley and Davis.

WE cannot, with a good conscience, join in the outcry made, in certain quarters, against these "Reminiscences." As we are not behind the scenes to know the nature of those delinquencies which have called forth the ire of certain critical gentlemen, we must content ourselves with simply looking at the work itself; only just premising, upon the best possible authority, that in his arrangements with his bookseller there was not the slightest approach, on the part of the author, to any thing avaricious or sordid. For our own part we thank Mr. Greene for his book; and we heard a gentleman of superior and acknowledged intellect, a few evenings ago, expressing, in almost unqualified terms, the real pleasure he had felt in perusing the work. If something more be necessary (which we are quite ready to concede) to realise Mr. Hall in the various aspects of his extraordinary mind, of this we shall ever retain a lively conviction, that Mr. Greene has again and again placed us in his company, and made us feel a second time what it has been our happiness, more than once, to feel in intercourse with the deceased. The large majority of conversations introduced speak for themselves—they cannot be a forgery; and where is the man, then, (we pity him if he has an existence) who would consent, on any ground whatever, to lose so many precious memorials of one on whom the admiration of Christendom is now so intensely fixed. The gentleman to whom we have referred, and who is a very influential member of the Church of England, said of Mr. Greene's book, or rather of Mr. Hall's remarks preserved in it, "Sir, it is Dr. Johnson evangelized." We will not pretend to judge for the author, but we advise him to give all the profits of the work, however many editions there may be required of it, to the family of Mr. Hall.

WHY SHOULD I BECOME A MEMBER OF A CHRISTIAN CHURCH? *A Discourse on the Duty of a Public Profession of Faith in Christ in Communion with a Christian Church*. By HENRY FORSTER BURDER, D.D. pp. 32.

Westley and Davis.

THOUGH this is but a small publication it treats, in a highly scriptural and convincing manner, of a subject yielding only in importance to salvation itself. Seldom have we seen a tract more fitted to compel, if we may

so speak, the decision of an awakened and inquiring mind. It is a solemn caveat against halting between two opinions, and combines at the same time a distinct announcement of the grounds upon which a hesitating mind may bring itself to the satisfactory discharge of a much and long neglected duty. As it is published at the small sum of sixpence, great numbers of it may be circulated by benevolent individuals at a very slender sacrifice. The subjects treated of in this tract, which is founded on Rom. x. 9, are as follows:—I. The essential requisite, previously to a confession of Christ. II. The indispensable necessity of the confession enjoined. III. The principal characteristics of the confession required. And, IV. The reasons, whether avowed or concealed, to which may be ascribed the prevalent neglect of this incumbent duty.

ART IN NATURE, AND SCIENCE ANTICIPATED.

By CHARLES WILLIAMS. 18mo. pp. 324.

Westley and Davis.

THE title of this volume is ingenious, and is really an appropriate index to its contents, which treat, in a scientific though elementary form, of the striking manner in which the instincts of inferior creatures have anticipated the several discoveries of art. Among these interesting tribes, Mr. Williams shows us that we have paper-makers, mechanics, confectioners, silk-manufacturers, architects, geometricians, carpenters, musicians, masons, domestic economists, &c. &c. The attempt to place the instincts of animals in this pleasing light is, perhaps, entitled to the claim of originality; and if not, it is at least highly instructive to man, who is but too prone to boast of his own inventions. "An accurate and intelligent study," observes Mr. W., "of the natural world will render it indisputable, that though the 'lord of the creation' often plumes himself on his inventive and observing powers, and is too complacent in his enumeration of the arts he practises and of the sciences he loves, He, who has all the treasures of wisdom and knowledge, has taught inferior creatures to anticipate him in many of them, of which this volume will furnish ample and conclusive evidence." A work of this order was much wanted, and Mr. W. has admirably supplied it.

THE MIRACULOUS GIFTS OF THE HOLY SPIRIT.

A Sermon preached before the Association of Congregational Ministers and Churches, at the Rev. George Burder's Chapel, Fetter Lane, Feb. 9, 1832. By Dr. WINTER. Published at the request of the Ministers and others. 8vo. pp. 37.

Westley and Davis.

WE listened to this discourse with much satisfaction from the pulpit, and we have

since read it with equal pleasure from the press. It furnishes strong evidence of the venerable author's clear perception on the subject to which it refers; and if it is not instrumental in rescuing any of the deluded victims of modern fanaticism from the labyrinths of folly in which they have involved themselves, we cannot but regard it as eminently calculated to guard the uncontaminated, and to instruct those who are looking for truth rather than unprofitable excitement. The preacher's text is 1 Cor. xii. 1, "Now concerning spiritual gifts, brethren, I would not have you ignorant;" and the plan pursued by him is propositional, as follows:—I. Miraculous gifts were communicated to the primitive Christians. II. They were intended and adapted to answer highly important ends in the age in which they were bestowed. III. They still accomplish valuable purposes, as historical attestations to the truth of the gospel. IV. They were never intended to continue beyond the early age of Christianity. If this can be proved, then it will follow, V. That modern pretensions to miraculous gifts must be considered as gross and pernicious delusions. We sincerely thank Dr. Winter for an able, argumentative, and conclusive sermon.

THE TRANSITORY CHARACTER OF GOD'S TEMPORAL BLESSINGS CONSIDERED AND IMPROVED. *A Sermon occasioned by the decease of Mrs. Charles Taylor.* By WILLIAM JAY, Minister of Regent Street Chapel, City Road. With a Memoir. 12mo. pp. 144.

Sherwood, Gilbert, and Piper.

WE well knew the interesting subject of this memorial, and highly valued her for her sense, piety, and excellent qualities as a mother, wife, and friend. We have not the pleasure of knowing the minister whom she attended, and who preached the substance of the discourse now before us; but we can assure our readers that he has furnished a volume not altogether unworthy of the name he bears. We deeply sympathise with the bereaved husband and children, and commend them to the matchless sympathy of Him who is touched with the feeling of our infirmities.

THE SCRIPTURE DOCTRINE OF WORKS. *Two Sermons preached at the New Tabernacle, Plymouth.* By THOMAS WOOD, A.M.

Westley and Davis.

IN the modest advertisement prefixed to these sermons the writer says, that had he consulted his reputation as an author he would not have consented to their publication, but he hopes that, by the blessing of God, they may be made useful. We differ from him in the opinion he thus appears to entertain of their literary merits. They are

not, indeed, distinguished by the great mental power which marked his sermon on infidelity (of which we are glad to hear the third edition is exhausted); they are, however, exceedingly clear, energetic, and scriptural expositions of most vitally important truths, imbued throughout with an earnest and pious spirit. We cordially recommend them. They are beautifully printed, although at so cheap a rate.

WORKS RECENTLY PUBLISHED.

1. *The Christian Philosopher*; designed to exhibit, in the Outlines of Natural History and the Elements of Physics, the wisdom, beneficence, and superintending providence of the Deity in the works of Creation. By WILLIAM MARTIN. With Original Poetical Illustrations. 18mo. 6s. pp. 504.—This is a work of great talent, and is admirably correct in moral and religious principle. Its range is wide, and its beauties, both poetical and scientific, are very many.

2. *The Ordinances of Religion Practically Illustrated and Applied.* By JOHN DAVIES, B.D., Rector of St. Pancras, Chichester, and Author of "An Estimate of the Human Mind," &c. 8vo. 7s. 6d. pp. 308.—We always read with pleasure any thing coming from the pen of Mr. Davies. He is a writer of great vigour and originality, and is, moreover, a decided and consistent advocate of the doctrines of grace. This volume will greatly enhance his reputation as an author. We shall notice it in our next.

3. *The Third Edition of Counsels to a Newly-Wedded Pair*; or, Friendly Suggestions to Husbands and Wives: a Companion for the Honey moon and a Remembrancer for Life. By JOHN MORISON, D.D. 1s. 6d. in cloth, and 2s. 6d. in silk.

4. *Man wilfully Blind to God's Hand in his Judgments.* A Sermon preached Feb. 19, 1832, from Isa. xxvi. 11, by THOMAS PINCHBACK to his congregation, at the Quay Meeting House, Woodbridge, to prepare them for the National Fast. 1s.—This is a very serious discourse, remarkably adapted to the present eventful times. We trust it will be widely circulated, and that it may prove a blessing to many, and thereby realise the best wishes of the pious author.

5. *The Juvenile Philosopher.* By T. KEY-WORTH. Exhibiting, in a familiar manner, the Principles of the Steam Engine, Orrery, and Tellurian, with illustrative Wood Cuts; adapted for Schools and Young Persons.—This is a charming little volume, well adapted to the Young.

6. *Memoirs of Miss Ann Tones, aged 19.* By the Rev. F. A. COX, LL.D., accompanied by a Discourse, delivered by him on the occasion of her decease.

PREPARING FOR PUBLICATION.

1. We rejoice to give publicity to the following announcement: *The Scriptures*, a Sermon, designed to bear on the claims of the British and Foreign Bible Society, delivered in Argyle Chapel, Bath, on Sunday morning, March 11, 1832. By W. JAY. 1s.

2. *Counsels to the Rising Generation*; or, Youth Warned against the Evils of the Times. 1s. 6d. in cloth, and 2s. 6d. in silk. By JOHN MORISON, D.D., Author of "Counsels for the Communion Table," &c.

3. Lady Sandford, of Glasgow, has in the press, *Stories from the History of Rome*, addressed to a little boy,

RELIGIOUS INTELLIGENCE.

LONDON.

PARRINGTON MARKET CLOSED ON THE SABBATH.

The Christian public will rejoice to learn, that the Common Council of the City of London have recently resolved, by a majority of 14, to shut up this market on the Lord's-day. If Government, in like manner, would proscribe all trade, by an efficient law, on that sacred day, it would at least protect the Christian and virtuous portion of the community.

LORD NUGENT'S BILL FOR THE REGISTRATION OF BIRTHS.

We cannot but rejoice to learn that Lord Nugent has obtained leave to bring in a bill, upon general principles, for the registration of all births, without distinction of sect or party. This is as it should be, in a matter which involves the property of individuals and families. We cannot anticipate opposition to a measure so just and necessary; but if any should arise, the promoters of the bill may fully calculate on our warm support. It is a notorious fact, that some Dissenters now resort to the Church of England for the baptism of their children, for no better reason than the fear they entertain that nothing but a parish register will protect the interests of their property. When Lord Nugent's bill passes into a law such snares for conscience will no longer exist. Pity it is that such worldly considerations should ever have been suffered to blend with the performance of a solemn religious rite!

EXTINCTION OF SLAVERY.

We are happy to learn that Mr. Buxton, the indefatigable friend of slave abolition, intimated his intention in the House of Commons, on Thursday evening, the 15th March, of bringing forward a motion for the total extinction of slavery in our West Indian Colonies. We trust nothing will deter him from a manly and unshrinking discharge of his duty; nor can we allow ourselves to doubt that he will obtain the concurrence of an enlightened and humane Government for such a measure as he may be disposed to advocate.

BRITISH TAXES ON INDIAN IDOLATRIES.

Every enlightened friend of humanity and of the gospel must be shocked at the cruelties and pollutions which mingle in the worship of Hindoos. Can it be right, then, for such a government as that of Great Britain to levy a tax, for its support, upon such a horrible system of iniquity? Argument cannot, surely, be required to decide this question. We beg to call the attention of our friends to this subject, and earnestly to request their co-operation in an effort to remove this foul stain from the code of British legislation. Too much praise cannot be bestowed

upon the labours of John Poynder, Esq. in this cause. Both in the deliberations of the East India Company, and in the public newspapers, he has been labouring, with becoming Christian zeal, to rescue our country from its present shameful participation in the guilt and criminality of idolatry.

TRINITARIAN BIBLE SOCIETY.

Judicious Christians will not be surprised to learn that the much-boasted constitution of this invidiously denominated Society is not yet finally settled. There are spots in the sun, and even the Trinitarian Bible Society, it seems, is not without some slight shades upon its otherwise resplendent disk. After many a stormy conflict in the Sackville-street Council, in which some fierce encounters have taken place, and some hard sayings have been uttered on both sides, it has been at last resolved, upon a requisition signed by fifty members of the Society, to hold another public meeting at Exeter Hall, on the 12th of the present month, to determine, we suppose, (for we are really not quite sure) how many fresh tests the experience of five or six months has rendered necessary in their somewhat purulent community. Mr. Perceval's party are in great wrath—and well they may—that he who took this infant of their hopes under his generous protection at its very birth, and who was so zealous in the ceremony of giving it an orthodox name, should all of a sudden, with many others, be called to retire, though he be neither a Socinian nor a Roman Catholic. On the other hand, a large body maintain that they will hold no terms with those who impugn the sanctity of our Lord's human nature; and that, without making any specific test on the subject, they will exercise *church* discipline (what else can it be called?) upon their erring brethren as they shall, from time to time, discover their heretical tendencies. In the meantime many are heartily sick of all this noise and strife, and have had their eyes open to see their error, in imagining that the fellowship of the new Society is a thing equally desirable with that of the old. They have bought experience at a dear rate; and if it should teach them caution in future their very failure may be of service to them.

We rejoice, amidst all this confusion and din, to know that the British and Foreign Bible Society is more firmly rooted than ever in the favour of the Christian public, and that its funds are every where improving by reason of the very calumnies of its enemies. Popular speakers may declaim, with some degree of effect, at public meetings, about the *dishonesty* and *Socinianism* (such is the language indulged in) of the Society; but, after all, wise and good men will calmly ask themselves, in a reflective moment, who are the persons who bandy these charges?—and who

are the individuals they accuse?—and, in the long run, truth and righteousness will prevail. The Trinitarian Bible Society has so much work to perform in settling what it is to be, that we apprehend it will have but little time left to determine what it is to do. What new translations is it effecting?—what new editions is it printing? Where are its Bibles and Testament?—where are its funds? In answer to the last interrogation, we believe the public scarcely confide in it, and we heartily sympathise with them.

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

The following communication we have much pleasure in inserting, as it will prove to the public that the Committee of the above Society is not responsible for either the folly or impudence of certain of its professed advocates. We are glad to learn that the Bishop of London is to preside at its approaching anniversary, on the 22nd of May.

"To the Editor of the Evangelical Magazine."

"We think it right to inform you, that the Committee of the British and Foreign Temperance Society has no connexion whatever with any periodical, except the British and Foreign Temperance Herald, and can only be responsible for the official publications of the Society.

"John Capper,
"Thomas Hartley,
"John H. Ramsbotham,
"N. E. Sloper," } Secretaries."

PROVINCIAL.

SURREY MISSION.

The annual meeting of the Surrey Mission will be held at the Rev. Thomas Jackson's Chapel, Stockwell, on Wednesday, April 18. The morning service to begin at eleven o'clock, when a sermon will be preached (D. V.) by the Rev. Dr. Collyer. A public meeting will be held in the evening, at six o'clock, when the annual report will be read and new officers chosen.

HAMPSHIRE ASSOCIATION.

The half-yearly meeting of the Associated Churches of Hampshire will be held at Romsey, on Wednesday, the 18th of April. The Rev. J. Thorn will preach: the given subject—"Christian Liberty."—The Hants Sunday School Union will hold their half-yearly meeting early in the morning of the same day.

DORSETSHIRE ASSOCIATION.

The half-yearly meeting of the Associated Ministers in the county of Dorset will be held at Weymouth, on the Wednesday in Easter week. The sermon to be preached by the Rev. Richard Harris, of Wareham. The ministers and friends connected with the County Sunday-school Union will hold their annual breakfast, and transact the usual business, in the morning of the day.

STRICTURES ON A LATE COMMUNICATION OF MR. ENILL.

Exeter, March 10, 1832.

TO THE REV. R. ENILL.

DEAR SIR,—The readers of the Evangelical Magazine having been favoured with your remarks upon the contributions "of all the congregations of East Devon to the London Missionary Society," I feel myself called upon to offer to your attention, and to that of the readers of the Magazine in general, a few observations upon your statement. The charge of "trifling with God and with missions" is a very grave one; and "Devonshire people," whom you "love above all others," cannot but wish that your statement had been distinguished by fairness and candour, as much as it is by zeal in the cause of missions. Few who read your animadversions but will conclude that "All the congregations in East Devon, including the always faithful city of Exeter," have usually sent no more to the London Missionary Society than £120 per ann. In the last report the sums raised in East Devon are entered in a very irregular manner, as you must have observed, or you would not have given us credit for £120. The East Devon Auxiliary has credit for only £93. 5s.; but other sums, not entered as they ought to have been, make the total £133. 15s. Now, my dear Sir, in a note of public censure, you ought to have been most careful to avoid detraction from the amount of our contributions in any degree.

But why represent the sum as the contribution of "all" the congregations in East Devon? Five only made any remittance last year, and there are eighteen congregations in the district of the congregational order. One or two of this number do not, I believe, on principle, unite in missionary objects. Most of them, however, are too small and too poor to be able to render any efficient assistance. They do not, they cannot, give their ministers daily bread. In some instances the whole of their subscriptions do not exceed twenty or thirty pounds per annum.

Four of the congregations, who have usually contributed to the Missionary Society, omitted to do so last year; in one instance, because the minister was from home, at the time of making the remittance; from the remaining three I have received no explanation of the failure. I attribute it to the heavy expences in which they were involved at the time in rebuilding, enlarging, or repairing their respective places of worship. As, however, your object was to reprove our "cold-handed charity," you should, my dear Sir, have done us the justice to consult former reports before you proclaimed our delinquency to the world.

In 1827, the sum raised was £249 1 1

In 1828,ditto..... 349 0 3

In 1829,ditto..... 195 12 11

In 1830,ditto..... 246 16 8

In the above accounts I could show you,

in more than one instance, a contribution exceeding £20 paid by a brother minister, whose income from his people is less than £50 per ann., though he is a married man, and has a family, for whose support he submits to the daily labour of a school; nor can I say that his people are able to give him more, except on the condition of withholding their subscriptions from the London Missionary and other societies. My respected brother, who encourages his people to subscribe to foreign objects, while he receives so little from them, and has no private fortune, deserves not the censure of "cold-handed charity." His case, however, is by no means singular. I could at this moment furnish the names of half a dozen of my brethren, stationed within a short distance of Exeter, whose united incomes from their congregations do not exceed the salary paid by the London Missionary Society to an individual missionary if stationed in India.

Notwithstanding our poverty, we have supported a home missionary for the East of Devon for the last fourteen years. We are now using every endeavour to re-establish the Western Academy (your Alma Mater) on a respectable footing; and many among us have, according to their ability, done well for this object. We wish, if possible, to raise a sum sufficient to pay for the premises contracted for, for the purposes of the institution. Our circulars are now before the public for this purpose; but your remarks will meet them in every direction, and tend most powerfully to render them useless. For the sake of the Academy, as well as of the Missionary Society, I should be glad to find out those who can "afford to give a pound where they have given only a penny," and also the "country 'squires'" in this neighbourhood belonging to our religious denomination. I do not mean by these remarks to apologise for lukewarmness and "trifling with God and missions;" but I leave it with God to decide who they are, and to deal with them as he please that are guilty.

It is my wish that "Devonshire people," not only in the East, but in the county at large, may deserve a name for good works, not inferior to that enjoyed by the "handful" under the pastoral care of their countryman at St. Petersburg. I do not, however, expect that invidious comparisons, censure, and rebuke, publicly expressed, will ever produce a spirit of liberality. I have known the plan tried before, but it has always failed to do any good, and in most instances it has injured the cause it was intended to serve.

I remain, dear Sir, yours truly,

JOHN BRISTOW.

FOREIGN.

STATE OF RELIGION IN CANADA.

Extracts of a Letter from the Rev. Richard Miles, dated Montreal, Canada, Oct. 28,

1831, addressed to the Rev. John Arundel, London.

MY DEAR SIR,

Through the care of our heavenly Father, we have again been preserved in crossing the pathless ocean, and have safely landed on the shores of the Western continent. We were favoured with a pleasant, though not very speedy voyage, and landed in this city after being on ship-board forty-five days from Greenock. We had, in every point of view, a comfortable passage, and have abundant reason to praise the Lord for his great goodness towards us. The prayers of our dear Christian friends in Britain on our behalf have indeed been most graciously answered in our preservation and comfort. Although the wind was very generally contrary, yet we had very fine weather, with nothing like a heavy squall during the whole voyage. Our ship sailed excellently, our captain a worthy man, our accommodations very good, and peace and harmony prevailed during the whole time among all on board. We had divine service regularly every Lord's-day, and the greatest decorum was observed.

The town of Montreal, which is 180 miles higher up the St. Lawrence than Quebec, contains a population of above 30,000 souls, the greater part of whom are descendants of the original French settlers, and are Catholics. The other portion consists of English, Scotch, Irish, and Americans; and of the last there is a considerable number. In the lower province of Canada Popery reigns and triumphs, and this city is the very seat of the beast. The French Canadians have a cathedral church, a fine building, newly erected, in this town, capable of containing nearly 10,000 persons; and I am informed that it is usually, on a Sabbath morning, nearly filled. I am truly sorry to say, that Protestant Christianity in this town, and from what I can learn even through the country, is little more than nominal. It prevails most extensively in the Episcopal and Presbyterian forms; but, with few exceptions, is among them little more than a form. The Methodists are increasing in the upper provinces, as are also the Baptists; and with these there may probably be more of the life and power of religion. But there are hundreds and thousands of British settlers, I am told, scattered in different parts of the country, who are utterly destitute of the means of grace, and living without God in the world, their families growing up in a state as bad as heathenism.

You will, I know, my dear Sir, be desirous of hearing something respecting my future prospects and probable destination. I have, therefore, much pleasure in informing you, that my prospects are encouraging, and I hope in due time, under the Divine blessing, to see a church and congregation established in this town, under my own care. There is at present but one congregational church in

Canada, under the care of Mr. Gibb, late of Banff, in Scotland, but now of Stansted, in this country, an eastern township in the lower province. I commenced preaching the first Sabbath after I arrived, in a school-room, hired for this purpose, and have continued to do so down to the present time. The attendance is very good, and if we could procure a larger and more commodious place, we should have a larger attendance, especially on the Sabbath evening. We also commenced a Sunday-school, and have nearly forty children, with the prospect of many more. I have also had a meeting on the Friday evenings with the coloured people who reside in this town, many of whom have now begun to attend our Sabbath-day services. There are, from what I can learn, about 100 coloured people dwelling in this place, but who have been hitherto neglected, no one caring for their souls. There is, indeed, a wide field for useful labour in this part of God's vineyard, and I hope He will bless my endeavours to promote the spiritual welfare of the people.

We intend, without delay, to endeavour to obtain the erection of a suitable place of worship, and for this purpose nearly £200 are already subscribed, which sum, I hope, will soon be increased; but we must appeal to the benevolence of the churches at home to render us assistance, for without their aid I am fearful we shall be unable to effect our object; and certainly no object of a similar kind can be presented to their attention more worthy of their countenance and support. I have come hither as a pioneer in this good work, and I trust that my feeble efforts will be successful, under the Divine blessing, for preparing the way for many valuable labourers to follow. I have sacrificed a considerable portion of what little personal property I possessed; but I shall feel the highest satisfaction if, by doing this, I am made instrumental in efficiently promoting the good cause. Can you, my dear Sir, by your representations and recommendation of our infant cause, do any thing for us? Whatever may be done to promote pure Christianity in Canada will be ultimately repaid in assistance to aid the cause of missions through the world. I have established a monthly missionary prayer-meeting, and begun to direct the attention of the people to the progress of the work, and I hope in due time to be able to assist the Society by our contributions. You would be rendering service if you would forward missionary publications regularly to this city, which I shall be ready to distribute, and will endeavour to excite an interest in the objects of the Society. Many individuals have expressed their gladness at my coming amongst them; and present appearances of prosperity are even beyond what could reasonably have been expected. There is in this city, beside the Roman Catholic places of worship, an Episcopalian church, two Presbyterian

(Scotch kirk), an American Presbyterian, a Baptist, and a Methodist chapel.

(Signed) RICHARD MILES.

Any communications towards this important object may be addressed to Rev. J. Arundel, Mission-house, London; or to Mr. Richard Miles, at James Connell and Co., Montreal, Canada, care of Messrs. C. Humberston and Co., Liverpool.

WEST INDIES.

BAPTIST MISSIONARIES IN JAMAICA.

We noticed in our last an attempt which had been made, by the enemies of the gospel in Jamaica, to implicate certain Baptist missionaries in the insurrectionary movements of that island. Since we penned the article in question, we are happy to inform our readers that our good opinion of the said missionaries has been fully verified; though, alas! the conduct of those who first aspersed them, and then sought to infringe their liberties, but too plainly evinces the temper of mind which obtains among the proprietors of a slave colony. It appears, from recent intelligence, that Messrs. Knibb, Whitehorne, and Abbot, who were conducted to the head-quarters, at Montego Bay, on the 3rd of January, on a charge of declining (doubtless under mistake) to perform military duty, have since been set at liberty, have had their papers, which were seized, restored to them, and have all three been enrolled in the militia—Mr. Whitehorne as a captain, Mr. Knibb as a private, and Mr. Abbot as an artilleryman. As it respects Mr. Burchell, who was represented in the Jamaica Courant—that vehicle of enmity against missionaries—as confined in double irons, it appears from the latest accounts that he has been treated by Sir Willoughby Cotton with as much leniency as could well be extended to a party accused; and it is confidently believed that the seizure of his papers, though in itself a painful measure, will lead, with other circumstances, to his entire and honourable exculpation. The Baptist missionaries are not the only sufferers in these horrible scenes. Mr. Box, a Wesleyan missionary, was imprisoned, in Spanish Town, without any charge whatever having been preferred against him, and after having been confined in a filthy dungeon for *five days*, was liberated because his enemies daied not attempt to accuse him! Some of the Moravian and Church Missionary agents, too, have been treated as if guilty of insurrectionary practices. In fact, it cannot be concealed, that the white population are determined to charge the whole affair upon the gospel. Could they get rid of the gospel it is all they want. They see that if light spreads slavery is at an end; and in this they are perfectly right. But it is base in the extreme to accuse innocent men of crimes which they never dreamed of committing, and to blame the gospel for doing that which only the vices of slavery have produced.

The following testimony on behalf of the missionaries, which appeared in one of the Jamaica newspapers, will be highly satisfactory to our friends—"It is notorious, that the charges brought against the missionaries are a tissue of wilful, wanton, and malicious falsehood; and are intended not to hurt them only, but to injure the cause of Christianity, and to arrest the progress of religion in the island." This testimony, combined as it is with the fact that multitudes of the Christian

slaves came forward, with the utmost determination, to rescue their masters' property, must put to shame the interested calumniators of the gospel. Surely, surely professing Christians in Great Britain can no longer defile their characters by taking part in a system so fearfully opposed to the spirit and precepts of Christianity, and upon which the retributions of Divine Providence seem ready to fall with alarming force!

OBITUARY.

THE REV. JOHN BROWN, OF WHITBURN.

It is our painful duty to announce the death of the Rev. John Brown, minister of the United Associate Congregation, Whitburn, Scotland, and one of our old and steady contributors. The afflictive event took place at Lonridge Manse, on the 10th Feb., in the 78th year of his age, and fifty-fifth of his ministry. He was one of the sons of the late Rev. John Brown, of Haddington, and father of Dr. John Brown, of Edinburgh. His mind and personal habits were characterised by a measure of simplicity strictly patriarchal; his life was active and useful; his end was peace; and his memory will be blessed by multitudes in and out of his own religious connexion.

THE REV. JOHN PRIMROSE, WHITEHILL.

This eminently holy and devoted servant of the Lord Jesus entered upon his rest on the 28th Feb., in the 81st year of his age, and in the forty-third of his ministry. He was pastor of the United Secession Church, Whitehill, parish of Grange, North of Scotland; and he maintained, during a long ministry, a character for zeal, integrity, and devotedness to the great duties of his calling, which will associate his name with all that is devout towards God, and benevolent towards his fellow-creatures. We remember him a highly popular preacher.

MEMOIR OF ISABELLA MARIA L.

To an affectionate parent there are few trials more severe than the death of a beloved child. especially if that child be beautiful of countenance, and amiable in disposition, and have arrived at such years as to be able to give the promise of much future excellency of character. To see disease lay its rude hand upon the tender frame, and in spite of a mother's tears and a father's prayers, refuse to let go its hold; to witness the pain which it inflicts, and the sighs and the exclamations of agony which it calls forth; and then, the way having been thus prepared, to mark the slow but persevering advance of the King of Terrors, who, steelled against all the emotions of pity, tears from their embrace the darling object of their affections: these are scenes

of sorrow, which none but those who have passed through them can adequately understand; and yet there are few parents but what have passed through them. How persons destitute of the knowledge of salvation by Jesus Christ our Lord, can bear up under such an affliction it is difficult to conceive; but it is a pleasing fact, that in the gospel of the grace of God there are to be found consolations, not merely to cheer the mourning parent, but to support the dying child; consolations which, while they dispose the father and the mother to say, "Not my will, O Lord, but thine be done," and wipe away the tears from their eyes, and calm the agitation of their souls; at the same time draw from the couch of death, in infant tones, the sweet exclamation, "I am happy—O yes, I am happy."

Thus would I introduce to your notice the brief history of an interesting little girl, with whom I had the pleasure of being well acquainted, who was indeed one of the lambs of my own flock. She was the beloved child of most affectionate parents; but before she had reached the age of eight years they were obliged to part with her; to consign her body to the cold mansions of the grave, where it now lies; while her happy spirit, I trust, rejoices in the presence of God and the Lamb. Her name was Isabella Maria L. She had two sisters, older than herself, and two brothers, who were younger; all of them the children of A. L., Esq. Her birth-place was the town of K., in the county of W., where she was born, on the 29th of November, 1823, and where, with the occasional change of a summer residence in the vicinity, the whole of her short life was spent. From the first dawning of reason there was something uncommonly pleasing in this lovely child. She, at a very early period, began to exhibit a considerable thirst for knowledge, and great application in the attainment of it. With an industry beyond her years, and with a patience of perseverance seldom displayed by one so young, she was constantly adding to her stores of general and scriptural information. For instance, she would frequently beg to be allowed to commit to memory the lessons which were required of her sisters;

and if, because considered unsuitable to her years, her request was refused, she would take an opportunity of learning them by herself. The 29th of Nov. 1830, was kept as the anniversary of her birth. I spent the day with the family. The morning was occupied in examining the children as to the progress they had made in the various branches of their education, and in distributing rewards according to the proficiency of each. Maria carried off by far the greatest number of prizes, although the youngest; in fact, she had not only made up to, but outstripped the others. There are few parties happier than ours was on that day. Ah! little did we then think she would never see another! Even then her months were numbered. Shortly after, her education for eternity was completed; and, unwilling that she should dwell longer amid scenes of sin and suffering, her heavenly Father took her to himself. As an illustration of her thirst for knowledge, her governess has sent me the following interesting statement:

"In my system of education I attempted to provide employment or recreation for every half hour in the day; and it has been sometimes difficult, and a matter of discussion, how to find time for due attention to something new which has claimed it. On one such occasion dear Maria said, 'You need not think about it, Miss G.; I will learn it in scraps of time; I know I can.' This led me more particularly to observe in what manner she employed her scraps of time generally; and though they seldom exceeded five minutes, I think I never saw them lost or trifled with. Indeed, I have no doubt, that often whilst the family was simply preparing to partake of their meals, she had in the meantime been treasuring up some useful, perhaps saving knowledge." Oh, how much precious time is lost by the old as well as the young, in consequence of their taking no care of *its scraps*; and how deserving the imitation of both is the conduct of this child! And here I must mention, what, indeed, by this time, you must have perceived, that Maria and her sisters were blessed with the superintendence and instruction of a pious governess, who resided in the family; one who watched over their souls; who felt that her duty was not discharged when she had merely gone through the routine of their daily lessons; but who, under a deep sense of her responsibility to God, made it her object that they might become wise unto salvation. While anxious to qualify them for discharging their duties according to the station which they should occupy in after-life, she was still more anxious to prepare them for the services and the enjoyments of that happy world where there is no death: and, in the case of Maria, she has the unspeakable happiness of knowing that her labours were not in vain. Would that all families

knew the value of a pious governess, and that in selecting a teacher for their children, deep and earnest piety were made an indispensable qualification more frequently than it is!

At an early period Maria's mind exhibited evident symptoms of its being impressed with the importance of religion. Naturally her conscience was very tender; and during the last two years of her life the Spirit of God had obviously begun to operate that divine change upon her which he has since perfected among the spirits of the blessed. This tenderness of conscience, especially after it had been brought under the influence and control of divine grace, was manifested in a variety of ways, and resulted in an habitual watchfulness and circumspection of conduct rarely to be found even among those who are much farther advanced in years. It is believed, that for many months before she died, she did not give an unqualified promise to any person, lest circumstances should occur which would prevent her from keeping it; in which case she thought she should offend her God. One day, before leaving her other sisters for a few hours, the governess requested a promise of attention to her wishes from each of them. The sisters gave it cheerfully and without hesitation; but Maria only said, "I will try to be good; I don't promise you, because you know God may see something in me which he thinks is wrong, and I may not know it; and then, you know, it would be sin. I don't say it because I shall not try—you may trust me—I *will try* to be good." Such a declaration from her was sufficient—more was unnecessary—the mind could not refuse to her the most unbounded confidence. The same tenderness of conscience prevented her from ever being gratified by commendations which she thought she had not deserved. Her governess was once expressing how entirely she relied upon her word, observing, that she had never known her to tell an untruth. She crept to her side, hung her head, and with conscious shame said, "I told you one once." She then mentioned the circumstance to which she referred; when with pleasure it was found that it could not bear the name of a falsehood. It was simply the neglect of some trifling assent she had given; but she had thought of it for weeks. This occurred, perhaps, two years ago, since which time she has been scrupulously exact to perform her word.

But with all this tenderness of conscience, this regard to truth, this fear of offending God, she was cheerful; there was no anxious thought betrayed—no repelling reserve—no gloom; her happy countenance exhibited the peace and joy that reigned within, and confirmed the frequent expression of her lips, "I am so very happy!" In her recreations she was playful; often the gayest of the

gay. One day, when skipping about, full of mirth and cheerfulness, she was asked why she did so; she replied, "Oh, papa! I feel such joy all over me; I feel joy in my toes." Indeed nothing made her sad; but when she thought she had lost the favour of those she loved, or had committed sin. In the former case she would weep abundantly; but it was when she feared she had offended her God that she was most deeply concerned, and manifested the most subdued and appropriate feelings; such feelings, in fact, as could only have sprung from a deep conviction of the extent of religious obligation.

Her love of prayer was as remarkable as her tenderness of conscience. This seemed to be a chief source of her joy. She held communion with God, and was replenished by the gifts of his heavenly grace. She was in the habit of disclosing to the governess and her mamma the secret workings of her heart; and in this, too, was discovered her integrity. Defects and frailties were alike unreservedly communicated with her happy experience. Referring to this subject, Miss G. writes: "Some of these seasons are impressed, with deep interest, upon my recollection; but I cannot describe them. How did I then gaze with fond affection, gratitude, and delight upon the tender lamb I had been told to feed—upon an immortal snatched from the grasp of the god of this world—upon a spirit sweetly reflecting its Saviour's image! These were hallowed moments: upon her their effects were visible, and the enjoyments felt, when the hour had passed away. One morning she came to me, with a countenance expressive of holy serenity, and said, 'Miss G., I was so happy last night after I left you; I felt as if I could have prayed all night; I kept praying and thinking so long, and I felt so happy you don't know!' I asked if she had often felt so, and really loved prayer. She replied, 'Yes, often; I often go to prayer, and keep awake till brothers are gone to sleep, because I want to pray.' I enquired, 'Are you as happy now as you were last night?' She replied, 'Not quite; but I am happy now.' A month or two ago she asked permission to follow me into my room. When there, she said, 'I want to tell you that I have been concealing something from you, and I think it is wrong.' She then, with her own peculiar artless simplicity, confessed her neglect of some duties. I asked the cause. She observed, that she had 'put off' to another day that which should have been done in its own time.' I then asked if there were no other cause. She said, 'I think I have not watched and prayed so much as I ought.' 'Do you make your common engagements the subject of prayer?' 'Yes, every day.' Last summer she complained to me of the house at B— (the summer residence of the family), stating that she had no room in which she could be alone. I asked her,

'Why do you wish to be alone?' She replied, 'I want to pray—I often want to pray.' I pointed out to her the retirement of the walks as suited for meditation and prayer. She looked pleased, and said, 'Well, then, when you see me going, you will understand why I go; you need not ask me—you will know I don't go for any other purpose.' I felt that I could trust her wholly. She had made the same complaint to her mamma, adding, 'I want to pray for a new heart.' Once, when a hymn was read before her, it was observed that it spoke the language of prayer, she exclaimed, 'Oh, that is what I want to ask you!—will God be displeased if I say hymns when I cannot say my own words when I want to pray?' It was answered, that they constitute prayer, when they speak the language of desire. 'I thought so,' said she, 'and I have often said, when I wanted to pray and could not,—here she hesitated—it was added, 'and you could not express your wishes in your own words.' 'Yes,' she replied eagerly, 'that is it; I often say, when I cannot find my own words, "Oh, for a heart to praise my God,"' and repeating the whole verse of that beautiful hymn." In connexion with this view of her character, it may be interesting to mention the following circumstance, as still more beautifully illustrating it. It occurred about two years before her death. An aged minister of Christ was on a visit to the family, to whom, indeed, he was related. Interested in the children, he generally had them with him in his apartment before breakfast, and made them read the Scriptures to him. On one of these occasions, supposing that they had not previously said their prayers, he requested each of them to engage in their devotions before leaving the chamber. The two others complied; Maria refused. He was surprised—he urged her—she hung down her head in silence—he was hurt and grieved, and attributed her conduct to pure obstinacy. Upon appearing in the breakfast-room, Dr. H. complained of it to Miss G. She took Maria apart—enquired into the reasons of her refusal. The tears started into her eyes, and opening her heart to the friend she loved, said, "Oh, Miss G., I *had* prayed, and I thought God would be displeased if I repeated words before him;" and then added, "you remember you said so," alluding to a conversation that had passed some little time before upon the subject of vain repetitions. The governess was delighted, and the good old minister was highly gratified with the explanation—an explanation that discovered, at the early age of five years, no ordinary degree of serious and intelligent impression.

Perhaps it will be interesting to the young readers to peruse extracts from one or two of her short letters; for she did write letter occasionally, although so young. In one of these, addressed to her governess, she writes

thus: "I have not found inbred sin so busy these last two or three days, but more prone to think of God and good things." In another, after reading the account of a slave, she says, "In pleasure I address you. I think poor Zante loved Jesus: he must be his best friend if he loved him with all his heart. Oh, if pity would enter the heart of a man who is so hard-hearted to steal a poor African from his home, I should think he must repent. I often think of plucking up the weeds. Ah, farewell!" The last she wrote I will give entire. It was addressed to her papa, and is dated the 23d Dec. 1830. "My dear papa, it gives me great delight to write you a letter. I hope, that while God spares your life, you will sing to his praise; and when you die, think of Jesus and his kind angels. There is a verse alluding to the subject I am about to say; it is,

'There we shall better praises bring,
And raise our voices higher;
Angels will teach us how to sing,
And we shall never tire.'

Give my love to mamma and grandma'. I am your dutiful daughter,

"ISABELLA MARIA L."

Her loveliness of character naturally attracted the admiration of her friends; and though she valued their esteem, her humble spirit dreaded the effects which commendation might have produced. Once, when reading in course the 12th chapter of the Acts of the Apostles, she was much impressed at the 22d verse with the language of the people to Herod, anxiously enquiring if God was displeased with flattery. She was referred to the 23d verse; she read it; her eyes were instantly suffused with tears, and she said, "Will you ask papa not to flatter me?" "Ask him yourself, my love," was answered. She blushed, and, in an undertone, "Will you? I should be ashamed."

For many months past her Sabbath-days were her best days; and attendance upon the worship of God in his house, and private religious instruction at home, were to her sources of high enjoyment. The intelligence and delight that beamed from her eyes at these seasons will never be forgotten. Not a moment of time was lost: the rich mines of truth were explored with a diligence and application that would put to shame many an older Christian. Her own exposition of Scripture was spiritual and appropriate to a surprising degree; and her ready application of, and quick reference to, passages upon any given subject, proved her astonishing acquaintance with the Book of Life. She loved her minister, listened to his instructions in private and in public with growing interest, and brought home with pleasure such portions of his sermons as she could apply. But notwithstanding these proofs of the right appropriation of the sacred day, she regretted to her mamma, in her last illness, that she had not improved the Sabbath more, at the same

time expressing a hope that she should be forgiven, and a wish that every day were a Sabbath-day.

We must now approach the period of her last illness. Previous to her being seized with it, she had given the most satisfactory evidence that her affections were placed upon that gracious Saviour, who had kindly shed his blood for her redemption. One day, speaking to her sister, she said, "Oh, Marianne, I love Jesus so, you don't know!" and some time after, she expressed the same feeling, adding, that she hoped her sisters and brothers would love him too. She marked many hymns in Burder's Supplement; and they were so frequently referred to, and repeated with such manifest feeling, that I cannot doubt they were the language of her own heart. The hymns marked were the 37th, 76th, 109th, 146th, and 148th. The 156th was a great favourite, as also the 129th and 231st, particularly that verse of the latter which begins, "Farewell, world, thy gold is dross," &c.

The disease, which proved fatal to her, seized her very suddenly. On the day before she enjoyed the highest flow of spirits, and seemed to be in possession of the most perfect health. With her parents and sisters she had walked to a neighbouring village, there to await the approach of two friends, who were expected to arrive in a carriage by that way on a visit to the family, then at their summer-residence. The village church is beautifully situated in a delightful country, upon the top of a hill, from which is beheld a scene of loveliness, formed by the God of nature, calculated to expand every bosom susceptible of enjoyment, either from the perception of beauty, or the recognition of his hand, whose benevolence has thus adorned the temporary abode of man. Whilst some of the party were gazing upon the attractive diversities of hills resting in silent majesty—rocks of hoary age, projecting their sterile cliffs to the retiring rays of a summer sun—or yielding their solid foundations to sustain a perishable habitation—declivities, clad with the clustering varieties of luxuriant and wayward vegetation—meadows, smiling with the promise of a coming bounty—woods, ornamenting the proud domain, or casting their peaceful shade on many a spot of rural beauty—slope above slope, forming valleys where the husbandman found his dearest comforts in a quiet home—Maria had lingered with the slumbering dead—lingered to cull some undying flower from amidst the ruins of mortality. In the churchyard she busily employed herself in reading the epitaphs upon the tombs, and in copying some of those with which her mind was particularly struck. One of these epitaphs she afterwards transcribed on a sheet of paper, and folding it up playfully as a letter, sent it as she sent by post to Miss B., one of the visitors. The following is a copy of it, and

points out plainly the nature of those subjects with which her thoughts were familiar. Ah, little did she think—little did any one think—that “God would call” her so soon!

“In dust I lie, as you must all;
Oh, be prepared when God will call!
If not prepared, what shall we say
When we meet Christ at judgment-day?”

The whole of the evening, after the arrival of their friend, was spent by the party in enjoyments the most cheerful. None so delighted—none so happy—none so gay and frolicsome as Maria. But the following morning found her unwell. The complaint was considering trifling, such as a few simple medicines would remove. These calculations were mistaken. It advanced in virulence. Medical men of the first skill in the neighbourhood were called in: their skill was baffled—the disease advanced. For days and weeks she lay between life and death. Her parents were almost distracted with the frequent and painful alternations of hope and fear. At last, after about four weeks’ illness, she expired. She died in peace—she awoke in glory.

Some months before, she had been heard to say, “I am not afraid to die; I should not be afraid to die now.” And during her illness, although her sufferings were sometimes most intense, there was the same composure. Once she called her mamma to kiss her, saying, “I am going to sleep now, though, perhaps, I may awake again; perhaps I may.” When asked if she was happy, she said, “Yes, I am happy; not comfortable, but I am happy.” She never replied to this question, when it was put to her, otherwise than by saying, “Yes, I am happy;” or, “Yes.” She still felt the value of prayer, and often sought the prayers of her friends. At such times her peaceful countenance was truly lovely; such meek resignation—such perfect serenity. Its language evidently was, “Not my will, O Lord, but thine be done.” Once, when asked if the petitions offered up had been those she wished, she meekly answered, “Yes.” Again, it was asked, “Were you able to attend?” She replied, “Yes; I could desire.” Through the acuteness of her sufferings she was incapacitated for much speaking. Her answers and observations were short, but accompanied by every mark of sincerity. When asked if she felt that she had really given herself to Christ, she answered, with a countenance expressing gratitude and humble confidence, “I hope I have.” Once, when under the influence of great pain and weakness, she expressed a desire that prayer might be offered for her recovery, she was asked, “If it be the will of God to continue your sufferings, are you willing to bear them longer?” “Yes,” was her reply. “Do you wish to be resigned to the will of God, whether it be for life or death?” “Yes.” Just before she became insensible, she said, “Oh, mamma, what

shall I do? Pray for me.” She was asked if she could still pray and think of Jesus, she replied, “Oh, yes!” And, in a few hours, she was beholding him whom her soul loved and trusted.

“This lovely bud, so young and fair,
Cut off by early doom,
Just came to show how sweet a flower
In Paradise could bloom.”

She died on Wednesday, the 6th of July, 1831. On Monday, the 11th, we carried her to the tomb—we committed her body to the dust. There it now lies till the morning of the resurrection. It will then rise up a glorious body, fit for angels to behold with admiration, and for perfected spirits to associate with them in their most exalted services.

Yes, she is gone! Parents, weep not for her—give thanks on her behalf; she has been taken from a world where the storms that rage would have been too rough for her tender frame; she has been taken by One who loved her far more tenderly even than you loved her. He has given her a portion infinitely more precious than any you could have left her. He has introduced her into the mansions of eternal joy. There she sits and sings among the redeemed of the Lord; and there shall the Lamb that is in the midst of the throne feed her and lead her by fountains of living water; she shall hunger no more, neither thirst any more, and all tears are for ever wiped from her eyes. Even now, could she address you, her language would be,

“Could you but see the happy spot
Where perfect peace I find,
You’d grieve, not that I went before,
But that you’re left behind.”

Parents, trust in the same Saviour—be washed in the same precious blood—and by the same path travel to the possession of the same exceeding weight of glory.

Sisters—brothers—weep not for her;—strive to imitate her example—be anxious to gain as bright a crown—become the lambs of the same kind and tender Shepherd—and he will conduct you, ere long, to the same happy Paradise where she now rejoices.

My dear young readers, do you calculate upon a long life!—look at Maria, and be taught that you may die soon. Do you shrink from the gloom and the coldness of the grave?—look at Maria, and learn how to smile upon it. Do you wish to die peacefully?—apply to that Jesus who took the sting out of her death, and he will take it out of yours. “I love them that love me, and they that seek me early shall find me;” Prov. viii 17. Such is the gracious declaration of the word of God;—such the text from which, to the children of my congregation, I attempted, on the Sabbath after her funeral, to improve her death. Believe it—act upon it—and none will be so happy as you.

R.

MISSIONARY CHRONICLE

FOR APRIL, 1832.

LONDON MISSIONARY SOCIETY.

ANNIVERSARY IN MAY.

(Further Arrangements.)

The Public Meeting for business will be held in the large room in EXETER HALL, STRAND, on Thursday, May the 10th.

The Rev. William Bolland, M.A., Vicar of Swineshead and Frampton, Lincolnshire, Domestic Chaplain to the Right Hon. Lord Teignmouth, and late Fellow of Trinity College, Cambridge, has been engaged to preach.

FAST INDIES.

SALEM.

Extract of a Letter from the Rev. H. Crisp, dated Salem, August 18, 1831, addressed to the Foreign Secretary.

MY DEAR SIR,

New Mission Chapel finished, &c.

The mission chapel is finished, and was opened for public worship on Lord's-day, July 31st. My brother was kind enough to come hither, so as to take the first services of that day: It was, as you may suppose, a day of much interest and joy to my spirit. The congregations were all good; and I trust that those services, and our regular services, in that building, of which they were the commencement, will prove to have been for good. The money expended in the erection has already exceeded the sum contributed, though more work remains to be done. This makes me most thankful for the kind consideration of the Directors in voting £25 to the object, should that measure have the approval of the District Committee. The width of the whole floor (built of brick and chunam*) is 44 feet; and the extreme length, including the porch, 54 feet. The roof is built with palmyra, and double-tiled. The whole, including pulpit, blinds, gates, &c., will cost about 1400 rupees. I will subjoin a list of contributors for the information of the Directors.

Our Sabbath congregations are encouraging, sometimes large. The English service has been renewed during the present year, and is well attended. Daily engagements of a missionary character among the native population increase in interest.

Encouraging Results of School Education.

The schools contain a larger number of children now than at any former period. Their promise of usefulness appears clearer and clearer. Some months since, a lad, the son of heathen parents, was removed from one of the schools by death. His comfort through his dying day was the Bible; and the subjects contained in the Bible were his theme till he sunk in death! Another was removed by his parents from the same school, for withstanding idolatry, and reproving them for the

practice of it. And upon the minds of many more, truth is evidently gaining a hold which shall not soon be lost.

Enquirers.

Enquirers respecting the truth and nature of Christianity are numerous. One man, who sustained that character amongst us some months since, had occasion to remove to Madura. We now hear, through his relatives, who are not a little displeased with the change, that "he is constantly reading Christian books—steady in the observance of the Christian Sabbath—daily engaged in prayer, calling upon the Lord Jesus—and inflexible in his determination not to join with them in their heathenism." Praise to God for even such a pledge of his presence among us! Another individual has been led to discard the *lingum* which he wore as a badge of his former idolatry, and now regularly attends Christian worship with his family, *conducts worship in his own house*, and appears only to wait for a full satisfaction of mind, as to his own state, before he receives the initiatory rite and share in the privileges of the Christian church. In the village of Wamaloor, there are three persons whose enquiries and convictions have gone so far as to lead to a rejection of the popular idolatry. There are several others from among the heathen, Mohammedans, and Roman Catholics, who, by continuing attentively to read the sacred Scriptures, have become so far enlightened as to see the insufficiency of their own respective systems, and unto whom, I trust, it will be granted to know the true God, and Jesus Christ whom he has sent. Among the people generally, the feeling of friendliness, confidence, and enquiry, appears to strengthen and spread; and, although my mind is continually grieved by some who are way-side, and others who are stony-ground, hearers, and I am disappointed by those among whom the word falls as seed among thorns; yet it is believed, that, in some, it has met with good ground, and will yet "prosper in the thing whereto God hath sent it." Sacred Spirit, cause it to grow and bring forth abundantly!

Begging your indulgence, and imploring all blessings for yourself and our honoured Society,

I am, my dear Sir,

Yours in the service of the gospel,
(Signed) HENRY CRISP.

* Hindoo name for lime.

SOUTH AFRICA.

LATTAKOO.

Extract of a Letter from the Rev. John Baillie, dated New Lattakoo, Aug. 25, 1831; addressed to the Directors.

HONOURED FATHERS AND BRETHREN,

I trust my journal from Bethelsdorp to this place, dated October, 1830, came safe to hand. From it you would learn that I had commenced the study of the Sichuan, and also my missionary labours amongst the Bechuanas here, and in the neighbouring villages; from that period till the present I have been occupied in the same glorious and delightful work. The Lord grant me more grace and strength to exert every effort, of which my mental and corporeal powers are capable, in the prosecution of the arduous yet heavenly enterprise in which he has graciously permitted me, his unworthy servant, to embark. I desire to express heartfelt gratitude to my heavenly Father that, in his all-wise providence, he has seen fit to appoint me to labour among the Bechuanas. With them, indeed, we are not called to contend with the same power of idolatrous superstition as in India; but superstitions we do find, and those also of a deeply rooted nature, which all the eloquence of an Apollos could not overcome. The heart of a Bechuana is as steeled against the reception of the truth as that of a Hindoo; to the one as well as the other "*the preaching of the cross is foolishness*;" but by the influence of the Holy Spirit "*it is the power of God unto salvation to every one that believeth.*"

Encouraging Attention to the Means of Grace.

I am happy to inform you that spiritual things still continue very encouraging. The prayer-meeting, conducted by Aaron Josephs, and held in his house on Friday evenings, is generally crowded to excess, and many retire from it, as well as from the house of God, and repair to the bushes, where, I trust, they pour out their hearts to God in earnest supplications. The place of worship on the Lord's-day still continues to be well attended. The people collect in numbers around the door, before the bell is rung, eager to gain admittance; and but a few minutes elapse after the door is opened when almost every inch of ground is occupied (the most, it is to be understood, sit upon the ground), besides a considerable number who cannot obtain admittance. One of us, however, in this case, holds a second meeting in one of the mission houses. To prevent this inconvenience, as it will be fully two years before the new building is finished, we in the meantime intend to annex a back wing to the old one, so as to render it capable of containing the whole congregation. We hope, how-

ever, that when the new chapel is built, which will be twice the size of the present, there will be sufficient accommodation for all who may attend. We shall, of course, rejoice to witness it also overcrowded. We are much indebted to the liberality of our dear friends at Cape Town, from whom brother Moffat received several contributions and donations to aid in its erection.

Revival.

Since the beginning of this year there has been again an apparent revival. Previously, indeed, the place of worship was tolerably well attended; but the effects of the former awakening seemed forgotten, and the church appeared sunk into coldness and indifference, so that I began to wonder if they were indeed the same people of whom I had heard such favourable accounts in my native land. In the month of March two old members, who had been ejected for immorality, were, after evident proofs of repentance and reformation, again admitted into the church, and with them a new member—an aged female about fifty years of age. On the occasion I preached from Acts xvi. 25—35, on the conversion and baptism of the jailor at Philippi; after which I baptized the old woman and two of her children: many seemed impressed with the solemnity of the service. In the afternoon, at the close of the sermon, we sat down with our infant church at the table of our Lord, in company with the three newly admitted, who, as well as all the members, were deeply affected.

Previously to the reception of these persons the number of inquirers amounted to about thirty, but afterwards it was so much increased that for days successively many, of whom we had little or no hope, flocked to us, asking what they should "do to be saved;" many of them were so wrought upon by conviction, that when they came to us, and were questioned regarding the state of their souls, they frequently burst into tears, and screamed aloud, and rendered themselves unfit to answer a single question; others could speak of nothing but their wretchedness, and others only of the love of Christ.

March 21st. This morning several persons called upon me, evidently labouring under much distress of mind. One old man, named Younker Swartboy, a Hottentot, an ejected member, was much agitated, and obviously burdened with strong convictions of his hopelessness and miserable condition. He said, that in discoursing, on the past Sabbath, from the Acts of the Apostles on the conversion of the jailor, he thought I addressed him particularly, and exactly described his feelings. He complained that for several nights past the consciousness that he had forsaken God, and abandoned himself to drunkenness and pleasure, had entirely deprived him of sleep; that he was convinced

he could obtain no peace of mind till he returned to the fold of the Redeemer. He wished to arise, like the prodigal son, and go to his Father, but was afraid that he had abused his mercies so long that he would not receive him;—he could only exclaim with the jailor, "What shall I do to be saved?" I exhorted him to strive against the sin which had led him astray, and to persevere steadfastly in prayer.

I next conversed with a young woman named Lice, a native of the colony, daughter-in-law of Aaron Josephs. She informed me that she had felt her conviction of misery and helplessness two Sabbaths ago, whilst she heard a sermon preached on the love of Christ, from 2 Cor. xv. 14, and that every day since her thoughts had been engaged on the important subject. She said, that she had once imagined she had been so great a sinner that God would not pardon her, but that what she had heard of the love of Christ had encouraged her to hope that she also could obtain mercy.

Afterwards spoke with a Bechuana, who had come from a far distant place in the interior. He declared that when in his own land he thought there was no God, but that there was an evil being who sought to molest him; and as to his possessing an immortal soul, he never once thought or heard of it, but that now he was convinced of the truth of both. He said he had long laughed and mocked at the preaching of the gospel, but now he knew that he had a soul that must be saved or lost.

I could mention many other conversations of an interesting nature which I have enjoyed with these inquirers if my paper would permit. There are many of them, I hope, in whom the work of grace has commenced, and who, I trust, will one day be the ornaments to the church of Christ.

Schools.

At present, besides the regular duties of preaching here, and itinerating in the villages, I am occupied in the study of the Sichuan language, with the assistance of brother Moffat, and in teaching the day-school, which I find of essential service to me in acquiring the Bechuana tongue. The attendance at school has, during many months past, varied from seventy to above one hundred. Considerable attention and eagerness is manifested among the adults in acquiring a knowledge of reading; many can read the gospel of Luke tolerably well in their own language. This was put into their hands so soon as brother Moffat arrived, as well as the new collection of Bechuana hymns which they are learning to repeat.

Aug. 23rd. To-day, first and second school lessons have been printed here in the native language; these will be a great acquisition to the school, as hitherto we have laboured

under considerable disadvantages for want of proper school lessons, according to the British system of education. We are under great obligations to you, respected fathers and brethren, for the very excellent printing-press which you formerly sent to Cape Town, which is now in our possession. We hope, in a short time, to be able to put into the hands of the natives several valuable little books for the enlargement of their understandings. Brother Moffat has three or four manuscripts ready, which will be published as early as possible. I hope, if the Lord spare my life, and grant a continuance of health, to be enabled, at no far distant period, to be of some assistance to him in the arduous task of translation. "Brethren, pray for us," that the Holy Spirit may graciously direct and strengthen us for the right performance of our work, and that we may persevere in it with patience and diligence unremitting, for the extension of the kingdom of our Lord in this dark and benighted land. We are persuaded that it must be a long time before the Bechuanas become a reading population, for, though many of the adults succeed pretty well, our hopes are principally fixed upon the rising generation.

External Improvement.

Civilization seems here on the increase; the desire for European clothing, both among men and women, is very general—any spare remnants, or old clothing, of any colour or fashion, would be extremely acceptable. Mrs. M. brought with her from Cape Town a few gown-pieces, which her friends at Manchester had kindly sent her for the purpose; these she has distributed among those females who had previously made and worn gowns made of leather, prepared by the men from skins of goats; in order to encourage them to cut and sew for themselves those of European manufacture. The sewing-school, which is conducted by Mrs. Moffat, Mrs. Baillie, and Mrs. Edwards, I am happy to say is exceedingly well attended.

Disturbed State of the Interior.

Dear brethren, I am sorry to inform you that the interior has been for some time past, and is at present, in a very disturbed and unsettled state. When I arrived in this quarter, I heard from my dear brother Hamilton the doleful tales of his past experience; and, whilst he sighed over them, he fondly hoped that those dark and gloomy days were at a close; that "the Sun of Righteousness had arisen with healing under his wings," and had restored peace to the tumultuous tribes, and a wide and effectual door opened for the introduction of the gospel. With these joyful hopes, our beloved brethren, Messrs. Rolland and Lemue, of the Paris Society, came up with us, intending, (p.v.) after they acquired a little knowledge of the language, to commence a station among the Baharootzes:

but alas! a cloud has arisen, which, for the present, darkens their prospects. May the Lord, who has for his own wise purposes permitted the cloud to gather, be pleased to dispel it in his own time and way!

Perhaps it may not be out of place to give you a short outline of the disastrous events which have happened. I mentioned in my Journal of last year a report had just reached us that the Bazoolahs, a large and powerful tribe, had made a sudden attack upon the Wankets, and destroyed a vast number of them. This report, we afterwards learned, was literally true.

Unexpectedly one morning, at break of day, whilst the unsuspecting people were peacefully engaged in milking their cows and goats, the furious Zoolas rushed in upon them from all sides with a savage yell, and made a dreadful carnage. The affrighted people fled in every direction from the hands of their murderers, and a considerable number, together with their king, Sebegwe, escaped to the Calligarry country. Shortly after this event, a party of Burroolongs, who had fled from this neighbourhood from the attacks of the Bergenaars to the same quarter, made an assault upon the Damaras on the west coast, and plundered them of many cattle. The second day following, the latter having closely pursued them, fell upon them, and a dreadful slaughter ensued. The Burroolongs, however, escaped with a part of the plunder. Following this event a quarrel arose between the Wanket refugees and these Burroolongs; the occasion of which was that the former refused to deliver up some cattle to the latter with which they had entrusted them; a war, as usual, was the result, in which Sebegwe conquered, and made himself master of all their cattle.

A report has just reached us that a party of Griquas, who had gone to the interior to hunt elephants, made an attack upon a cattle-post of the Bazoolahs, and after much slaughter plundered them of their cattle. The Bazoolahs, enraged at this conduct, immediately pursued them; and having found them the same night in the field all fast asleep, they thrust their deadly weapons in their breasts, and but few escaped, it is said, to tell the melancholy tidings.

We have heard several reports respecting this affair; but, as they are not yet sufficiently authenticated, I refrain from saying more on the subject till we learn the truth from the parties themselves, should they come in our way. We have learned, however, for a certainty from Aaron Josephs, who has returned from a hunt in the interior, that he and the traders who were with him made a narrow escape with their lives from the Bazoolahs, they suspecting them to have come with the same intent as the Griquas; but that upon Masalakatse learning who they were, sent strict orders that they should immediately

return. They state, that in consequence of the Griqua Commandoe the whole country is in the utmost confusion. Masalakatse, king of the Bazoolahs, who is the terror of the whole country—is threatening vengeance upon all the tribes subject to his sway; alleging, as a reason, that they had invited the Griquas to deliver them from his yoke; the poor people, therefore, abandoning every thing, are fleeing to some place of safety to escape from the cruel hands of the tyrant. Our dear brother Rolland had but a short time previous to the awful event, paid a visit to the Baharootze; and, having been well received by Matootle, their chief, purchased a piece of ground for a missionary station, the chief, at the same time, telling him he might have as much more ground if he required it. Brother Rolland had returned with the delightful prospect, and was busily occupied in necessary preparations, when these dismal tidings reached us. There is reason to fear that the Baharootze will abandon their place, and flee to the Calligarry country. This intelligence is certainly to discourage our beloved brethren, Lemue and Rolland, as well as ourselves; but we derive consolation from the sweet reflection that Jehovah Jesus reigneth among the heathen, and that he is only shaking these nations, to prepare the way for the establishment of his peaceful kingdom among them. Brother Lemue, who is at present on a visit to Platberg, the Wesleyan missionary station, for the recovery of his health, has, I am sorry to add, been in a very sick and weakly state, since the beginning of this year. Brother Rolland was likewise, for a considerable time, very ill; but am happy to inform you he has regained his wonted strength.

I have the happiness to say that, through the goodness of our Heavenly Father, we are all at present in a good measure of health. Joined by Mrs. Baillie in kind regards to all the Directors, and again entreating, beloved fathers and brethren, a continued interest in your prayers.

(Signed) JOHN BAILLIE.

AFRICAN ISLANDS.

MADAGASCAR.

(Continued from Page 122.)

Translation of Letters from Natives of Madagascar, applying to Mr. Johns for Christian Baptism, and to be received into church fellowship.

Antananarivo 16, Adizaosa—
i. e. May 26th, 1831.

May you, Mr. Johns, live long and be never sick. What we have to say unto you is this, namely, that we do greatly rejoice in hearing what the queen has arranged with

regard to the Sabbath day,* that there is nothing now in the way to hinder us from becoming members of the church of Jesus Christ, unless it be our wicked hearts. We know that we were born in sin, and that we have always sinned from our birth until now. But we hope that we repent of our sins, if our hearts do not deceive us; and blessed be God that Jesus Christ came not into the world to call the righteous but sinners. We therefore desire to approach him as sinners, and to give up ourselves to serve him all the days of our life. It is our wish to be received members of the church which assembles at Ambatonakanga, and we beg of you therefore to make known our wish to the church. We hope that God will guard us against the temptations of Satan, and help us to glorify Him, and walk worthy of the gospel of Christ until we die,

Saith

(six names subscribed).

Antunanarivo 20, Adizaoa—

i. e. May 30th, 1831.

To Rev. David Johns.

May you, Sir, live long, and be never ill, saith your son R———. This is what I have to say to you, viz. :—that I rejoiced much when I heard the word of the queen, [the permission mentioned underneath] so that the way is now free to receive baptism, and to commemorate the death of Christ. I am truly very glad to find there is nothing now to prevent or hinder any at all who has examined and tried himself: therefore it is my wish to be a partaker of these. I devote myself both soul and body to Jesus, that I may serve him in all according to his will; and I pray to God, after this giving up of myself to Jesus, to assist me by his Holy Spirit, that I may love Jesus with all my heart, with all my spirit, and with all my strength, and that I may not be made to stand any longer in doubt by any thing whatsoever. Having thus given myself up to Jesus, both soul and body, I now ask permission of you to join the church, and unite in commemorating the death of Jesus; and that I may also join you to sing and to praise, and to give glory to God as long as I shall live. And now, after this, pray for me unto God, that I may be assisted to fulfil what I have said, and serve Jesus faithfully all my days here on earth. I myself pray unto God to assist me by his Holy Spirit to fulfil my vows, that I may serve Jesus even until I die,

Saith

R———

Ambatonakanga, 14 Adizaoa—

i. e. May 24th, 1832.

This is what we, husband and wife, have to tell you, viz. :—that we both desire to be admitted into your church at Ambatonakanga, that we may commemorate the death of Jesus Christ; for it is through his name alone we have hope of obtaining life; and we pray that he may be ours, for the end that we both may rejoice together there in the presence of Jesus,

Saith

R——— Husband and wife.

(To be Continued.)

ARRIVAL OF MISSIONARIES OUTWARD.

EAST INDIES.—QUILON.

Extracts of a Letter from Rev. William Harris, dated Quilon, 1st October, 1831; addressed to the Home Secretary.

MY DEAR SIR,

With devout gratitude to God, I inform you of my arrival at Quilon, after the lapse of nearly a year since my departure from England. My detention at Bombay was for nearly four months. I had there valuable opportunities of acquiring information, of holding Christian intercourse, of observing Missionary operations, &c.; but still I was unable to free myself from a growing anxiety to reach my station. We left Bombay for Allepie on the 18th ult. and arrived at the latter place on the 26th. The last night of this voyage we had squally weather, which, had it continued, would have rendered landing impossible. Mercifully, however, it abated a little towards morning; it was nevertheless amidst a storm of wind and rain that we effected a landing, which, in the small canoes, the only conveyance used for that purpose, was by no means free from danger. We remained three days at Allepie with Mr. Norton, of the Church Society, and two days ago we arrived here, after a delightful day's sail on the Back-water, a fine inland stream, not unlike some of our Scottish lakes. Upon our arrival, we were most kindly received by Mr. Thompson, in whose house I now write.

As soon as I can get an instructor, I intend to begin the study of the Malayalam.

During my residence in Bombay, I experienced much kindness. The house of the Rev. Mr. Wilson, of the Scottish Mission, was our home till we left Bombay. My intercourse with Mr. Wilson I shall always remember with pleasure, and the kindness experienced under his roof with gratitude. To Dr. Maxwell, too, of the Medical Board, and Dr. Bell, I must express my obligations for professional aid during a time of severe domestic affliction. The Lord reward those individuals for their kindness towards,

My dear Sir,

Yours respectfully,

(Signed) WILLIAM HARRIS.

* This is in allusion to the queen's permission to any of her subjects to apply for baptism, and be received into church fellowship, and to attend divine worship, yet forbidding any compulsion.

SOUTH AMERICA.—DEMERARA.

Extract of a Letter from the Rev. James Scott, dated George Town, Demerara, January 3, 1832, addressed to the Home Secretary.

MY DEAR SIR,

Through the tender mercy of God, I arrived here in safety on the 31st December, 1831, after a passage of 53 days from London, and 32 from Portsmouth. Since clearing the channel, I have enjoyed perfect health, with the exception of a few days' sickness during a gale in the Bay of Biscay. I experienced a most hearty welcome from Mr. and Mrs. Ketley, under whose roof I continue to reside. Last Sabbath, I heard Mr. Ketley all day, and, after eight silent Sabbaths, it was a season of refreshing to my soul; and, as it was the first Sabbath of the new year, I had the unspeakable pleasure of sitting down with the church under his care at the table of our Lord Jesus Christ. To see Negro slaves, free people of colour, and white people, all surround the same table, was a sight the most interesting I ever beheld. Since the Lord's-day, I have seen and conversed with several of the members

of the church, and found every reason to be satisfied with their knowledge and Christian experience. I have been specially pleased to find, that among the candidates for membership and the persons lately received, are several young men of colour chiefly, who, I trust, will soon be useful teachers in schools and Bible classes. Mr. Ketley's labours appear to be very abundant, and to be eminently countenanced by God. It appears he had been long in delicate health; but all who pray for the coming of Christ's kingdom have cause to bless God in his behalf, for his health appears now to be confirmed.

I trust, my dear sir, I shall continue to have an interest in your prayers, in the prayers of the Directors generally, and in the prayers of all who love the Lord Jesus in sincerity and truth, that I may be enabled to take heed to myself and to the ministry which I have received of the Lord Jesus, and be rendered instrumental in promoting that kingdom which is not of this world.

I am, my dear Sir,

Yours in the bonds of the gospel,
(Signed) JAMES SCOTT.

LETTERS RECEIVED FROM MISSIONARIES, &c.

	<i>Names.</i>	<i>Place.</i>	<i>Date.</i>
SOUTH SEAS.....	Rev. A. Simpson	Elmeo.....	16 July, 1831.
	— J. Williams	Raiatea	17 May, 10 July, ditto.
	— G. Platt	Borabora	1 and 10 August, ditto.
ULTRA GANGES....	Dr. Morrison.....	China	26 September, ditto.
	— J. Hughes.....	Malacca.....	1 July, ditto.
	— C. H. Thomsen	Singapore	23 September, ditto.
	— S. Dyer.....	Pinang	5, 12, and 17 August, ditto.
	— W. H. Medhurst.....	Batavia	27 May, 28 June, and 7 Sept, ditto.
EAST INDIES.....	Secretary to the Calcutta } District Committee.....	Calcutta	23 July, ditto.
	Rev. J. D. Pearson.....	Chinsurah	30 October, ditto.
	— W. Fyvie.....	Kaira	26 August, ditto.
	— J. Smith.....	Madras	20 September, ditto.
	— W. Howell.....	Cuddapah	20 Ditto, ditto.
	— J. Hands	Madras	30 Ditto, ditto.
	— J. Reid	Bellary	1 Ditto, ditto.
	Mr. S. Playel	Ditto	3 August, ditto.
	Rev. W. Campbell	Bangalore	16 September, ditto.
	— C. Mead	Neyoor.....	10 and 15, Ditto, ditto.
RUSSIA	— W. Miller.....	Nagercoil	29 August, ditto.
	— R. Knill.....	St. Petersburg	5 and 21 January, 1832.
	— E. Stallybrass.....	Khodon	8 November, 1831.
MEDITERRANEAN...	— J. Lowndes.....	Corfu	30 December, ditto.
			29 January, 1832.
	— S. S. Wilson	Malta	1 January, ditto, and without date.
SOUTH AFRICA.....	— Dr. Phillip	Cape Town	15 August, 18 and 26 Nov. 1831.
			11 and 15 December, ditto.
	— C. Sass	Theopolis	12 December, ditto.
AFRICAN ISLANDS..	— D. Griffiths.....	Madagascar	23 August, ditto.

DOMESTIC MISSIONARY INTELLIGENCE.

MONTHLY MISSIONARY PRAYER-MEETING.

CUDDAPAH.

Cuddapah (or Coudapah) is situated in the Peninsula of India, in north latitude $14^{\circ} 28'$, and east longitude 79° : being about 152 miles (travelling distance) from Madras. For many years it was the seat of an independent Patan state, which had survived the destruction of the kingdoms of the Deccan. At present, it forms the chief town, or city, of one of the two great districts (or collectorates), into which the Balaghaut ceded territories were divided;

Cuddapah being the capital of the eastern, and Bellary (another of the Society's stations,) being the capital of the western, division. Cuddapah is supposed to contain a population of 60,000, of which about two-thirds are Gentoos (or Hindoos), and the rest Mohammedans, Indo-Britons, &c. The name of the place is sometimes written *Kirpa*, but both Cuddapah and Kirpa are corruptions from the Sanscrit word *Cripa*, which signifies MERCY. The language chiefly spoken throughout this collectorate is Telooogo.

The mission at Cuddapah was commenced in 1822, by Mr. William Howell, who had previously laboured for several years, chiefly in the capacity of superintendent of native schools, in connexion with the Society's mission at Bellary. Mr. Howell was ordained to the Christian ministry in 1824.

Being already acquainted with the Telooogo language, he was enabled, immediately on his arrival at the station, to take charge of two native boys' schools, on the invitation of F. Lascelles, esq., registrar of the Zillah court, by whom they had been previously established; to which he himself shortly afterwards added two other boys' schools (of which one was an Hindoostanee school), and one for native females; all of them being supported by the liberality of respectable Europeans resident on the spot. These schools have been since much increased. According to the returns of 1830, the number of schools was seven, and that of the children instructed therein 193; of whom 164 were boys, and the rest girls. The Scriptures have been uniformly taught in the schools, and the progress of the children has been very satisfactory. Some of the native youths, who had received their education in these seminaries, have been, from the reading of the Scriptures, so deeply impressed with the wickedness and folly of idolatry, as spontaneously to express their desire that it might be entirely banished from the earth, and the Christian religion be universally established. One of the useful results (remarked by the missionary) from these schools is, that the children in general, who have been educated therein, grow up with less prejudice against Christianity than those Hindoo youths who have not participated in the same advantages.

From the commencement of operations at this station, the missionary has preached the Gospel to the natives with much encouragement and success; and, in 1824, had established four stated weekly services for that purpose. A considerable number of the natives have made an open profession of Christianity, and have been baptized. In the last-mentioned year, a native Christian church was formed, consisting of 10 members, which number has been since increased to nearly 30, but with intermediate fluctuations, chiefly occasioned by removals to other places.

The good attendance of the native congregation, and the earnest attention paid to the reading of the Scriptures by many of its members, have been a source of great encouragement to the missionary; and the benefits thence derived by the people have been further increased by the opportunities they have enjoyed of assembling, from time to time, for religious conversation at his house, on which occasions he endeavours, as far as possible, to ascertain their advance in spiritual attainments, and to explain to them the word of God more perfectly.

The itinerant labours of the missionary belonging to this station have been very extensive, and not unfrequent; sometimes embracing circuits of 100, 150, 200, and even 250 miles, performed chiefly within the limits of the collectorate. In the course of these missionary tours, he has preached the gospel in numerous places, and, in the more populous towns and villages, to crowded congregations; beside conversing with small groups of the natives, and with individuals, as opportunities have offered. He also, at the same time, distributes numerous copies of the New Testament, and smaller portions of the Scriptures, in Telooogo, together with tracts in that language. The books distributed are usually received with eagerness, and apparently read with pleasure. To the Scriptures and other books heretofore put into circulation, has been lately added *Bunyan's Pilgrim's Progress*, a translation of which into Telooogo has been made by the missionary, and printed at the sole expense of a respectable European lately resident at Cuddapah. On one of the more recent excursions of the missionary, he was accompanied by one of the native teachers (several of whom have been raised up from among the Hindoos at this station,) who, in every village through which they passed on their tour, earnestly exhorted the people to put away their idols, and to receive the gospel; and, in his capacity of Reader, read aloud to them out of a work lately composed by the missionary, entitled *Criticisms on the Shasters*, which excited great attention and inquiry.

Christian knowledge is likewise disseminated, in various and distant parts of the collectorate, by means of the distribution of the Scriptures, and other religious books, at the Hindoo festivals; and also among the natives who are summoned every half year to attend the court of sessions, at Cuddapah, together with others who, on those occasions, go there to renew their leases. The people who are thus, periodically, brought up from the country to the capital of the district, remain there, in a greater or less number, for a term of nearly two months, during which many of them have the privilege of daily hearing the word of life dispensed by the missionary. Each of them also receives from him a copy of the gospels, or some other portion of the Scriptures. For the means afforded him of making this distribution, the missionary is indebted to the liberality of the Madras Auxiliary Bible Society.

In 1825, an attempt was made to form, under the wing of the mission, a *Christian Village* at this station, which, in a pleasing degree, has succeeded. The population of this village, according to the latest returns, comprises about 150 souls, every family subsisting on the produce of their own labour. Some of the people are spinners, others weavers; some are engaged as paper-manufacturers, and some in agricultural labours. No one (with the exceptions of children and infirm persons) is allowed to reside in the village, who does not contribute, by his own industry, to his own support. Those admitted as members of this interesting community, beside making a credible profession of Christianity, are required to conform to certain prescribed regulations. They must agree, for instance, to unite in settling all differences and disputes by arbitration. Again, they are required to keep their dwelling-houses in good repair at their own expense; a regulation which must tend at once to render them careful of their residences, and to attach them to the place. A chapel was erected in the village in 1826, the whole expense of which was defrayed by the liberality of European residents on the spot. The stated preaching of the missionary here has been attended with pleasing results.

The families inhabiting the Christian Village have gradually acquired settled habits, and now show no inclination to quit the place; and, what is far better, they begin to prize the gospel, and to show, by their lives and conversation, that they have experienced its benefits. Of the native schools already mentioned, one is situated in the Christian Village; and it is important to state, that the improvement in it is greater than in any of the other schools. "All the children (says the missionary in his journal for 1830,) make good advances, but most in the Christian Village." It may be proper to add, also, that some of the families are now able, from the profits of their labour, to provide more than the means necessary for the mere sustentation of life, viz. those of comfortable subsistence.

We cannot allow ourselves to conclude this brief sketch of the mission at Cuddapah, without more distinctly noticing, and gratefully acknowledging, the great liberality uniformly manifested by the more respectable European residents at this station, in aiding the operations of the mission, but particularly in the support of the native schools in connexion with it, no part of the expense of which has fallen on the Society.

May it be the prayer of all the members of the Society, that the Almighty, who has already conferred on this mission many distinguished marks of his goodness, would be pleased to regard it, in future, with an eye of favour, and to bestow upon it abundantly the blessings of his grace. As the city bears the name of *Mace*, may the spiritual results of each successive year of missionary labour therein still add to the appropriateness of this original designation. Contemplating the impression already made, by the dissemination of Christian truth, on the population of this part of India, the missionary has been led to the inference, that things there cannot long continue in their present state; while some of the natives themselves express their expectation that great changes will shortly come to pass, and even particularize the subversion of idolatry as one of them. May this anticipation be realized, and the *whole earth be speedily filled with the glory of the Lord!* Amen and amen.

19th March, 1832.

DEATH OF THE REV. MICHAEL LEWIS, MISSIONARY.

It is with deep concern that we announce the decease, after a short illness, of the Rev. Mr. Lewis, late missionary, in Guiana, South America. Mr. Lewis left England for Demerara in February, 1830. We stop the press to insert the following:—

Letter from Rev. Joseph Ketley, dated 23d January, 1832.

MY DEAR SIR,

It is my painful duty to communicate to you the heart-rending intelligence of the decease of my very dear brother Lewis. A pilot-boat has just arrived from Berbice on purpose to convey me thither, by which I have received a letter written by Miss Rebecca Wray, an extract from which will afford you a better idea of the death that he died, and of the high esteem in which he was held, than under present sensations I may be able to give. "My heart aches, and is well nigh

failing me, for alas! alas!—oh, shall I tell it!—or shall I forbear? My hands tremble, and my fingers almost refuse to hold my pen! O, that it should fall to my lot to inform you of the death of our friend—our beloved pastor—Mr. Lewis! His happy spirit has winged her flight to that land where the inhabitants shall no more say, I am sick, and where all tears shall be for ever wiped from his eyes. And dare we mourn? Oh, thanks be unto God! though we mourn, yet it is not as those who have no hope. But we must weep, for he was very dear to us all, and, alas! he is gone! This day, this Sabbath day, at exactly 12 o'clock to-day, he breathed his last! All hearts are breaking—do come, come quickly; we have sent the pilot-boat on purpose for you. You will be happy to hear your dear, dear sister bears up surprisingly. God is indeed a very present help in time of trouble. I have not time to give you any particulars; all I can say is, his end was peace. Let me die, O

Father, the death of the righteous, and let my last end be like his! He retained his senses to the last. At one time he wandered a little; he thought himself in his much-loved pulpit, and with much animation addressed his weeping friends on the important theme, salvation. . . . It is indeed a dark, dark providence, but we would say, 'Not our will but thine be done!' Our loss is his gain. God does, indeed, move in a mysterious way."

Thus, then, my dear sir, my dear brother has entered into his rest, and doubtless his works will follow. His dear widow, my beloved sister, will become one of my family, and will, I trust, be useful in the mission at George Town, should it please our heavenly Father to spare my life yet to labour in his vineyard, weak and unworthy as I am.

How gracious was he to send Mr. Scott before he removed my dear brother!—else what should I have done alone in the midst of four stations, each one of which holding a claim to my attention, though in different degrees! How mysterious the dispensation that removes young, and vigorous, and efficient labourers, while we are crying, Help—help! The cry, my dear sir, is now still louder and still more urgent, and O that it may not be unheard nor unheeded!

Brother Scott I leave in George Town at present, but when I have arranged matters at Berbice, if the Lord will, he will take the charge of Berbice until Mr. Wray's return, and then he cannot be spared from Demerara, until another shall come to supply his place. We were consulting at Berbice about brother Scott's final sphere of labour; but the providence of him who cannot err has rendered all unnecessary. To his decision we bow. "He gave and he hath taken away,"—what more becoming than to add, "and blessed be the name of the Lord!"

I remain, my dear sir,
Your's affectionately and afflicted,
(Signed) JOSEPH KETLEY.

Sundry Communications in reply to the Directors' Circular respecting the Funds.

Having, with much concern, observed, in your Magazine for February, the diminution of the Missionary Society's income, I take this opportunity (though an annual subscriber for many years to the society,) of sending you £1 ls. on its behalf, hoping it will be followed by many others, who have the interest of the society at heart. I conclude with sentiments of esteem towards the agents of the society, begging them to request the people to go forward.

16th March, 1832.

H. R. F.

I love the missionary cause, and wish to do what I can to assist it. There are many readers of your magazine who love it too, and

who, perhaps, would not be unwilling to adopt my method of aiding its funds.

I move in the humbler walks of life, and have for years contributed to an auxiliary society, and at public collections, &c. Some years ago I began to lay by a part of my earnings to support me in the "evil days." When I commenced doing so, I entered into an engagement, and which I formally transcribed in a book, to pay into the treasury of the Lord, for the spread of his holy word, the exact tenth part of the interest of my stock. I have three columns ruled in my book, and headed thus:—

Stock		Interest		Tenth
-------	--	----------	--	-------

Through the blessing of God, this year my third column produces £1 4s., and to which I have added 8s. 6d., making together the sum of £1 12s. 6d.—the first remittance I have had the honour of making to the *Parent Society*. The setting apart this tenth does not supersede my regular subscription, &c., but I give it over and above, as a thank-offering to the Lord for his goodness towards me.

Now I think there are many mechanics and servants who annually lay by a little money. Let me request them to adopt my plan. From experience, I can assure them, that it was not said in vain, "Honour the Lord with thy substance, and with the first-fruits of thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

To wealthy professors I will not presume to suggest. Many of them manifest, by their liberality, that they *feel* their responsibility. I hope, at the "last day," it will be declared that every one of them has done what he could.

Feb. 8th, 1832.

P. W. H.

From a country Minister to the Home Secretary.

REV. AND DEAR SIR,

The Lord has lately "done great things for me, whereof I am glad." No mind without feeling it can conceive the trouble of soul which I have for some time experienced. But "I waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up, also, out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

And he hath put a new song in my mouth, even praise unto our God." After the Lord had thus manifested himself unto me, and "restored unto me the joy of his salvation," I had such a discovery of the world's vanity, and the infinite importance of divine things, that I was enabled, in such a way as I had never felt before, to cast myself on the providence of a good and gracious God. And when I was completely divested of all worldly solicitude respecting the future, to my astonishment, an anonymous letter came, containing £20.; but from whom it came I

Green Bank—Rev. G. Boden—
Collected by

Mrs. Abell.....	0	17	4
Miss Martin.....	1	4	11
Miss Rodgers.....	1	2	6
Miss Wharton.....	0	8	8
Missionary Boxes.....	0	7	2
Collections at the Public Meet- ing and after Sermon by Rev. J. Edmonds.....	5	10	11

9 11 6

Matlock—Bath—Rev. R. Littler—

Penny-a-week Subscriptions..	10	4	0
Sabbath School Missionary Box	0	19	4
Subscriptions.....	2	0	0
Collection at Public Meeting..	5	0	0
----- after Sermon by the Rev. J. Edmonds.....	3	0	0

21 4 2

Wirksworth—Rev. Mr. Eltringham—

Penny-a-week Subscriptions	18	9	3
and Missionary Boxes.....	7	13	2
Collections.....			

26 2 6

Less Expenses.....

204 17 5

13 7 5

191 10 0

Huntingdonshire Aux. Society—Mr. D. T.
Paul, Treasurer—Balance from the late

Treasurer.....	0	18	8
Kimbolton—Subscriptions.....	2	1	6
Collection at the Anniversary ..	4	18	9
Penny-a-week Society.....	3	2	2

10 2 5

St. Neot's—Subscriptions.....

Mrs. Bedells and Friends, for the Education of a Native Girl in the Travancore School, to be named Sarah Franklin.....(a).....	2	5	0
Collection at Anniversary.....	4	0	0
Collected by Mrs. Foster.....	0	16	6

0 11 7

Huntingdon—Subscription, &c....

Collection at the Anniversary..	3	10	0
Missionary Boxes of			
Miss Maitland.....	0	7	9
Mrs. Wright.....	0	8	8

5 4 5

St. Ives—Subscriptions.....

Collection at the Anniversary..	3	16	4
Collected by			
Mrs. A. Ashton.....	0	9	6
Misses Dunville and Stevens..	1	1	9
Mrs. Holland.....	4	0	0
Mr. W. Knightly.....	1	0	9

26 3 10

Bluntisham.....

Somersham—Subscriptions.....	2	0	0
Collected by Mrs. Warner.....	3	4	4

5 4 4

Ramsay Branch—Subscriptions.

Collection at Anniversary.....	2	2	7
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2 12 7

Less Expenses....

64 11 3

8 14 0

55 17 3

Kent—Dartford—Independent Chapel—
Sunday School.....

0 10 2

Lancashire—East Auxiliary Society—

J. H. Heron, Esq., Treasurer—			
Manchester—Leaf Square Gram- mar School Association—Rev. J. Clunie, LL.D., Treasurer ..	6	18	0
Subscription.....	1	0	0

7 18 0

Manchester and Salford Anglo-
Chinese College Association—

Mr. E. Armitage.....	1	0	0
Mr. H. Bannerman.....	1	0	9
Mr. J. Bannerman.....	1	0	0
Mr. Alexander Bannerman.....	1	0	0
Mr. Andrew Bannerman.....	1	0	0
Mr. B. Bradley.....	1	0	0
Mr. S. Brooks.....	1	1	0
Rev. J. Border.....	1	0	0
Rev. Dr. Clunie.....	2	2	0
Mr. E. Connell.....	1	0	0
J. Cooke, Esq.....	1	1	0
Mr. J. Creighton.....	1	4	0
Mr. S. Fletcher.....	5	0	0
Mr. R. Gardner.....	1	1	0
Mr. S. Goodwin.....	2	2	0
Mr. Hadfield.....	2	2	0
Mr. T. Harbottle.....	2	0	0
Mr. B. Joule.....	5	0	0
Mr. J. Kershaw.....	1	1	0
Leaf Square Association.....	5	0	0
Mr. W. W. Murray.....	1	1	0
Mr. W. Newall.....	1	0	0
Mr. W. Pelling.....	1	1	0
Rev. J. Pridie.....	1	0	0
Mr. S. Prince.....	1	1	0
Mr. R. Roberts.....	1	1	0
Miss Roberts.....	1	1	0
Mr. R. Scarr.....	1	1	0
Mr. Simmons.....	1	1	0
Mr. T. Stevenson.....	1	0	0
Mr. J. Williams.....	1	1	0
Mr. L. Williams.....	1	1	0
Mr. J. Hulme.....	1	1	0
Mr. W. Glasgow.....	1	0	0
Mr. J. Norris.....	1	1	0
Mr. Paton.....	1	1	0
Rev. S. Barber.....	1	0	0
Small Sums.....	2	1	6

56 4 6

Less Expenses....

1 10 0

34 14 8

62 12 6

Preston Auxiliary Society—

Mr. J. Hamer, Treasurer—			
Contributions.....	17	19	2
Children's Missionary Box....	9	6	8
Clifton Branch—By Mr. H. Crook.....	7	10	10
Kirkham—By Ditto.....	4	0	0
Elswick—By Mr. T. Hodgkin- son.....	2	19	8

32 18 4

Liverpool—L. Keyworth, Esq.,
towards the Support of Native Schools

in India.....	20	0	0
Legacy by the late Mr. William Smith— Mr. Richard Clifflins, and Mr. William Beams, Executors—(Less Duty).....	100	0	0

Leicestershire—Enderby—

Per Rev. G. Newton.....	10	0	0
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Middlesex—North Middlesex and South

Herts Auxiliary Society— Ponder's End—Rev. G. Clark.....	70	0	0
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Northumberland—Berwick-upon-Tweed Mi-
sionary Association—Rev. R. Balmer....

9 0 0

Shropshire—Newport—

Rev. J. Whittenbury—			
Subscriptions.....	5	4	0
Collected by Mr. and Misses Silvester from the Sunday School, and Friends.....	11	2	0

16 6 0

Staffordshire—Newcastle and Staffordshire			
Potteries Auxiliary Society—			
Rev. T. Sleigh, Secretary—			
Hanley—Tabernacle—Collection			
after Sermon by Rev. R. W.			
Newland	0	0	0
Subscriptions	4	15	0
			13 15 0
Skelton—Hope Chapel—Rev. J. Edmonds—			
Subscriptions	3	5	6
Collected by			
Miss Barlow	1	1	6
Miss Bennett	5	0	0
Miss Hadley	0	16	10
Miss Hammersley	3	8	8
Miss Tomlinson	0	7	0
Missionary Boxes of			
Miss E. J. Asbury	0	10	6
Master R. B. Clarke	0	10	6
Master J. G. Edmonds	0	18	0
Master E. J. Gerrard	0	10	0
Collections after Sermons by			
Rev. J. Edmonds	10	2	1
			26 10 7
Less Expenses, ...	0	13	0
			25 17 7
Newcastle-under-Lyne—Marsh Chapel—			
Juvenile Society—Rev. T. Sleigh—			
Collected by Master S. Wilson	5	12	4
Subscriptions	2	0	0
			7 12 4
			17 4 11
Leek—From the Congregation Worship-			
ing in the Temporary Chapel—			
Rev. W. P. Bourne—			
Subscriptions	7	0	0
Collected by			
Miss Ashton	6	1	6
Miss Abbott	8	1	0
			21 2 6
Surrey Auxiliary—Kingston—Rev. W. Crow			
and Friends	21	6	0
Worcestershire—Perthore—Collected by Mrs.			
Derrick—Per Rev. G. Redford, M. A.	2	3	6
Yorkshire—Sheffield and Attercliffe Auxiliary			
Society—J. Read, Esq., Treasurer	70	0	0
Hull—Collected by Mrs. H. Kidd—			
Towards the Support of the Chinese			
Female Schools at Malacca—			
Mrs. J. Bowden	1	0	0
Mrs. Colquhoun	1	0	0
Mr. J. Gibson	1	0	0
Mr. Irving	1	0	0
Mrs. Wilson	1	0	0
Collected by Mrs. Westerdale	0	12	6
Donations of 10s. and under	9	17	6
			15 10 0
Leeds—Per Mr. W. Whailes	50	0	0
Collections, &c., in Cumberland, Durham,			
Lancashire, Westmoreland, and Yorkshire,			
by Rev. Messrs. E. Ray, D. Jones, and			
H. Stowell—			
Cumberland—Bootle—Rev. Mr. Blye—			
Collection after Public Meeting	5	11	7
Keswick—Rev. J. Johnson—			
Collection after Public Meeting	5	6	10
Collected by Miss Crosswaith	1	13	2
			7 0 0
Penrith—Rev. Mr. Nettleship—			
Collections after Sermons by			
Rev. E. Ray	4	16	6
Public Meeting	4	17	0
Ladies' Association	9	5	6
Subscriptions	1	11	0
			20 10 0
Less Expenses, ...	0	10	6
			19 19 6

Kirkoswald—Rev. Mr. Scott			0	15	6
Gableby—Ditto			0	19	8
Aldstone—Rev. Mr. Harper—					
Collections after Sermons by					
Rev. D. Jones	3	9	8		
Ditto after Public Meeting	8	3	0		
Ladies' Association	12	19	0		
Missionary Boxes	0	10	6		
Ditto at Garrigill	0	9	5		
			25	11	7
Less Expenses, ...	0	10	6		
			25	1	1
Carlisle—Independent Chapel—					
Rev. T. Woodrow	3	1	0		
Public Meeting	6	9	8		
Presbyterian Chapel—Rev. R.					
Hunter	2	13	5		
Subscriptions	5	4	0		
Collected by					
Mrs. Blaylock	2	10	2		
Mrs. T. Woodrow	7	10	1		
Miss Pattinson	2	11	10		
Mrs. Donaldson	0	19	0		
Mrs. W. Woodrow	0	17	0		
Mr. J. Blaylock	1	0	0		
			32	17	0
Less Expenses, ...	1	3	0		
			31	14	0
Wigton—Rev. E. Leighton—					
Ladies' Association—Collected by					
Mrs. Leighton	2	7	6		
Miss Pearson	2	11	2		
Miss E. Fisher	1	13	5		
Miss Farlam	1	2	9		
Miss Berrill	1	0	6		
Miss Stanwix	0	11	8		
Miss Blain	0	3	1		
Missionary Boxes	0	11	8		
Collections after Sermons by					
Rev. E. Ray	3	18	0		
Public Meeting	2	16	6		
Mr. R. Dodgson, for Schools					
in India	1	1	0		
Juvenile Donations	0	3	9		
Subscription	1	1	0		
			19	10	3
Less Expenses, ...	0	12	0		
			18	18	3
Aspatia—Rev. J. Gouge—					
Collection	2	0	0		
Donation	2	0	0		
			4	0	0
Less Expenses, ...	0	4	0		
			3	16	0
Workington—Rev. Mr. Peel—					
Ladies' Association	3	0	0		
Collection after Sermon by					
Rev. E. Ray	8	5	0		
			11	5	0
Whitehaven—Rev. Mr. Jack—					
Collections after Sermons by					
Rev. E. Ray	19	3	0		
Public Meeting	10	17	0		
			30	0	0
Less Expenses, ...	1	15	6		
			28	4	6
Cockermouth—Rev. J. Mather—					
Subscriptions	3	3	9		
Collected by					
Mrs. Mather	0	14	5		
Mr. Muscutt	4	8	7		
Sabbath Scholars	0	5	2		
Mrs. Atkinson	3	0	0		
Mrs. Russell	2	0	0		
Miss Burnyeat	0	13	1		
Mr. H. Allison	0	13	6		
Mr. J. Thornburn	1	13	0		

Miss Stainton.....	1	4	0
Mr. T. and Miss H. Robinson..	3	10	6
Collections after Sermons by Rev. D. Jones	2	18	4
Public Meeting	4	16	10
	29	0	5
Less Expenses....	1	6	9
	28	13	8
Pennraddock—Collection after Sermon by Rev. D. Jones	1	18	4
Maryport—Ditto.....	1	14	0
Broughton—Ditto	0	13	6
	185	3	6
Dorham—Stockton— Collected by			
Miss Sudlowe	2	4	0
Miss Waugh	0	10	0
Subscriptions, &c.....	5	16	4
	8	10	4
Less Expenses....	0	15	4
	7	15	0
Bartington—Rev. R. Gibbs— Subscriptions	6	1	4
Sale of Ladies' Work, for Fe- male Schools in India	5	0	0
Collection at Public Meeting, and after Sermon by Rev. E. Ray	8	12	0
	19	13	4
Less Expenses....	2	1	0
	17	12	4
Barnard Castle—Rev. Mr. Pratkan— Collection and Subscriptions.....	15	0	0
	40	7	4
Lancashire—Ulverston—Rev. Mr. Davis— Collected by two Ladies.....	2	2	0
Produce of Work.....	1	0	0
Collection after Public Meeting	3	17	0
	6	19	0
Less Expenses....	0	6	0
	6	13	0
Westmoreland—Temple Sowerby— Collection after Sermon by Rev. E. Ray..	2	7	0
Yorkshire—Hornsea—Rev. J. Sykes	5	13	0
Skipsa—Ditto.....	11	12	6
Frodingham—Rev. W. Hayden.....	5	12	4
Bridlington—Rev. Mr. Moses	17	11	0
Driffield—Rev. Mr. Hudswell	6	5	8
Beeford	0	17	8
Muston—Rev. Mr. Nichols	3	16	0
Scarborough—Rev. Mr. Kidd.....	36	18	7
Rillington	8	10	0
Malton—Rev. E. Gately.....	32	0	0
Kirby Moorside.....	0	18	1
Pickering—Rev. C. Croft	16	0	7
Whitby—Rev. Messrs. Young & Blackburn	24	7	0
Cuisbro'—Rev. Mr. Gibson	2	19	0
Ayton—Rev. W. Hinners	2	15	0
Stokesley—Ditto.....	1	8	0
North Allerton—Rev. Mr. Benson	3	16	9
Thirsk—Rev. J. Buckley.....	9	2	6
	190	3	8
Total.....	424	14	6
Wales—Barmouth—Welsh Calvinistic Methodists— Rev. H. Griffith, Secretary— Male Branch	8	10	1
Female	9	7	1
Small Sums.....	0	6	0
	18	3	2

Glamorganshire—Gower—The late Lady Barham's Chapel— Per Rev. W. Hammerton— Bethesda Chapel	6	0	0
School	1	0	0
	7	0	0
Bethel Chapel	1	0	0
Immanuel Chapel	1	4	2
Mount Pisgah Chapel	1	5	0
Providence Chapel	0	18	6
Paraclete Chapel	7	12	7
Sabbath Schools	2	5	2
Missionary Box.....	0	5	1
	10	2	10
	21	10	6
Pembrokeshire—English Auxiliary Missionary Society— Mr. W. Owen, Treasurer— Haverfordwest—Green Meeting— Rev. J. Bulmer— Collections	7	0	0
Subscriptions	8	0	0
	15	0	0
Pembroke—Rev. T. Harries— Collections	7	6	2
Collected by			
Mrs. Trewecks	2	2	0
Mrs. Cruickshank	1	19	3
Mr. Thomas	0	16	0
Missionary Boxes of Mrs. Thomas	1	16	8
	14	0	1
Pembroke Dock—Collections.....	4	2	2
Tenby—Rev. B. Evans— Collections, &c.....	22	5	8
Missionary Boxes of			
Miss Lock	7	13	6
Miss Gidding	1	5	0
Miss M. Roch	1	1	0
	32	5	2
Narberth—Rev. H. Davies—Collections ..	13	14	7
Sardis—Rev. W. Thomas—Collections....	8	2	0
Milford—Tabernacle—Rev. W. Warlow— Subscriptions	1	13	6
Collections	10	12	3
Collected by Mrs. Fowells....	2	15	6
Missionary Boxes of Master Gwyther	1	7	4
Miss S. Lloyd.....	0	16	5
	17	5	0
Less Expenses....	0	15	0
	16	10	0
Haverfordwest—Tabernacle— Per Mr. Thomas— Collection by			
Rev. H. Griffiths	4	16	4
Rev. Caleb Morris	12	3	7
Collection after Public Meeting	7	7	5
Sir R. Philips, Baronet, M. P.....(DON.)....	5	0	0
Miss Lloyd's Missionary Box..	1	3	2
Collected by Miss Gower	3	11	0
J. T.	0	2	6
	34	4	0
	135	19	3
Less Expenses....	13	2	3
	122	17	0
South Wales Auxiliary Missionary Society— Rev. D. Peter— Carmarthenshire— Ffaldybrenin—By Rev. R. Jones, ..	3	0	0
Ysgerdawe	1	1	0
Capel yr Erw.....	1	0	0
	5	1	0
Rhydybont—By Rev. W. Jones..	3	9	3
Sunday School	1	18	14
Llanvaughan	1	15	6
Capel Nonni	2	3	3
Sunday School	1	13	0
	13	19	10

Bwlch Newydd—By Rev. Mr.

Owen	1 4 10
Sunday School	1 15 8
Hermon	1 7 9
Sunday School	0 18 9
Elim	0 14 0

6 0 2

Carmarthen—By Rev. D. Peter..

Subscription	7 17 2
Subscription	1 0 0

8 17 2

Carmel—By Rev. Mr. Evans ..

Rehobak	1 3 6
Subscription	0 13 1
Subscription	0 5 0

2 1 7

Rhydyceislaid — By Rev. Mr.

Davies	1 19 3
Sunday School	2 1 9
Whitland	0 10 0

4 11 0

Bethlehem—By Rev. J. Philipps

Sunday School	5 7 6
St. Clears	0 19 0
Sunday School	0 12 0
Sunday School	3 12 0

10 10 6

Lanybne—By Rev. W. James ..

Lanelly—By Rev. Mr. Rees	2 0 0
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11 0 0

Gwyafe—By Rev. Mr. Jones ..

Subscription	3 15 0
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64 16 4

Less Expenses...

2 4 4

62 12 0

Collections, &c., in Scotland, per Rev.

Messrs. Adkins, Ellis, and Mundy—

Edinburgh Auxiliary Society—

Mr. G. Yule, Treasurer—

Subscriptions	18 2 8
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A Friend, per Rev. Dr. Buchanan.....	5 0 0
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Dundee—Chapelshade Missionary Society.	1 10 0
--	--------

Inverkeithing Bible and Missionary Society	3 0 0
--	-------

Dunscore—Association for Religious Pur-	2 0 0
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poses—Rev. R. Brydon	
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Stirling—Friends, for the Support of a	
--	--

Native Teacher in India, to be named	
--------------------------------------	--

Stirling—Per Mrs. Marshall.....(a)....	10 10 0
--	---------

Whitburn—United Associate Congregation	
--	--

—Female Missionary Association—For	
------------------------------------	--

Rev. R. Knill (Petersburgh), for the	
--------------------------------------	--

Purchase of Bibles—Per Rev. Dr.	
---------------------------------	--

Brown	3 10 0
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Bilgar—The Associate Congregation, for	
--	--

the Support of the Native Teacher,	
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Bilgar—Per Mr. R. Pairman.....(a)....	10 0 0
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Musselburgh Juvenile Society—	
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Per Rev. J. Watson	1 0 0
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Anstruther Missionary Prayer Meeting ..	2 0 0
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Donation	1 0 0
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Collected by Miss M. Stunock	0 8 6
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61 1 2

Collected by the Deputation—

Leith—Relief Chapel—Rev. F. Muir—

Collection after Sermon by Rev. T.

Adkins	4 5 3
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Edinburgh—James' Place—	
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Rev. J. Kirkwood—Ditto, ditto.....	8 9 3
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Bristo Street—Rev. Dr. Peddie—Ditto..	7 10 11
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Albany Street—Ditto	8 2 11
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North College Street Chapel—Rev.	
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Messrs. Atkman and Cleghorn—Collec-	
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tions after Sermons by Rev. W. Ellis.	11 0 0
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Elder Street Chapel—Rev. W. Innes—	
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Ditto.....	14 2 3
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Broughton Place Chapel—Rev. Dr.	
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Brown—Ditto	18 4 4
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Rose Street Chapel—Rev. J. Mc Gil-	
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christ—After Sermon by Rev. G.	
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Mundy	13 11 10
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Smith College Street Chapel—Rev. W.	
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Limont—Ditto.....	7 5 0
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Leith—Independent Chapel—Rev. G. D.	
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Cullan	4 3 0
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Rose Street Chapel—Collection after

Public Meetings.....	15 19 1
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Broughton Place Chapel.....	19 14 0
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Less Expenses.....	2 12 0
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17 1 3

Leith—Rev. Mr. Petrie's Chapel—

Collections after Public Meet-	
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ings	9 18 4
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Donation	1 0 0
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10 18 4

Musselburgh—Town Hall—Col-

lection after Public Meeting	
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—Per Rev. G. Mundy.....	2 10 3
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Donations	6 4 0
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8 14 3

Dalkeith—Rev. Mr. Napier's Chapel—

Collection after Public Meeting—Per	
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Rev. T. Adkins	3 11 0
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Portobello—Rev. Mr. Arnell's Chapel—

Collection after Public Meeting—Per	
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Rev. W. Ellis	4 13 2
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Jedburgh Society for Diffusing Christian

Knowledge—Per Rev. W. Ellis	5 5 0
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Leith Juvenile Bible and Missionary

Society.....	5 0 0
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Edinburgh—Mr. James Young,

for the Support of a Native	
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Teacher in India, to be	
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named John Brown ... (a)....	10 0 0
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J. S. Blackwood, Esq., (DON.)	10 0 0
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Collection on Arthur Seat....	0 4 6
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20 4 6

Linthgow—Rev. Mr. Knowles—Coll....

Interest from Bank	1 9 6
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Less Expenses....	2 13 6
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192 4 9

180 12 7

241 13 10

Dumfermline—Rev. Mr. Young—

Collection after an Address by	
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Rev. G. Mundy	3 9 8
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Sermon	5 8 5
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—by Rev. Mr. Waldie	3 12 5
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Less Expenses....	12 10 6
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Less Expenses....	0 3 9
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12 6 2

Dundee—Westport Chapel—Rev. D. Russell—

Collection after Sermon by	
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Rev. W. Ellis.....	15 0 0
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Sabbath School, by Mr. J. Smith	1 4 0
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A Lady, by Rev. W. Ellis.....	30 0 0
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St. David's Church—Rev. G.	
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Tod—Collection after Sermon	
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by Rev. W. Ellis.....	11 0 0
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Less Expenses....	57 4 0
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Less Expenses....	0 13 0
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56 10 6

Dundee—Rev. Mr. Donaldson—

Collection after Sermon, by	
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Rev. W. Ellis.....	2 9 9
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Public Meeting	10 7 4
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Independent Chapel—	
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Rev. A. Asson (DON.)..	2 0 0
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14 16 10

Broughton Ferry—Rev. Mr. Davidson—

Public Meeting.....	3 0 0
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Locher Bible and Missionary Society	3 0 0
--	-------

Brechen—Rev. Mr. Blackadder—	
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Collection after Sermon by Rev.	
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G. Mundy.....	4 6 6
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Less Expenses....	0 3 0
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4 3 0

Peterhead—Rev. Mr. Scott—Collection

after Sermon by Rev. G. Mundy.....	6 13 0
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Fraserburgh—Rev. Mr. Begg—Ditto.....	6 2 6
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Banff—Independent Chapel—						
Collection after Sermon.....	3	8	6			
Subscription.....	1	0	9			
Missionary Boxes of						
Miss Smith	0	18	0			
Mr. Hays.....	0	18	0			
			6	4	6	
Elgin—Rev. Mr. Mc Neil—Collection after Sermon by Rev. G. Mundy.....			3	0	0	
Elgin and Morayshire Missionary Society—Subscriptions			9	0	0	
			12	0	0	
Inverness—Rev. Mr. Findlater—Collection after Sermon by Rev. T. Adkins.....			5	17	4	
Secession Church—Rev. Mr. Scott—Ditto			3	0	0	
Independent Chapel—Rev. Mr. Kennedy—Collection after Sermon by Rev. G. Mundy...			3	13	0	
Rev. Mr. Findlater—Ditto...			3	7	8	
Juvenile Missionary Society ..			12	0	0	
Donations.....			2	12	0	
			39	10	0	
Kelsyth—Rev. Mr. Anderson—Collection after Sermon by Rev. G. Mundy.....			2	14	6	
Relief Wants Praying Society Bible and Missionary Society—Rev. Mr. Burns			1	0	0	
			4	12	0	
Kirkintilloch—Rev. Mr. Marshall—Collection after Sermon by Rev. G. Mundy			3	14	8	
Inverkip—Rev. Mr. Lewis—Public Meeting			1	16	0	
Gourack—Rev. Mr. Mc Leod—Collection after Sermon by Rev. G. Mundy.....			1	1	0	
Largs—Rev. Mr. Davis—Ditto.....			6	7	0	
Salcoats—Rev. Mr. Ellis—Ditto.....			1	16	2	
Irving—Rev. Mr. Wilson—Ditto			2	2	6	
Donation			0	10	0	
			2	12	6	
Ayr—Rev. Mr. Mc Lean—Collection after Sermon by Rev. G. Mundy.....			2	10	0	
Rev. Mr. Renwick—Ditto....			5	0	9	
Rev. Mr. Wood's Church—Ditto			2	5	6	
Rev. Mr. Mc Lean—Collected after an Address—Ditto....			1	2	1	
			10	18	4	
Less Expenses....			0	6	6	
			10	11	10	
Peebles—Rev. Mr. Thomson—Collection after Sermon by Rev. G. Mundy.....			3	0	0	
Ladies' Association			3	0	0	
			6	0	0	
Selkirk—Town Hall—Public Meeting			3	13	6	
Donation.....			1	0	0	
			4	13	6	
Howick—Rev. Mr. Henderson—Collection after Sermon by Rev. G. Mundy			2	0	1	
Rev. Mr. Browns—Collections after Sermons.....			2	15	4	
			4	15	5	
Kelso—Rev. Mr. Renton—Collection after Sermon by Rev. G. Mundy.....			3	9	0	
Coldstream—Rev. Mr. Taylor—Ditto			2	0	0	
Lauder—Rev. Mr. Lawrie—Ditto			5	0	6	
Berwick—Rev. Mr. Balmer—Collections after Sermons—Ditto			7	0	0	
			164	6	2	
Duncanstown—Rev. Mr. Morison—Collection			17	8	6	
Huntly Missionary Society—						
Male Branch			5	0	0	
Female			14	0	0	
Collection.....			1	5	0	
Cabrach—Friends.....			1	10	0	
			24	15	0	
Forres—Collection			4	0	0	
Nairn—.....			2	0	0	
Donation			1	0	0	
			3	0	0	
Dunkeld—Town Hall—Collection.....			3	6	7	
Methven—Rev. J. Jameson—Collection ..			3	8	9	
Duncan—Collection			2	7	11	
Glasgow Auxiliary Society—Blantyre Works' Association for Religious Purposes.....			1	10	0	
Cumnock Female Society for Religious Purposes—Per Mrs. Brown			10	0	0	
Fenwick Male Society for Religious Purposes—Per Rev. Dr. Kidston			4	0	0	
Hutcheson Town Relief Congregational Society for Religious Purposes—Per Mr. R. Watt			4	0	0	
Subscriptions			9	18	6	
Collected by the Deputation—						
George Street Chapel—Rev. Dr. Wardlaw			22	12	8	
Nile Street—Rev. Mr. Ewing			17	3	6	
Public Meeting.....			15	8	7	
Grey Friars' Church—Rev. Dr. Dick			10	14	10	
Regent Place Church—Rev. Dr. Heugh			9	1	4	
Anderson Relief Chapel—Rev. Mr. Struthers			9	8	0	
			113	17	5	
Less Expenses....			5	4	3	
			108	13	2	
Dalbeattie—Mrs. Dun—Per W. Mc Gavin			20	0	0	
			123	13	2	
Johnston—Relief Church—Rev. Mr. Lindsay—Collection after Public Meeting Paisley—New Town Relief Church—Rev. Dr. Thomson—Collection after Public Meeting.....			1	0	0	
			9	12	6	
			(Afternoon)	13	6	0
St. George's Church—Rev. Dr. Burns....			8	3	2	
High Church—Rev. Mr. Geddes			10	17	11	
			42	19	7	
Less Expenses....			1	19	1	
			41	6	6	
Cnpar Missionary Society.....			10	0	0	
Donation by a Friend.....			1	0	0	
			11	0	0	
Arbroath—Collection			3	0	2	
Prayer-Meeting, by Rev. W. Ramsey.....			0	10		
			3	10	2	
Montrose—Rev. Mr. Lillie—Collection after Sermon by Rev. W. Ellis.....			4	2		
Rev. Mr. Cuthbert—Collection after Sermon by Rev. W. Ellis			11	15	9	
Collection at a Prayer-Meeting			1	1	0	
Donation.....			1	0	0	
Collection after Public Meeting in the Parish Church.....			13	5	7	
			31	4	4	
Less Expenses....			0	16	6	
			30	7	10	
Aberdeen—Juvenile Missionary Society—Subscriptions.....			11	5	11	
Mrs. Mackie's Missionary Box			0	11	6	
Masters Milne's Ditto.....			0	14	6	
Interest, &c.			0	8	9	
Collections			6	12	5	
			18	18	6	

MISSIONARY CONTRIBUTIONS.

East Church Association.....	5	0	0
Rev. Mr. Foote, for South Sea Missions.....	1	0	0
George Street Chapel Collection	10	0	0
Blackfriars Street — ditto....	8	14	0
Frederick Street — ditto....	4	10	0
East Kirk —	7	15	4
Mr. V.	2	2	0
Mr. B., by Rev. W. Low	1	0	0
Missionary Box.....	0	4	0
Ellon Missionary and Bible Society.....	3	11	0
Friend, by Rev. James Footc..	3	0	0
Society for Religious Purposes in connexion with the Rev. Mr. Stirling's Congregation..	2	0	0
Youths' Missionary Society, per Mr. W. Mathews, Jun.,	18	0	0
A Friend, per Mr. W. Thom- son, Jun.,	1	0	0
Aberdeen Auxiliary Missionary Society, per P. Duguid, Esq.	25	0	0
	86	16	4
	111	11	4
Perth—Mill Street Chapel— Rev. Mr. Mackray—Collection by Rev. T. Adkins.....	16	17	0
East Church—Rev. J. Eisdale —Ditto.....	5	8	10
Collection at Public Meeting..	8	12	8
Perth Auxiliary Society— Mr. J. Bower, Treasurer....	20	0	0
A Friend, per Mr. Mackray....	1	0	0
	51	18	6
Less Expenses....	1	3	9
Kilnossie—Collection after Sermon by Rev. W. Ellis.....	6	16	3
Less Expenses.....	0	9	3
	6	7	0
Dumblane—Collection after Pub- lic Meeting.....	2	4	7
Bridge of Teath—Rev. Mr. Mc Kerrow	2	15	6
Stirling—Rev. Mr. Marshall— Collection after Sermon by Rev. W. Ellis.....	4	4	0
Rev. D. Stewart and Rev. J. Smarts—Collection after Sermon.....	7	13	8
Collection after Public Meeting at Rev. Mr. Gillfills.....	3	9	2
Friends.....	3	0	6
St. Ninians—Rev. Mr. Lo- gans—Collection after Public Meeting.....	4	8	6
Donation.....	1	0	0
Stirlingshire Society in Aid of Missions.....	20	0	0
	43	15	10
Helenburgh—Rev. J. Anderson— Collection after Sermon by Rev. W. Ellis.....	8	0	0
Donation, per Rev. J. Arthur..	3	0	0
	11	0	0
Port Glasgow—Rev. D. Barr's Church— Collection after Sermons by Rev. Messrs. Adkins and Ellis.....	9	7	0
Glenock—Independent Chapel— Collection by Rev. W. Ellis., ..	9	0	0
Public Meeting.....	14	8	0
	23	8	0
Total.....	996	13	7
Craigdam Female Missionary Society— Per Mrs. E. Robertson.....	5	0	0
Edinburgh—Mrs. M. S. Stewart. (DON.)..	10	10	0
Legacy by the late Mr. Henry Duncan— (Less Expenses).....	50	0	0
Mr. G. Buchan, in Aid of the Russian Mission	10	0	0

ACKNOWLEDGMENTS

The thanks of the Directors are respectfully presented to the following, viz. :—

To Mrs. Spratt, for Articles of Clothing for the South Sea Mission. G. Bennet, Esq., for Ten Volumes of Scripture Natural History, for the Mission Families in the South Sea Islands. Mr. J. Aris, for Haberdashery for the African Schools. Rev. J. Saltren, for a Box of valuable Books. To a Friend, Messrs. Chariott, Scammell, Meymoth, and West, for Volumes and Numbers of the Evangelical Magazine. Friends at Leeds and Huddersfield, by G. Rawson, Esq., for Books and Apparel for Rev. Mr. Miller, Newoor Mission.



THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FOR MAY, 1832.

MEMOIR OF THE LATE REV. DAVID JONES,
OF HOLYWELL, FLINTSHIRE.

DAVID JONES was born at Llanuwchllyn, Merionethshire, in the month of October, 1770. His mother died when he was a child, and the family soon after removed to Bala. After serving his apprenticeship with a cooper in that town, and working for some time as a journeyman, he set up business on his own account at Llanuwchllyn, and was much respected wherever he was known. When about eighteen, a sermon, preached by the late Rev. W. Thomas, of Bala, from Eccles. xi. 9, made a deep impression on his mind. He at once felt that he was a guilty, helpless sinner; and, concluding that he could never obtain forgiveness, gave himself up to despondency and grief; considering and representing himself as one doomed to perish. His friends, in the spirit of love and meekness, and with much Christian sympathy, did all in their power to relieve his mind, and to remove his fears; and in the summer of the year 1790, induced by their encouragements, he joined the congregational church at Bala; but his spirits, for a long time after,

continued so depressed, as materially to injure his health and constitution. Unable to find comfort in the closet or the sanctuary, and fearing that the enjoyment of gospel ordinances would only tend to aggravate his condemnation, he was often tempted to withdraw entirely from church-fellowship, to neglect all religious duties, to doubt the faithfulness of the Saviour, to disbelieve the testimonies of the Bible, and to try if he could find either peace or pleasure in "the ways of the world." These inward workings of unbelief and despair were principally occasioned by some definitions of "the sin against the Holy Ghost," which he had previously read or heard: definitions quite at variance with the express declarations of gospel truth—definitions which could have no sanctifying influence on the mind, and calculated to promote neither the happiness of man, nor the praise of the Redeemer.

After being thus grievously harassed by the tempter, and violently tossed on waves of sorrow, for about four years, his attention was direct-

ed to the descriptions given in the Bible and other books of the trying temptations and inward conflicts of believers in every age of the world; and he speedily found that *they*, when tried and cast down, derived all their consolations and support from the gracious promises of a faithful, forgiving, and compassionate Saviour; that *they*, when heavy laden and perishing, found rest and help in him; and that *they*, though sinful and helpless, triumphed in his strength and through his blood. He at once perceived that the Christian life is a continual warfare; that no victory can be expected where there is no conflict; that the rest remaineth for those that labour; and that the crown is laid up for them that conquer. This attention to the history and experience of others led to a fuller contemplation of the perfections of a divine Redeemer, to a firmer reliance on his infinite atonement, to a stronger attachment to his cause, to greater devotedness in his service, to constant pantings after humility and holiness; and thus his perplexing fears were gradually dispelled, and peace and comfort followed.

About this time his friends at Bala, in conjunction with the late Rev. Dr. George Lewis—induced by the decided tone of unaffected piety that evidently characterised his whole deportment, together with his constant assiduity in acquiring scriptural knowledge, and his usefulness in the church—directed his thoughts to the work of the ministry. With much anxiety, and after considerable hesitation, he yielded to their solicitations, and preached his first sermon, Feb. 9, 1796, from John xiv. 6, and continued through life to preach Christ to perishing sinners as “the way, the truth, and the life.”

The affecting views which he then had of the purity of the divine law,

and of the love and wisdom displayed in the gospel plan of salvation through Christ, were such as frequently to overwhelm his feelings, both while studying his sermons, and while endeavouring to tell sinners of the dear Saviour he had found, of the rich provisions of sovereign mercy, and of the danger of such as reject the offered pardon.

In May, 1797, an application to the supporters of the North Wales Academy was made on his behalf, and in the September following, he entered upon his preparatory studies at Wrexham, under the care of the late Rev. Jenkin Lewis. A few of the reflections, resolutions, and desires, recorded by him whilst a student, may assist the reader in forming an estimate of his character, and cannot prove uninteresting to young Christians, especially to such as are preparing for the work of the ministry.

REFLECTIONS.—“I find, from experience, that the way of piety is also the way of knowledge, as well as the way of peace. The neglect of religion can be of no advantage to the cause of science. The acquisition of knowledge can in no way be promoted by forgetting the Lord. I never feel happy in the pulpit unless prepared for its duties by previous meditation and prayer. A contrite heart renders public duties both instructive and delightful. I find it best to apply the various parts of my discourses as proceeding, while the remarks are fresh in the recollection of the hearers; and think that young ministers should aim more at awakening the careless, and winning the young, than at edifying the aged. Previous to any remarkable success, there must be a proportionable enlargement of soul; and, previous to any such enlargement of soul, there must be deep humiliation, constant watchfulness, strict self-examination, and fervent prayer. I never find it well on common days when not so on Lord’s days; never well abroad when not so at home; never well at the domestic altar when not so in my private devotions. The more I pray, the better I study. Devotion leads to serenity of mind; serenity of mind sweetens meditation; and meditation, thus sanctified by prayer, fits the mind for public duties. How awful if, after preaching Christ to others, I have no personal interest in him; if, after encouraging others, I be found at last on the left hand, doomed to suffer everlasting

punishment. My own heart is more to be feared than all the allied powers of earth and hell; for outward foes could never prevail were it not for vain desires and inbred corruptions. A good conscience I find to be the best medicine, and a contented mind the best companion. I have just witnessed the happy death of an interesting child in his ninth year; and think we should speak oftener to children about the love of Christ and the joys of heaven. I have also lately visited a dear afflicted relative, who wept almost every day for the last twelve months because she had not consecrated her youthful days more entirely to the Lord. Oh, how important the advantages of early religion!"

RESOLUTIONS.—"Let me carefully study the history of Christ, sit at his feet, contemplate his sufferings, adore his love, and glory in his cross. Let me pray without ceasing, and trust in the Lord even when he withdraweth the joys of his salvation. Let me never preach without endeavouring to feel the importance of my subject. Let me never encourage any trifling in going to or returning from the service of the sanctuary. Let me judge rashly of no one, and envy no one's prosperity; but wish well to all, and speak well of all. Let me rise early, do all things in season, redeem time, avoid delays, and be moderate at meals and in all recreations. Let me always have a subject prepared for useful conversation when in company, and for devout contemplation when alone. Let me be continually disposed to do good and to receive good. Let my reading, conversation, and study, be subservient to practical religion and ministerial usefulness. Let me never be scheming about future events, and indulging in any discouraging forebodings, whilst I ought to be attending to present duties and watching against present temptations."

DESIRE.—"May I always feel grateful for the important advantages which a kind providence has afforded me. May the resolutions I make be so impressed upon my heart as never to be forgotten. May I be well acquainted with the Bible, and with my own heart. May I be made wise to win souls and to comfort mourners. May I have *much* religion, *much* devotedness, and *much* to do with Christ."

In April, 1801, he received an invitation from the church at Holywell to become their minister; but, having received similar applications from other quarters, his mind, for several weeks about this time, seems to have been subject to considerable anxiety. His heart's desire was to follow the leadings of providence, and to be useful in his Master's vineyard; and his decision

in favour of Holywell was influenced as much by the advice of friends as by his own feelings. The ordinances of the sanctuary *always* interested his mind, and proved at this time *peculiarly* refreshing. The services of a Sabbath spent at Denbigh, with the late excellent Dr. Edward Williams, a few days after the death of the Rev. Daniel Lloyd; the services of another spent at Bridgenorth with his amiable friend the late Rev. William Evans, afterwards of Stockport; the services of another spent at Holywell with his beloved tutor the late Rev. Jenkin Lewis; and of another spent at the same place with the late revered and affectionate John Whitridge, of Oswestry, —were long remembered by him. He also refers to two ordination services, and to his last interviews with the students and other friends when leaving Wrexham, as having deeply impressed and greatly affected his mind. He left the academy May 29, 1801, and the inscription recorded on the Ebenezer then raised by him is,—"I have this day ten thousand reasons to bless the Lord—to bless him for the precious advantages granted to one so unworthy, and for upholding one so helpless and sinful. May I in future be more humble, more holy, and more devoted to his service and glory."

He commenced his stated labours at Holywell on Sunday, May 31, 1801, and preached in the morning from Rom. xv. 30, "Now I beseech you brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may come unto you with joy by the will of God, and may with you be refreshed." In the afternoon and evening he preached from Jude 24, and Psalm xxxi. 21.

On the 15th of July, 1802, he

was ordained. The Rev. Dr. G. Lewis, Llanuwchllyn, and the Rev. Messrs. J. Lewis, Wrexham; B. Jones, Pwllheli; W. Brown, Wrexham; J. Wilson, Northwich; D. Davies, Welshpool; and T. Jones, Newmarket; assisted on the occasion. Mr. Jones, Newmarket, is now the only survivor.

In 1810, he published a collection of hymns, which has passed through several editions, and is now used by most of the congregational churches in the Principality; he also, during the last ten years, contributed largely to the *Dysgedydd Crefyddol*.

The prosperity of the Redeemer's cause, both in his own neighbourhood, and throughout the world, lay very near his heart; and he had the pleasing satisfaction of establishing several new interests in his own immediate neighbourhood. Four chapels were erected by him: one at Bagillt, in 1803; one at Rhesycae, in 1804; one at Heolmostyn, in 1826; and one at Penypyllau, in 1829. He was one of the secretaries to the Flintshire Auxiliary Bible Society for eighteen years; to the North Wales Auxiliary to the London Missionary Society for nine years; and to the Congregational Union for the counties of Flint and Denbigh for nine years. The committees and other friends with whom he acted in these several capacities most deeply feel the loss occasioned by the sudden removal of one so indefatigably active, so uniformly amiable, and so thoroughly disinterested. Seldom has the important cause of Christian missions lost a more zealous advocate. No minister in Wales laboured more towards cherishing a missionary spirit than Mr. Jones did. Indeed most of the intelligence contained in the chronicle department of the *Dysgedydd* was communicated by him. "His efforts to do good in season

and out of season were constant; and his course knew no other variety than that of the shining light which shineth more and more unto the perfect day."

Though his constitution was weak, and his health often delicate, he was equal to considerable labour both of mind and body. He has often, on a Sabbath-day, walked thirty miles, and performed three services; and, of late years, his mind seemed to be wholly weaned from the world, and his whole time was devoted to the cause of religion.

As most of the congregational churches in Wales have had to build or to enlarge their places of worship within the last few years, the heavy burdens thereby occasioned have been a source of many discouragements and of much painful anxiety—of anxiety the most disheartening to many who have the interest of the Saviour's cause much at heart—of anxiety that has interrupted the usefulness, destroyed the comforts, and broken the spirits, if not the hearts, of many devoted and faithful Christian ministers. This must have been keenly felt by a person of Mr. Jones's sensibility as a public character. In the beginning of last year, the distressed case of the Welsh congregation in Gartside Street, Manchester, excited much sympathy; and, after several ministers had greatly exerted themselves to obtain assistance for them in the Principality, Mr. Jones, and his friend, Mr. Roberts, of Denbigh, encouraged by the kind permission of the good Manchester people, consented to visit that town for the same object; and this leads us abruptly to the closing scene of our friend's life. His death, though affecting to his friends, was blissful to himself; and, though his Lord came at an unexpected hour, he was found active and vigilant. On Sunday,

the 21st of August—his *last* on earth—he preached three times, with unusual animation and effect. In the morning, under the influence of feelings deeply impressed by the loss of the *Rothsay Castle*, from Job vii. 10, “He shall return no more to his house;” in the afternoon, on brotherly love, being his concluding lecture on the fourth chapter of the *Epistle to the Ephesians*; and, in the evening, a very sweet discourse, from Deut. iv. 4, on the safety and happiness of those who, amid trials and temptations, “cleave unto the Lord.” At the close of the morning service, a hymn “*On the Death of a Minister*” was selected by him to be sung by the congregation. On the following Tuesday evening, in compliance with his particular request, a much larger company than usual met at the prayer-meeting. When taking his leave of them, in a short but moving address, he said, “We may never meet again. Some of *you* may be taken before my return, or *I* may be taken; but, if we love the Lord, sudden death in such a case would be sudden glory.” On Thursday morning, Aug. 25th, he and Mr. Roberts, of Denbigh, left home. They reached Liverpool that evening; and, after agreeing when and where to meet in the morning, they parted. Mr. Jones proceeded to the house of his friend, Mr. Gregson; but, in passing through

the warehouse, he fell through a trap-door; and, though medical assistance was instantly procured, he survived but little more than three hours. The event occasioned a very considerable sensation in the town, and much respect and Christian feeling were manifested. On Saturday the body was conveyed to Holywell, and the impression produced *there* by the suddenness of the shock—the sorrow of his friends, his relations, and his *widow*, who for twenty-five years had been a most affectionate help meet for him—cannot be described. The funeral, attended by thousands, took place on the Tuesday following. From twenty to thirty ministers of different denominations were present. Services suited to the affecting occasion were performed by the Rev. Messrs. Williams, of Wern, Roberts, of Denbigh, Breeze, of Liverpool, and Waterfield, of Wrexham; and, on the following Sabbath, two very impressive funeral sermons were addressed to the bereaved congregation; that in the morning, in English, by the Rev. J. Thorpe, of Chester, from Psalm xxxvi. 6; and that in the evening, in Welsh, by the Rev. W. Williams, of Wern, from Heb. xi. 4, “He being dead yet speaketh.” Mr. Jones’s last words were, “I KNOW THAT I AM ACCEPTED.”

March 6, 1832.

S. R.

TO THE YOUNG CONVERT.

READER.—In this short address, I am taking it for granted that religion has been brought home to your thoughts; and that meditation and prayer have been made effectual to convince you of your need of it, to reveal to you its true value, and to dispose you to embrace it cordially as the “one thing needful” in this life, and in the life to come. If I am correct in this conclusion, then, I need offer no apology for the following suggestions; for

I am persuaded they will be received as appropriate to your present state of mind, and as the words of a friend who has at his heart a concern for your highest welfare.

I. Then, let me exhort you TO PRESENT A DISTINCT AND SPECIAL OFFERING OF PRAISE TO GOD FOR THE MERCY WHICH HAS BEEN SHEWN YOU. All your blessings demand grateful acknowledgment, and their demand is in proportion to

their excellence. But your conversion is the greatest blessing you have ever received, and should be the source of the most abundant praise. The nature of the benefit—so personal, so real—makes praise indispensable. How would the blind man, of necessity, rejoice in the hand that gave him sight! How would the deaf man glorify the power that restored him to hearing! If then, in a superior sense, your eyes are opened that you may see—if your ears are unstopped that you may hear—if God, in the greatness of his mercy, has delivered “your eyes from tears, your feet from falling, and your soul from the lowest hell,” what thanks do you not owe him! Think of the *state* from which you are redeemed—of the *power* shown in your redemption—of the *sacrifice* made for that redemption—and let your whole heart become one offering of thankfulness to him who hath loved you, and washed you from your sins in his own blood!

II. REGARD YOUR CONVERSION AS THE BEGINNING OF A NEW LIFE UNTO A NEW OBEDIENCE. Great mistake has existed on this subject, and it has often had injurious consequences. Religion has commenced by many anxieties and deep convictions, and the prevailing concern has been to find rest from these in the evidence of a true conversion. Hope has sprung up in the mind; and, when the young convert has been led to think himself regenerated, he has also been tempted to trust in this state as safe, and to suppose that nothing more of importance was necessary to him. To put yourself on your guard against this error, remember two things; first, that *life is never given for its own sake, but for its uses*. Your spiritual life is given to you that you may “live unto God;” you are to walk in his ways, to hunger and thirst after his righteousness, and take a holy delight in his service. Then, secondly, remember, that your Christian life is in a *very feeble state*. If indeed you are truly converted, you *truly live*; but your life at present is the life of infancy and childhood. Your knowledge is small, your faith weak, and your charity limited. Consider, then, that you require to be “rooted and grounded” in the truth; that you are “to grow in knowledge and in grace;” and that you are to give “all diligence to add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience,

and to patience godliness, and to godliness charity.” Conversion is not the *end* of your course, but its *beginning*. It is the *strait gate*, opening on the *narrow way*; and all that way you must tread if ever you arrive in heaven!

III. THAT YOU MAY HAPPILY “GROW IN GRACE” GIVE AN EARNEST ATTENTION TO ALL THE MEANS OF GRACE. The several means appointed for your edification need not be here mentioned; you know them, you have been accustomed to regard them. There is, however, some evil to which you are now exposed, and to which before you were not liable. You are in danger, not so much of neglecting the appointed means, as of sinking down into a *cold and formal use of them*. Our *first acts* in religion spring from *present emotion*; but as these acts are repeated, they are formed into habits; and the danger is of doing from habit what was at first done from the heart. Excellent prayers are still offered, but the meaning is gone—praise is still expressed, but it dies on the tongue—the word is still heard, but not with the eagerness of men who feel they must feed on it or die. Guard against this temptation. None has been more common—none more injurious. Be not satisfied that the *action* is good, ask from time to time whether the *motive* is good, whether the *end* is good also.

Especially as a direction on this subject, be not satisfied with the use of any religious means, which does not bring to you its *proper benefit*. The great design of all our means and privileges is to *bring us near to God*. Whatever, therefore, may be your value of the word; of the ministry of that word; or of your seasons of retirement; rest not in them, but inquire whether they have this their *proper end* in you. If they do not increase your penitence for sin; your abhorrence of evil; your hope in the Saviour; your nonconformity to the world; and the *heavenliness* of your disposition; however great their use to others, they are useless to you. And *the means by which you do not receive a benefit you receive an injury!*

IV. BE CAREFUL THAT YOU DO NOT CONFINE YOUR SENSE OF RELIGION TO THE USE OF RELIGIOUS MEANS. More are in this state of mind than we imagine; and you cannot escape it but by watchfulness. They seek to have an impression of religion when on their knees,

when in the closet, or the sanctuary; and they restore themselves to their ordinary occupations, without any serious concern to remain under the influence of their confessions, prayers, and worship. This is frequently carried so far, that many persons seem to be the *reverse* of their prayers and professions; and their religious services seem as a sort of *penance* for the inconsistent temper and principles which they habitually indulge. Remember, then, that religion is not a thing of *time*, and *place*, and *posture*; and that if we are truly under its influence, we shall be *always so*. See that it is your great regulating principle in the family, in the friendly circle, and in your worldly engagements. Let it soften your temper, exalt your thoughts, and rectify your judgment. Retire to your rest at night; arise in the morning; accept the refreshments of the day; with the holy and exalted purpose of glorifying God, in fulfilling the duties of your station. This would make every meal as a sacrament to you; each day as a Sabbath; and your most ordinary service, an act of worship to the Most High. For the want of this, many have been a stumbling-stone in the way of the inquirer, instead of an edifying example; and the "good way" has been spoken of as evil!

V. PREPARE TO MEET AND TO RESIST TEMPTATION. You must not enter on your course with false views and flattering promises. If you enter into the kingdom it must be through tribulation. Your chief trial will arise from *yourself*. Over your own heart, then, especially you are to watch with ceaseless jealousy. Your temptations will be principally to despondency and to presumption. Your enemy will tempt you to think of sin as *trivial* before commission, and as *unpardonable* after commission; that you may be disposed to entertain it with hope, and afterwards to retain it from despair. What thousands have fallen by these practices! You will meet with temptation from your *companions*. Of your former associates, some from affection, may seek to win you back to paths you have left; others may assail you with reproach and bitter persecution. But stand firm—be resolved. Show that you are on the Lord's side, and that you have counted the cost beforehand. If they see you *waver*, you will give them a sad advantage over you. In forming new connections, even among the professors of religion, you will need

great caution. Excellent as you may think such society in comparison with what you have left, judge of it by its *effects*. If it does not promote the spirit of prayer, meekness, charity, and faith, it is not good for you. Remember that "he that walketh with the wise shall become wise, while the companion of fools shall be destroyed." Then there are *temptations peculiar to the times in which you live*. So far as the young convert is concerned, these are chiefly two. First, you will be tempted by *novelty*, and the *love of change*. Your recent state has necessarily been one of great excitement. Every thing has been *new* to you. Your own condition, the character of God, the future world, the method of hope and mercy, have all been revealed as you never before saw them. Apart from the allowed importance of these things, the sense of *freshness* will fade away; and you will be in danger of craving some other discoveries by which you may be surprised and affected. Watch against this snare; many around you have been caught in it, and are only entangled increasingly in its meshes day after day. Remember that the *novelty* of these things to you was a mere accident, and that it is their *real excellence* which should interest you. If your mind is rightly affected, they will become more precious to you as you know them; while what is unimportant or false owes all its interest to its freshness and extravagance. What is the gift of tongues to you, if you had it, compared with that charity, without which you are nothing! What is the faith to work miracles, if you had it, compared with that faith which saves the soul! What is the hope of an earthly and sensual millennium, were it true, compared with that more blessed hope of heavenly purity and everlasting joy! Let no man beguile you from the *simplicity* that is in Christ! The remaining temptation of the day is to *worldliness*. The world, it may be said, is ever the same, and is always the tempter of the Christian. But the present peculiarity and danger is, that we have so much of the world *in the church*. Professors and even saints are so immersed in business—are so intent on gains—are so incessantly occupied at home and abroad, that the ascendancy of religion on the mind becomes questionable. They hear the word, but the cares of the world choke it; they offer prayer, but it is with haste and hesitation; at best, they are too often

found cultivating the *common* vineyard to the neglect of their *own*. They have no time to be calm—no time to put themselves at a distance from the world—no time to cherish the aid of devoted meditation. Hence it is that, with so much profession, we have so little living piety; and where we have real piety that we have so little eminence of Christian character. Mark this evil as a prevailing one, and set yourself to resist it.

VI. MAKE WITHOUT DELAY A PUBLIC AND COMPLETE PROFESSION OF THE NAME OF CHRIST. This is only done when you submit to *all* his institutions. Especially at this time it is your duty to unite yourself with his people, and to commemorate his love and his death in the sacrament of the Lord's Supper. Having first given yourself to the Lord, you are not to withhold yourself from his people. As you believe with the heart, so you are to confess with the mouth. Christ has redeemed the body, and the body *in its order* must show forth his praise. Let no excuses, arising from *unworthiness* or *difficulty*, induce you to *delay*. If you are really converted, it is your *present* duty; and to postpone duty is not to make it more easy, but more difficult. Those who have delayed at first, have, for the most part, renewed their excuses, and have lived and died without coming into a state of Christian fellowship. This is *dangerous*, *inconsistent*, and *sinful*. It discovers an inadequate sense of the love of Christ; it is a known violation of his command; it is remaining without the fold, when to be *within* is our privilege, and the means of our safety; it is to do what you can to *annihilate* the church of Christ, for if all were to act in the same manner there would be no *visible* church on earth!

VII. THROUGH YOUR WHOLE COURSE HAVE RESPECT UNTO THE END. Cherish habitually the temper of a stranger and a pilgrim on the earth, and let it regulate your mind, and moderate your pursuits. Let the cares of life affect you but lightly; let its pleasures be watched with jealousy; let its comforts be received with thankfulness, as meant to assist you on your journey. Forget the things behind; shake off the incumbrances present to you; still

and ever press forward within the mark for the prize of your high calling! As nothing can induce the worldling to *look* to the end of life, so nothing should induce you to *lose sight* of it. He has nothing but what he has *here*; if he look at death, at heaven, at eternity, it is without hope—with tremendous fear! But you have no reason to be alarmed at the future. However appalling it once was, it is now clothed with attractions. Heaven is your home; immortality your inheritance. Your treasure is there; your heart should be there. Let the *troubles* of the way be forgotten, and the *end* of the way kept steadily in view. It is not *becoming* of you to cleave to the world, to idolize the creature, to recoil from death, called as you are to "glory, honour, and immortality!"

VIII. FINALLY. BE STRONG IN THE GRACE THAT IS IN CHRIST JESUS OUR LORD. In entering on a new course of life and of duty, it is important to know your own *weakness*. He who has brought you into the way of peace, must keep you there; he who gave you the first victory over sin and temptation, must still teach you to fight and to conquer; the same hand which began the good work must perfect it till the day of his appearing. Entertain, then, no confidence in the flesh—in yourself. Explore the riches of the Saviour's grace; the resources of his love, his power, his wisdom. Make these all your own, by the application of continual prayer and faith. So shall you be strong. The stone that rests on the foundation has all the strength of the foundation by which it is supported; and you, by perfectly depending on the Saviour, shall be perfectly filled with his might—growing up into him in all things. O aspire to this! Praise him for what you are; but desire earnestly to be what you are not! Look to him; thirst for him; honour him. Rest not on any thing you know; any thing you have done; any thing you have. Seek by his grace to give an eminent example of Christian life, and eminently to enjoy that life, which, though hidden, shall soon be revealed, and which flows into immortality.

A SINCERE FRIEND.

A WHOLE FAMILY IN HEAVEN.

To the Editor of the *Evangelical Magazine*.

I WAS once favoured with the sight of a letter written by an American lady to her husband, a little before she died. This lady was an eminent christian, remarkable for her confidence in God, and for attention to the spiritual welfare of her numerous offspring. In speaking to her husband respecting their beloved children she used this memorable sentence, "I rejoice in hope that we shall meet, *an unbroken family*, before the throne of God,"—or, according to the phrase at the head of this paper, "a whole family in heaven."

From our earliest years we are accustomed to hear of a place of unutterable glory—that place is heaven. As our minds expand we are told that heaven is the dwelling place of God. Then if any of our friends die we are taught to hope they are gone to heaven, to be for ever with God—and that it is our duty to prepare to follow them. In some cases the minds of young people are deeply affected by these representations, and it is their unspeakable happiness to begin to prepare for heaven almost as soon as they can think at all. But it is not so generally. Alas! it too often happens that men run on for many years in a course of forgetfulness of God, and of rebellion against God, before they are brought to repentance; and some never repent at all, but remain in their rebellion for ever. They proceed from one step to another, from bad to worse, until they perish in their sins! Oh, what a fearful sight is a grey headed sinner! "Can the Ethiopian change his skin, or the leopard his spots? then may they learn to do well who have been accustomed to do evil." It would be well if these thoughts had an abiding place in our hearts, but many things concur to remove them. Ah! this *busy* world, this *ensnaring* world, this *sinful* world! Yet amidst all its snares, and vanities, and sins, we sometimes find a person whose affections are set on things above; yea, we now and then are privileged to behold a whole family setting out in good earnest, and determined by the help of God to appear "a whole family in heaven."

In musing on this subject I thought of the following particulars, which I send out into the world with many prayers, in hope that those who read them may be benefited; and that a few, at least, may thereby be helped on their way to glory.

First. What a glorious sight it will be

to behold all Christ's redeemed family in heaven! Now they are separated. Part of them are in heaven, and the other part are yet on earth; but there is a day coming when they will be gathered out of all nations, and kindreds, and people, and tongues, and make a great multitude which no man can number. O blissful morning, when my eyes shall gaze on this redeemed family! My heart has often thrilled with joy to see a penitent—to see an heir of glory—to see a saint made meet for heaven; but *then* I shall see them *all*, and partake of their felicity:

"Ten thousand thousand are their tongues,
But all their joys are one."

Then, the unspeakable blessings imparted through the operations of Bible Societies will be brought to light. *Then*, all the multitudes who have been converted by the instrumentality of Missionaries, will be seen clothed in white robes and with palms in their hands. *Then*, ten thousand times ten thousand voices will be lifted up in praise to God for the circulation of religious Tracts. *Then*, amidst the celestial harmony, there will be children crying, Hosannah! on account of the favours they received in Sunday Schools. *Then*, parents who trained up their offspring in the nurture and admonition of the Lord, will be seen with rapture beaming in their eyes, while they exclaim, "Here, Lord, am I, and the children thou hast given me." And near the throne, close by the feet of the Redeemer, will be seen prostrate the grateful, affectionate, and devoted preacher of the gospel, giving up his account with joy, and receiving the gracious approbation of his Master, "Well done, good and faithful servant."

Secondly. How happy will you be to see yourselves in heaven, and every member of your family with you—not one wanting! Father and mother, sons and daughters, brothers and sisters, servants and apprentices—all there. All who surrounded the family table. All who knelt together around the family altar. However separated by distance or time, yet meeting in heaven at last. I say, what a happy meeting this will be! Reader! is there any prospect that this will be the case with you? Have you ever any doubts respecting it? Oh, see to have these doubts removed! Have you any *hopes* respecting it? Oh, see that your hopes are well founded! Are you unconcerned about it? Ah!

that is dreadful. Heaven is not to be trifled with. Hell is not to be trifled with. Souls are not to be trifled with. Remember the day is coming; it is nigh at hand when you will see and feel that these things deserved your chief attention.

Thirdly. What a cheering circumstance it is when one in a family has chosen heaven for his portion! Look at that man. Mark him well. Set it down as a certainty that he will not go to heaven alone. He cannot be satisfied to walk solitarily in the way to Zion. He must have companions, and through God's blessing he will make them. We anticipate great things from such a character, and well we may, for God says to every new convert, "I will bless thee, and thou shalt be a blessing." From the day of his conversion he begins to pray, and the effectual fervent prayer of a righteous man availeth much. He also begins to shine, and he giveth light unto all that are in the house. Perhaps it would be difficult to find a family containing one pious and consistent disciple, without finding also that he is beginning to make a favourable impression on the minds of his relatives, by softening down their prejudices, drawing away their attention from the world, and leading them to think more than formerly on things divine. All is not done that his heart could wish, but there is a change—a beginning. Go forward then, ye heavenly-minded. Be thankful for every indication of a change. God does not despise the day of small things, neither must you. Think of the prophet, when his servant said, "I see a little cloud rising up out of the sea, about the size of a man's hand,"—that was enough. The prophet took it for granted that his Lord was come. Do you the same. Look out for marks of God's blessing. He is faithful. He is strong. Trust him, and be not afraid. Salvation is already come to your house. All the people in it are in some measure given to you. Oh, watch for their souls! Look up to God for divine guidance, that you may act wisely in your station. Never be discouraged. God waited long for you, therefore be patient with others. Let the hope of bringing a whole family to heaven animate, quicken you. In the Lord Jehovah is everlasting strength; and when you are leaning simply on him, he will make you almost forget your own weakness, by the assurance that his arm is almighty.

Fourthly. When a part of a family is already in heaven, what a powerful influence should that have on survivors! Oh,

it is a solemn and instructive event when one member of a family is taken to glory! Brethren! what effect ought it to have upon us who remain here a little longer? Think—some of us have half of our families already in heaven. Others have a father, or mother, or wife, or husband, or son, or daughter there—and shall not this produce an effect? O, it ought! Yes, it ought. It ought to loosen our hearts from earth, and to raise our souls to heaven.

"There our best friends, our kindred dwell,
There God our Saviour reigns."

Reader! shall we join this happy company? Soon, soon you will leave this earthly state, and whither will you go? Will you join your family in heaven? Have you any preparation for it? Except a man be born again, he cannot enter *that* kingdom. You must be born again. Are you born again? What is there about you which indicates your heavenly birth? Recollect that the removal of one member of a family to a better world, has sometimes been overruled by Divine Providence for leading all the other members to consider their ways, to repent of their sins, to seek mercy through faith in the Lord Jesus Christ, and to walk humbly with God, until a voice from above said unto them, "*Come up hither.*" This was a happy effect, was it not? and why may it not be the same with you? Oh, it will be the same if you earnestly seek it!

To others, the removal of a part of their family to glory has been greatly sanctified. Though they were pious before, yet they never thought so much of heaven, nor wished so earnestly to be there, as they have since their much loved relatives were taken thither. This loosened the cords which too strongly bound them to earth. This brought them with more relish to those parts of the Bible which treat of heaven. This made them look unto Jesus with more gratitude than ever, and this seemed to give them eagles' wings, by which they might soar upward to the family in heaven.

Happy, unspeakably happy is it, when the death of friends is attended with such a quickening influence. O Rachel! weeping for her children because they are not, let thy tears flow on; but let it be in a stream of mingled grateful submission and adoring love.

Fifthly. How alarming it is when only one in a family gives evidence that he is not preparing for heaven! What a blank it will cause to see a whole family in heaven but *one*! perhaps the youngest—the

darling *not there*. Or it may be the first born—the child who first diffused joy through a parent's heart *not there*! Oh, how can we bear to think of a whole family in heaven but *one*! Who should we select to be that miserable *absentee*? Whose child should we pitch upon? Whose brother should we mark as the victim? Do we not feel our flesh begin to creep upon our bones? Does not our blood run cold? Do not our hearts shudder at the thought? Are we not all ready to exclaim, "let not this misery fall on one of mine?" See the fond father, looking around, his soul rejoicing over one, two, three—but where is Absalom? What is *he* not here? O Absalom, my son, my son! Art *thou* not here?—No! Parents, I feel for you. I also have a parent's heart. I know your feelings on this subject. Oh, if the eye could weep in heaven it would shed a flood of tears over an absent son! But now parents—*now* is the time. Is there one in your family not preparing for heaven, what ought to be done in his case? Shall you let him alone? Oh, no! How did the man act who had a hundred sheep, and one of them went astray? He left the ninety and nine, and went after the wanderer; nor did he give up his search until he found him; and when he had found him all shattered, and hungry, and faint, he took him on his shoulders, and returned with him rejoicing. Here then is a pattern for you. Let your tears flow. Let your prayers ascend. Let your hearts melt. Let your language pierce his soul. Oh, follow him! Determine never to give him up until you have reclaimed the prodigal—until you have snatched the fire-brand from the flame; then you may go on your way rejoicing, in hope that all your family will meet in heaven.

Sixthly. How ought the members of this heavenly family to live together while they are here upon earth! They are redeemed by the same blood—justified by the same grace—sanctified by the same Spirit—brethren of the same family—heirs of the same inheritance. They tell us that they expect to meet in glory, and to join in the same song of praise, "Unto Him who loved us, and washed us from our sins in his own blood, to Him be glory for ever. Amen." This is delightful. Pray how ought they to live together here? Like brethren certainly. Like the children of God. Like the heirs of heaven. And do they act thus? How do *you* act? On what terms are *you* living with your brethren? Do not think I am coming too

close with my questions, for if you cannot bear to be so strictly interrogated, then be sure there is something wrong. How are the members of your church acting towards each other? I hope that in general there is much love, much good feeling, much Christian affection; and if it is not so *in all cases*, then let each examine himself. Remember you are not fit for heaven if you *cannot*, if you *do not* love your brother. You would find yourself quite out of your element in the heavenly world, if you do not love one another with a pure heart *fervently*. Oh, if ever you expect to have the divine blessing resting upon your souls—if ever you expect to see many turning to the Lord from among your neighbours, you must first see to it that you love one another; and whenever there is any thing amiss, and it may often be expected in this wicked world, those who are most like the Saviour, will be the first to seek a reconciliation. Therefore, I call upon you, I urge you in the name of that Saviour whom you profess to love, that ye walk together as the redeemed family—then will you live a heaven upon earth.

Lastly. How dreadful will it be to see a whole family in hell! And is there not reason to fear that many whole families are already there? Awful thought! See them shut up in endless despair. Oh, see them in the everlasting fire, prepared for the devil and his angels. But what is more necessary for our present consideration is this—Are there not many whole families at *this moment* on their way thither; to whom not one word of solemn, friendly, godly counsel has been given; who have never once been warned to flee from the wrath to come?

Oh, brethren! ye that love the Lord indeed, is there nothing for you to do, among the multitudes which are ready to perish? Surely, if you had compassion like unto the Son of God, here is work enough for it all. And where ought you to begin? Oh, begin at home! Search your own heart; examine how matters stand with you there. Then search your own habitations; examine how matters are there. Next, call on your neighbours. Perhaps you will succeed better than you could have expected. Exercise a holy solicitude for one another. Use much Christian fidelity, much plain dealing; and when you come to die, you will not regret that you laboured hard to bring a whole family to heaven—that you laboured hard to save a whole family from hell.

St. Petersburg.

POETRY.

A MOTHER AT HER CHILD'S TOMB.

Thou dear young tenant of the tomb,
 I mourn for thee in vain ;
 For from thy grave thou wilt never come,
 To allay my bosom's pain !

Thy playful look !—I see it now—
 As you smiled upon my knee ;
 Thy eyes, as bright as the morning dew,
 That fondly beamed on me !

Oh, my dear babe ! I have lost thee now !
 Thou wert dearer than all my kin—
 And the grief I feel, no living can know,
 Nor the weight my heart within.

I loved to watch o'er thy cradle bed,
 And hush thee to sweet repose ;
 But the hand of thy Maker was on thee laid,
 To snatch thee from earthly woes.

And now thou art gone far, far away,
 On eternity's darksome sea ;
 This body lies here in the cold, cold clay,
 And thy parent weeps over thee !

But still thou art dear to thy mother's heart—
 She thinks of thee morning and even ;
 And from this earth she would fain depart,
 To meet thy sweet smiles in heaven !

For thou wert her only hope and joy—
 She had no one to love but thee ;
 She had hop'd to deck thee in bride's array,
 And thy bridal bed to see.

But my darling's bed is the winding-sheet,
 And her bridal room the tomb ;
 And the worm is the bridegroom, most unmeet,
 To my rose of the lovely bloom.

But God has decreed we should part, my dear—
 Our Maker decreed we should part ;
 And our loved Saviour will pardon the tear,
 That wells from a broken heart.

But never shall earthly joy renew
 My soul which thrills with pain ;
 Till in a land beyond our view,
 I shall meet with my child again. E. B.

THE MAY MEETINGS ANTICIPATED.

LORD, send thy SPIRIT from above,
 Closely to bind each heart in love ;
 Now may we feel the powerful call,
 And JESUS CHRIST be all in all.

Should bigotry, with baneful art,
 Attempt to keep the saints apart,
 Love shall remove th' partition wall,
 And JESUS CHRIST be all in all.

The cause of Gospel Missions bless ;
 At home, abroad, give great success ;
 Let truth o'erspread this earthly ball,
 And JESUS CHRIST be all in all.

Now forward bear thy gracious sway,
 And hasten on the glorious day,
 When sects and party names shall fall,
 And JESUS CHRIST be all in all.

Thames Ditton.

J. C.

JEHOVAH-NISSI.

The Lord's my banner ! Forth I go,
 And dread no danger, fear no foe :
 Though death, though hell beset my path,
 I scorn their pow'r, and brave their wrath :
 Where'er I turn, whate'er betide,
 My Lord shall combat by my side !

The Lord's my banner ! Grief may low'r,
 Or joy may gild the passing hour :
 Alike in sunshine, or in rain,
 My Captain shall his succour deign :
 Alike I'll serve and trust my Lord,
 His grace my shield, his word my sword !

The Lord's my banner ! Forward still
 I press, obedient to his will :
 The toils, the sufferings, of my lot,
 In Christ's dear presence all forgot :
 My only wish to find him nigh,
 With him to live, in him to die !

The Lord's my banner ! Round my tomb
 No wreath may twine, no cypress bloom :
 No friend, no child, may linger near,
 To drop the tributary tear :
 Yet there my gracious Lord shall wave
 His blood-red banner o'er my grave !

The Lord's my banner ! In that day,
 When heaven and earth shall pass away ;
 While thousands to the mountains call,
 Upon their sinful heads to fall ;
 That banner, from the throne display'd,
 Shall draw the ransom'd to its shade !

Edinburgh.

H. E.

REVIEW OF RELIGIOUS PUBLICATIONS.

THE HISTORY OF THE HEBREW COMMONWEALTH, *from the Earliest Times to the Destruction of Jerusalem, A.D. 72.* Translated from the German of JOHN JAHN, D.D. *With a Continuation to the Time of Adrian.* 2 vols. 8vo.

Hurst and Co.

THE present condition of the Roman Catholic Church, in some of the most enlightened and influential parts of the Continent, is a phenomenon calculated to excite great interest and expectation. Above all, is this the case in the east and south of Germany. In those countries, there are multitudes in the papal communion, both clergy and laity, who openly profess their conviction of the unwarrantable and pernicious character of many of the claims of the see of Rome, and the disciplinary usages which it rigidly enforces as laws of the church. In numerous publications, within the last few years, replete with scriptural and ecclesiastical knowledge, distinguished by forcible reasoning, and sometimes by the spirit of reverential piety, relief and reform are loudly demanded; and it is evident, that a conscientious belief of the spiritual supremacy of the pope, as an institution of Jesus Christ, is the only impediment to a declaration of independence, and to taking into their own hands the cause for which they are now pleading, as dutiful, but aggrieved and importunate children, before their earthly head and father. The chief objects, for the attainment of which the struggle is going on, are, the free use of the Scriptures, that public worship shall be in the vernacular language of every country, the enjoyment of the sacramental cup by the laity, the abolition of the law compelling clerical celibacy, a thorough reformation, if not an abolition, of the monastic orders, that the bishops shall be freely elected by the clergy and representatives of the laity in each diocese, and that the confirmation by the pope shall follow, as a matter of right, unless he can prove heresy against the bishop elect.

Another numerous body, existing chiefly in the south of Germany, is distinguished by the holding in an inferior degree, and in no case but as means and helps, the ceremonies of their church; while the genuine Scripture doctrines of salvation by grace, through faith in the only Redeemer, the renewing work of the Holy Spirit, and the obligations of universal holiness, are faithfully preached in the pulpits, and are life and joy to the hearts of multitudes. Let our readers fervently pray that these interesting signs of the times may increase, and proceed to the most happy results.

We do not know that the author of these volumes, the late Dr. Jahn, was directly and personally engaged in any of the active movements to which we have referred. His living under the jealous and ruthless Austrian government, the nature of the official stations which he held, and the manner in which he discharged the duties of those stations, as is proved by his numerous published works distinguished for learning, judgment, and extensive research, scarcely allow of such a supposition. But it is abundantly manifest that he did much, very much, to help forward the cause of enlightened Christian knowledge, by his contributions to the advancement of Scripture studies. Dr. Jahn was, for many years, professor of oriental languages and of doctrinal theology, in the University of Vienna, and afterwards first canon of the Metropolitan Church of St. Stephen, in that city. He died at the age of sixty-six, in 1816. The serious and reverential spirit with which he treats religious subjects, places him in an advantageous distinction from the arrogantly styled Rationalists of Protestant Germany; and the comprehensiveness, independence, and impartiality of his investigations, must have been perfectly disagreeable to a thorough-going Papist. It is no wonder if his writings have been put under the ban of prohibition at Rome; which we have some reason to believe to be the case. The principal of his works are, a Hebrew, a Chaldee, and an Arabic Grammar; a Chaldee Chrestomathy; a critical edition of the Hebrew Bible, in four volumes; Introduction to the Divine Books of the Old Testament, two volumes, or, more properly, four, according to the division of parts; Manual of the Rules of Scripture Interpretation; Bible Archæology, three volumes, and a Latin Compendium of the same, in a single volume; besides various Dissertations on Scriptural Topics, and the work which we now introduce to the attention of our readers. It has been translated by the Rev. C. E. Stowe, late of the Theological Seminary of Andover, in New England; and is now reprinted, without any indication of further editorship, by London booksellers. We deeply lament that the invaluable productions of the Andover Theological School cannot be had, in the way of regular purchase, in Great Britain. Stray copies find their way among us, and are held as sealed treasures by their possessors; but our theological students, and the public in general, cannot obtain them. This is a great disadvantage to us; and one of its effects is, the reprinting of some of the works which we so desire, by English or Irish booksellers, merely as matters of trade, and without any guarantee for

care and accuracy. Thus, also, the original authors, Dr. Woods, Mr. Stuart, Mr. Gibbs, Mr. Robinson, and their associates, are deprived of whatever pecuniary advantage might accrue from British sale, to which they are well entitled, though it would be far short of a compensation for their self-denying and most arduous labours.

Mr. Stuart has written a preface to this translation, a few words from which will best characterize the work.

"The Christian religion is built upon the Jewish. The Christian Scriptures are intimately connected with the Jewish sacred books; and they cannot be understood and explained, except by means of them. The words of the New Testament are Greek; but its idioms, its costume, its manner of thought and reasoning, its allusions, in short, the *tout ensemble* of it, is Jewish; nor can these ever be duly understood by any person who is ignorant of the Jewish nation, its laws, and history.

"The design of the principal part of the present volume is to impart a succinct and critically arranged History of the Hebrews. We have no book in our language which does this in such a manner as to satisfy the wants of a critical student at the present time. The works of Shuckford and Prideaux, which, in respect to learning, may be mentioned with approbation, particularly the latter, are so copious, and contain so much irrelevant, not to say uninteresting, matter, that the student goes through them with great toil, and with little fruit of his labour. Other books are of a popular form, and ill adapted to the wants of a critical inquirer.

"JAHN has bestowed great pains and labour on the following work. None of his numerous publications give higher evidence of critical research than the present. The labour bestowed in harmonising the various accounts of persons and occurrences contained the Old Testament, is, in itself, great and useful: and that bestowed on the prophecies contained in the sacred volume, in order to exhibit the fulfilment of them, the student will find to be valuable.

"Besides a regular and continuous History of the Jews, Jahn has also given a succinct account of all the other nations connected with them; so that the student may regard the present book as containing an epitome of the Ancient History of Western Asia and of Eastern Europe.

"I would urge it upon every theological student, in a particular manner, to make himself familiar with this work throughout."

After these opinions, from an authority so competent as that of Professor Moses Stuart, no further recommendation is necessary.

We have observed some errors, which seem to have proceeded upon system, but which cannot have come from the translator; and which must, therefore, have been the ima-

gined emendations of either the American or the English printer: such as substituting the diphthongal *Æ* for the two vowels, when they form distinct syllables, *Esdraelon* for *Esdraelon*; *Michalis*, for *Michaelis*; also, *Chalde-Babylonian*, for *Chaldeo-Babylonian*; and *Ptolomey* for *Ptolemy*.

The author follows the common representation, that Sennacherib was assassinated soon after his ignominious flight from Jerusalem. (vol. I. p. 145.) It was impossible that he could be acquainted with the remarkable evidence, (brought to light by the recently discovered Armenian version of the *Chronicon* of Eusebius,) that Sennacherib lived, and performed important transactions, in Western Asia, through several years after the miraculous destruction of his army. A minute statement of the remarkable bringing to light of this portion of ancient history, may be seen in one of the notes to the new edition of Dr. Pye Smith's *Discourse on Prophetic Interpretation*.

There is, at the close of this work, an Index of *Prophecies Illustrated*. This is useful; but we much regret that there is not also a complete index of *subjects*. Such an appendage would be an important benefit to the reader. This English edition is printed in a clear and handsome manner.

THE ABOLITIONIST; or *Notices of Colonial Slavery, with a view to its Extinction*. Edited by a Sub-Committee of the Edinburgh Anti-Slavery Society. Nos. I., II., and III.

THE Edinburgh Anti-Slavery Committee have, at length, buckled on their armour, and taken the field in earnest. The succinct, yet clear and comprehensive, views of colonial slavery, contained in the pamphlet before us, cannot fail to make a deep impression in Scotland; where, we trust, the Committee are scattering them by thousands. None can regret more than we do, the recent commotions in the West Indies. But, though they afflict, they do not surprise us. They are the necessary consequence of the light which, in spite of every barrier, is daily breaking more and more brightly on the mind of the negro; and they who imagine that slavery, under any form, can long exist in our colonies, are shutting their eyes against conviction. Unless full and speedy justice be rendered to the slave by the British legislature, he will decide the matter himself, and that by physical force. If he be not emancipated by us, he will emancipate himself; and then woe to his oppressor!

Such are our views of this momentous question; and they correspond with those of the Edinburgh Committee. Our northern friends do not blink the question. They state the matter fairly, openly, and strongly; as the following extracts from the third number

will prove. We trust that such statements will not be made, nor such arguments used in vain. The present era is pregnant with events; and one of these, we feel assured, is the abolition of Negro slavery.

"If colonial slavery were a system which had sprung up in our own day, no argument would be necessary to convince our countrymen of its horrors. If, with our present views of personal and political freedom, we had seen a British navy set sail from Portsmouth or Plymouth, proceed to the coast of Africa, and thence carry off some thousands of the unoffending natives, for the purpose of selling them into permanent bondage in the West Indies, a torrent of indignation would have burst forth from every part of the United Kingdom; and liberty to the oppressed, and death or expatriation to the oppressors, would have been loudly demanded.

"And is the injustice of retaining these poor Africans in bondage one whit less palpable, because twenty-five years have elapsed since the last of their number was borne across the Atlantic? Because men, who never injured us, were reduced to slavery, through our apathy or connivance, at the age of twenty, does that circumstance render it just and equitable to retain them in bondage because they have now reached the age of forty-five? Or if, in the course of nature, or through hardship and oppression, very many of the originally imported slaves are numbered with the dead, does the fact of their having died in that state of servitude, to which they were cruelly and iniquitously reduced by Britons, render it just and equitable that their children should be kept in bondage? Most assuredly not. And granting, for the sake of argument, (what, in point of fact, we deny) that the length of time, during which the Negro population of our colonies have been subjected to slavery, had made them unfit for freedom and unable to appreciate its blessings, would that form a reason for prolonging their servitude? Again we answer, assuredly not; since, by our opponents' own showing, the longer they were kept in bondage, the less fitted would they be for liberty.

"Let it not be supposed, then, that because we have undertaken to draw aside the veil, which the planters and their hiring advocates have thrown over the state of the negroes in our colonies, we concede the question of equity even for a moment. On the contrary, our object in exposing the utter hollowness of the professions, made by the colonists, of a desire to prepare the negroes for liberty, is to convince our countrymen that nothing effectual ever will be done towards this end, by those whose interest it is (or, what is the same thing, who imagine it to be their interest) to thwart the benevolent wishes of the British people; and to counteract, while they hypocritically profess to

forward the enlightened views of the British government." pp. 17, 18.

"Such, then, is another feature of that revolting system, to uphold which, the inhabitants of this country are assessed to the amount of three millions annually, either in the form of direct taxation, or in that of bounties and protecting duties. Such is another feature of the system which, but for the presence of British soldiers, and the connivance of a British parliament, could not exist for an hour. It forms the foulest spot on the page of our country's history, and the time is now arrived when it must be wiped away. Reason recommends, religion pleads for, humanity demands its abolition. The inhabitants of this country have talked of slavery so long, that they have actually become insensible to its horrors. They have been so habituated to pay the price of maintaining it, that they have ceased to grudge the unnatural impost. But there is a spirit abroad among the nations of the earth, which is alike hostile to slavery in all its ramifications. That spirit has breathed over our country also, and awakened an echo in every British heart. The apathy with which we have looked on our own political privations, has given place to an enthusiasm in the cause of liberty. Nor is it to be believed that now, when so completely roused to the assertion of their own rights as Britons and as free-men, the inhabitants of this country will look tamely on, while the Negro, WHO IS ALSO A BRITISH SUBJECT, is robbed at once of his political and his natural rights.

"The time, we repeat, is now come when slavery must be abolished. Nor let the timid philanthropist imagine that by its abolition the slightest injury will be done to any one. Monstrous as the system is, and loud and frenzied though its advocates may be, there is no one benefited by upholding it, but the hiring champions of a venal press. As a nation, we are not benefited. On the contrary, we are taxed to a grievous amount for the maintenance of the system; while hundreds of brave men annually fall victims to the climate, whose place, under other circumstances, might be advantageously occupied by native troops. The planters are not benefited. This we fearlessly assert; else why the frequent bankruptcy, and the still more frequent mortgage? Why, if the system be a good one, the frequent change of proprietorship in the colonies? why the protecting duty, and the loud and bitter complaint that all will not do? It is unnecessary to add, that the Negro is not benefited. Defrauded of his birthright, fettered to the soil, and borne down to the earth by labour, and famine, and insult, and oppression, what can he lose by the abolition of slavery? While we, as a nation, will be relieved from intolerable burdens, (intolerable, because unnecessary, and doubly intolerable because

ministering to tyranny and injustice,) and while the planter will be enriched by the willing labour of a happy and flourishing peasantry, in room of a sullen and rebellious slave population, the Negro will be raised to the level of his species; restored to his rights as a man, a husband, and a parent; and protected alike in the enjoyment of his political privileges, and the exercise of his religious duties. Is there any man deserving of the name of Briton, who can look forward to such a state of things, and not hope to see it realized! Is there any man deserving of the name of Christian, who will not, with us, put his shoulder to the wheel, and assist in the cause of Negro emancipation?" pp. 21—23.

MEMOIR OF THE LIFE OF THE REV. MATTHIAS BRUEN, of New York. 12mo. pp. 440. Price 7s. Portrait.

Edinburgh, William Oliphant.

Next to spiritual communion with our God and Saviour, the reciprocations of Christian friendship present the purest source of enjoyment, of which our nature is capable; and if such friendship have been formed in early life, before the warmer feelings of the heart have been chilled by disappointment and ingratitude, it will often glow with an ardour which absence only serves to fan, and distance to hallow. It is in the mutual and unrestrained interchange of sentiment, whether in conversation or correspondence, to which such friendship gives rise, that the heart feels itself drawn out, as it were, to commune with a kindred spirit; and we feel a foretaste of that more exalted enjoyment which we have reason to believe shall accompany the fellowship of the saints in heaven.

We are aware that there are some very estimable persons, whose natural temperament is so little liable to excitement, even from the most hallowed sources, that they will be ready to characterize the sentiments, which we have expressed, as bordering on romance. Be it so. We nevertheless know that there are many who have felt all that we have stated; and we believe that there are not a few who, in the want of such a communion of feeling and of interest, have experienced not a little of that spiritual desolation expressed by the Psalmist when he said, "Oh, that I had wings like a dove! for then would I fly away and be at rest."

It is to such a friendship, pure, ardent, and spiritual, that this volume owes its origin. In our Magazine for March, 1830, we inserted a brief memoir of the Rev. Matthias Bruen, of New York; and we then stated, among other incidents which marked his brief career, that he visited Europe in 1816, in company with his friend and preceptor, the Rev. Dr. Mason. During that visit he became, for a season, the guest of a clergy-

man of the church of Scotland; and having met, under his roof, with a spirit congenial to his own, an intimacy commenced, which terminated only with his life. One of the fruits of that intimacy was a frequent, confidential, and animated correspondence, out of which, with the occasional aid of other friends, the narrative before us has been constructed. Though compiled in Scotland, it was originally published in America, but is now reprinted in Edinburgh, under the superintendence of the author; and we are mistaken if it meet not with a rapid sale.

The Character presented to us, in these pages, is one of singular interest. Possessed of a cultivated mind, and placed in easy circumstances, he early devoted himself to the cause of his Redeemer, willing at once to spend and to be spent in a service so noble. Of this a striking proof was given on the occasion of his first visit to Europe, already alluded to. The objects of his tour had been accomplished; he had seen Britain, France, and Italy; had laid in a stock of renovated health, and had actually taken his passage home, when he received a pressing invitation to become the pastor of an infant church in Paris, accompanied by the candid avowal that perhaps they should be unable to pay him for his services. After a brief struggle he consented, was ordained in London, and proceeded to Paris. The congregation, among whom he continued to labour while there was any prospect of usefulness, consisted chiefly of his countrymen, and a few English residents in the French capital. His labours were in some measure blessed; and an affecting account is given of the death-bed of an American lady, to whom he appears to have been eminently useful. The fluctuating nature of his congregation, however, discouraged him; and, in 1819, he returned to America.

In his native country he found an ample field of usefulness opened up to him. After preaching in various places, and acting for a season as secretary to the Domestic Missionary Society, he gradually collected around him a congregation of his own, over whom he was ordained pastor by the Presbytery of New York, and among whom he laboured till his death, in 1829.

Valuable and interesting as the materials are, out of which this volume is constructed, there is an additional charm thrown over it by the kindred spirit under whose auspices it is given to the public. Although the compiler has endeavoured to make Mr. Bruen as much as possible his own biographer, yet there were links in the chain of narrative to be connected, and occasional gaps to be filled up, all which has been done in the same elegant and pious manner in which his own letters are composed. We have often had cause to regret that, in the portrait presented to us of a departed friend, the features

merely of the individual were exhibited, the life and spirit of the original being absent. Here, however, there is no such ground of complaint. Mr. Bruen *lives* in the memoir before us; and it is impossible, we think, for any genuine disciple of the Lord Jesus to rise from its perusal, without having his faith strengthened, his hope animated, and his charity enlarged, by the beautiful display of Christian principle which pervades it. We particularly recommend it to our young friends in the ministry, and would say to them in parting, as Paul said to the Corinthian brethren, "Be ye followers of him, even as he also was of Christ."

MEMOIRS OF MISS ANN TOMES, *late of Hackney, aged 19.* By the REV. F. A. COX, LL.D. *Accompanied by a discourse delivered on the occasion of her decease.* 12mo. pp. 119.

Westley and Davis.

It was our happiness to be well acquainted with the interesting subject of this memoir. We had an opportunity of observing her character in the day of health and prosperity; and we heard her joyful testimony to the truth in the hour of languor and sickness. She was, indeed, a delightful instance of the power of religion in early life,—of the sweetness and fragrance which it sheds over the loveliest portion of our being. The memoirs of this young lady, which have been preserved, are more numerous than could have been expected, considering her extreme youth; and the value of them will be deeply felt by all who will take the trouble to examine them. She is left to speak for herself; and it is in a language which bespeaks equal sensibility and devotion. We thank Dr. Cox for such a valuable addition to the stock of our juvenile biography. He has well disposed materials, which, under less favourable auspices, could not have failed to interest and to improve the heart.

THE BIBLE-SOCIETY QUESTION, *in its principle and in its details, considered, in a series of letters, addressed, by permission, to the Right Reverend the Lord Bishop of Salisbury.* By the REV. SAMUEL CHARLES WILKS, M. A. 8vo. pp. 144.

Cochran and Key, Strand; and J. Hatchard and Son, Piccadilly.

WE have read this elaborate defence of the British and Foreign Bible Society with extraordinary feelings of delight. Though it is only extended to a hundred and forty-four pages, it contains matter sufficient to fill a large octavo volume. It is altogether worthy of the fine sense and genuine piety of its

author. No part of the great question at issue is omitted. Ancient and modern objections are thoroughly met; and the unhappy men who have endeavoured to blight the noblest human institution of which our country boasts, are dealt with in that spirit of honest remonstrance and exposure which becomes the champion of truth. To say that Mr. Wilks has the better of the argument, is saying very little; he has absolutely demolished every pretence set up by the antagonist party. The contents of the volume are as follow:—Preliminary Letter—The Question Opened—The Principle of the Bible Society—Inquiry into the lawfulness of the Society's Principle—Inquiry into the expediency of the Society's Principle—Case of Socinians—Case of Roman Catholics—Oral Prayer—The Question of the Apocrypha—Patronizing exceptionable Versions—Alleged annexation of Notes and exceptionable headings—Alleged exceptionable Agency, Foreign and Domestic—Concluding Observations. We venture to predict that this volume will be remembered when the Trinitarian Society is in its grave.

THE SUBSTANCE OF FOUR DISCOURSES ON "THE SIGNS OF THE TIMES," *particularly considered, as preached on the Sabbaths of Nov. 13 and 20, 1831, at the Independent Chapel, Stansted, Essex.* By JOSIAH REDFORD.

R. Baynes.

It is a circumstance worthy of notice, that the exigency of the times has called forth many able and interesting publications, well calculated to give a right direction to the public mind. Among these publications the one before us holds a very respectable place, and deserves a wide circulation. It is a pious and faithful appeal to the people of this country, and especially to Christians, on a vast variety of topics, which may be justly said to constitute the signs of the times. At the very moderate price of *one shilling* it will, we trust, realize an extensive sale.

THE LAWS OF CHRIST; *being a complete digest of all the precepts contained in the New Testament, with comments and devout meditations on each topic of duty: arranged for the daily perusal of the Christian in his closet.* By JOSEPH TURNBULL, A. B., Minister of the Gospel. 12mo. pp. 383.

Hamilton, Adams, and Co.

The plan of this volume seems to us original. We have seen nothing precisely like it, and we doubt if there be any volume in our language which resembles it. It is the result of a happy conception, and will prove an acceptable addition to the class of books adapted to private and domestic reading. The

method pursued by the esteemed author, is that of selecting, on any particular branch of Christian duty, the principal injunctions of the New Testament, and then following them up, with a suitable and energetic meditation. As the meditations are divided into separate portions for each day in the week, the volume will find a place in the closets of many who have a preference for works so constructed. We can assure our readers that this is not one of the light and trifling publications of the day; but a sober, evangelical, earnest, and heart stirring exhibition of the preceptive will of the great Master. We congratulate the author upon this valuable effort of his pen.

HOPE IN TROUBLE. *The Substance of a Sermon, preached at Putney Chapel, on the 21st of March, 1832, the day appointed for a General Fast.* By EDWARD MILLER, Minister of the chapel. 12mo.

Roake and Varty, Strand.

This is a plain, serious, and useful discourse, founded on Luke xxiv. 38, "And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?" With much fidelity, it possesses a quality eminently soothing to the heart of the Christian.

THE PREACHING OF THE ALMIGHTY'S JUDGMENTS. *A Sermon preached on the occasion of the General Fast, at the parish church at Dibden, Hants.* By the REV. JAMES GRAY, A.M. 8vo.

Hatchard and Son.

WE have read this discourse with much gratification, and we trust advantage. It is

very unpretending, but nevertheless full of wholesome counsel upon all those subjects most interesting to the nation at this eventful crisis. Mr. Gray is a workman that needeth not to be ashamed, rightly dividing the word of God, and giving to every man his portion in due season.

WORKS RECENTLY PUBLISHED.

1. *The Duty and Destrableness of Frequent Communion with Christ in the Sacrament of the Supper*; in Three Discourses. By the REV. HENRY GRAY, M.A., Minister of St. Mary's, Edinburgh, 18mo. 2s.

2. *Maternal Sketches*; and other Poems. By ELIZA RUTHERFORD, 12mo.

3. *Idolatry*: a Poem. By the Rev. W. SWAN. The fifth and concluding Part. 12mo., price 2s.

4. *Prayer the Christian's Relief in Trouble.* A Discourse. By EDWARD STEANE. 12mo. 6d.

5. *Calmet's Dictionary*, complete in 1 vol, imperial 8vo.

6. *Animadversions* upon the Rev. Dr. Hutton's Pamphlet, entitled, "Unitarian Christianity Vindicated." By RICHARD WINTER HAMILTON, Minister of Albion Chapel, Leeds.

7. *Self-Discipline.* By H. F. BURDER, D. D. 2s.

8. *Early Discipline Illustrated, or the Infant System progressing and successful.* By S. WILDERSPIN; addressed, by permission, to the Right Hon. Baron Brougham and Vaux.

9. *Soul Religion the means of Supreme Happiness*; a discourse occasioned by the lamented death of Mrs Rebecca Welman, of Paumdisford Park, Somerset. By THOMAS GOLDING.

PREPARING FOR PUBLICATION.

Sermons, by the Rev. R. W. HAMILTON, Leeds.

RELIGIOUS INTELLIGENCE.

LONDON.

EDUCATION IN IRELAND.

At an extraordinary meeting of the general body of Protestant Dissenting Ministers of the Three Denominations, residing in and about the cities of London and Westminster, holden at the Library, Red Cross Street, on Thursday, April 19, 1832.

The Rev. F. A. Cox, LL.D., in the Chair. It was Resolved,

That this body is deeply impressed with a sense of the duty of a Christian community to provide for the education of the whole people, as the best security for social order and harmony, and as the most likely means under the blessing of the Divine Providence, to promote the true knowledge of the gospel of our Lord Jesus Christ, and the fear and worship of Almighty God.

That we consider all education essentially defective which does not include instruction in the Holy Scriptures, which we regard as the only sure ground of faith, the unerring rule of life, and the infallible guide to immortality.

That experience teaches us, at the same time, that the holy Scriptures cannot be taught effectually and universally in a course of national education, without a constant and cautious observance of the great principle of the right of private judgment, and that any violation of this principle tends to prolong the reign of prejudice, to excite uncharitableness, to degrade the Bible from its sacred use, and to pervert it into an instrument of discord and division.

That with these impressions we have witnessed, with much satisfaction, the appointment by His Majesty's government of a com-

mission for administering the funds granted by parliament for the education of the poor of Ireland,—the commissioners consisting of persons belonging to different religious denominations in that country, and appointed under instructions which provide for the use of such Scriptural lessons in the schools as may be agreed on by all the commissioners, and also for setting apart one or two days in the week for the religious education of the children, by the respective ministers and teachers of religion whom their parents shall prefer.

And that, being fully persuaded that in the present critical condition of Ireland, this is the most eligible plan of ensuring a national and religious education in that country, of promoting the civil, moral, and spiritual, improvement of the Irish people, and of guarding the tranquillity and advancing the prosperity of the United Kingdom; this body agrees to petition both houses of parliament, to give their sanction and support in carrying into effect the measure devised by his Majesty's government for the education of the poor of Ireland.

THOMAS REES, Hon. Secretary.

At a special meeting of the Deputies from the several congregations of Protestant Dissenters of the Three Denominations, Presbyterian, Independent, and Baptist—in and within twelve miles of London, appointed to protect their civil rights, held at the King's Head Tavern, in the Poultry, on Tuesday, the 10th day of April, 1832, for the purpose of taking into consideration the propriety of petitioning Parliament in support of the measure proposed by his Majesty's government, relative to the subject of education in Ireland.

HENRY WAYMOUTH, Esq., in the Chair.

Resolved, on the motion of William Smith, Esq.; seconded by Thomas Gibson, Esq.

“That this Meeting believe that the security and happiness of every country will be promoted by liberal institutions, and the general information of the people; and that as they consider the progress of peace and prosperity in Ireland will be mainly assisted by national education, they are induced, by these convictions, and by their firm attachment to civil and religious liberty, to approve the plan for general education recently introduced into Ireland by his Majesty's government, and to desire cordially its permanence and success.”

A petition, founded on the foregoing Resolution, having been read,

Resolved, on the motion of Thomas Wilson, Esq.; seconded by Isaac Sewell, Esq.,

“That the petition, now read, be approved and adopted, and the Right Hon. Lord Hol-

land be respectfully requested to present the Petition to the House of Lords, and the Right Hon. Lord John Russell, M. P., to the House of Commons.”

Resolved,—“That the above Resolutions be inserted in the Times, Morning Chronicle, and Patriot Newspapers, and in the periodical publications usually circulated among Dissenters.”

(Signed) HENRY WAYMOUTH,
Chairman.

At a Meeting of the Board of Congregational Ministers, residing in London and its vicinity, specially convened on Monday, the 2nd of April, 1832.

Rev. John Humphreys, LL.D., in the Chair. Resolved, without a dissentient voice, on the motion of the Rev. Dr. Smith, seconded by the Rev. Robert Halley.

1. That the Members of this Board are deeply impressed with the conviction, that the vice and misery, the spirit of turbulence and insubordination, the illegal associations, devastation of property, and destruction of human life, which have been lamentably prevalent in Ireland, are in a great degree to be ascribed to a deficiency of moral and religious education, and consequent destitution of those virtuous principles which must ever constitute the basis of social happiness and national prosperity.

Resolved, on the motion of the Rev. J. Yockey, seconded by the Rev. Dr. Winter,

2. That the best means of securing such an education is, in the opinion of this Board, the establishment of schools for the instruction of children of all denominations, into which as much of Scriptural reading shall be introduced as is practicable in the peculiar circumstances of the country, without interfering with the inalienable right and imperative duty of every parent to instruct his children in what he believes to be the purest system of faith and practice.

Resolved, on the motion of the Rev. John Burnet, seconded by the Rev. T. James,

3. That although the Members of this Board cannot be expected to pronounce a decided opinion upon the detail or working of a plan, of which, at present, only the principles are developed, yet they have, after much consideration, found sufficient reason to approve cordially of the general measure proposed by his Majesty's government; because, by intrusting the management to a commission, consisting of persons of different denominations, it provides against the unjust appropriations of the public money in favour of one party;—because, by furnishing copious extracts of the Holy Scriptures as indispensable lessons, it recognizes the principle, that good morals and social virtues are most effectually derived from revealed truth;—be-

cause, by appropriating certain days for religious instruction, it affords the opportunity and encourages the attempt to apply the general learning of the school to the exigencies of immortal and accountable beings ;—because, by intrusting that most important part of education to the denomination to which the children respectively belong, it disavows any infringement upon the rights of conscience, or assumption of human authority in matters of religion ;—because, by directing full statements of the progress and operations of the commission, to be laid before the parliament, and of course before the public, it furnishes the means of correcting any abuses to which, through human infirmity or mismanagement, it may be at any time subject ;—and finally, because the commissioners have no power to impose the system upon the country, but are instructed to receive applications from such schools as may solicit aid from their funds.

Resolved, on the motion of the Rev. Dr. Fletcher, seconded by the Rev. Dr. Bennet,

4. That petitions, founded on the above Resolutions, be prepared and left for signature, at the Congregational Library.

THOMAS HARPER, Secretary.

N. B. Upon the conduct of the Dissenters in supporting the plan of Education for Ireland, proposed by the King's Government, some disgraceful remarks have been made in the Record Newspaper. Does the Editor of that litigious journal suppose that the Dissenters of England, are a race of men so obtuse, or so worthless, as to fall in with the intolerant dogmas of his prurient fancy ? We should be ashamed of them if they were capable of one grain of sympathy with the junto of bigots, who support that unhappy organ of religious slander. We tell the pitiful conductors of this paper to read the history of the Protestant Dissenters, and there learn what stuff they are made of. One hundred such organs as the Record Newspapers could do them no harm. Let their Resolutions, on the subject of Irish Education, speak for themselves ! Blessed be God ! they can be loyal to a Whig or Tory government, as they have abundantly proved ; but they cannot relinquish their common-sense for mere political clamor. Let this calumniator of the Dissenters come out from behind the scenes, and then the public will know who he is.—ED.

TRINITARIAN BIBLE SOCIETY.

As we expected, this bubble has at last burst. By a majority of nine (forty-seven voting on the one side, and thirty-eight on the other), it was decided, on the 12th of last

month, that parties thinking with Mr. Irving shall not be excluded from the Society. The consequence is, that its officers, and a majority of the committee have retired from a fraternity so heterodox, and have formed themselves into a provisional body for purposes which we are yet to learn. In the mean time the Record Newspaper has assumed a hostile front to its *quondam* friend, and, strange to say ! has sent it to learn wisdom, and prudence, and all other good qualities of the British and Foreign Bible Society !!! It is truly gratifying to know that the whole of this contending fellowship, upon an actual trial of strength, could only mustre, after all its haughty assumptions, EIGHTY-SEVEN VOTES. This speaks volumes, and is cause of devout thanksgiving to that God who confounds the counsels and frustrates the devices of those who, unwittingly, or from design, would injure his cause. Let the friends of order and peace watch the movements both of the Trinitarian Bible Society and the new Provisional Committee. They may assure themselves that fresh schemes to entrap unwary minds are in progress ; but surely a discerning public have had enough to convince them that no great society can be conducted by the men embarked in these undertakings. We hope they will continue to conduct their affairs, as on the 12th of April, with closed doors, as this will render them comparatively harmless, though, in the present state of public opinion, it will awaken some little suspicion as to the integrity of a cause which shuns the light of day.

NEW BISHOP FOR INDIA.

We have much satisfaction in announcing to our friends that the Rev. Daniel Wilson (now D.D.) has been appointed Bishop of Calcutta, to succeed the late Dr. Turner. Such an appointment must be highly gratifying to all the friends of evangelical truth. The prayers of thousands will attend him to his destination ; and pious churchmen and dissenters will unite in looking to him for a vigorous support of the cause of Christian missions in the East. "May his bow abide in strength, and the arms of his hand be made strong, by the arm of the mighty God of Jacob !"

FOREIGN TRACTS.

To the Editor of the Evangelical Magazine.

The Religious Tract Society have repeatedly pleaded the commands of God for dispensing Divine truth to aliens (as will appear on referring to Levit. xix. 34 ; Num. xv. 15 ; Deut. xxxi. 12 ; Josh. viii. 36, and many other passages of like import), and have recommended the distribution of them ; and, in order to facilitate the performance of that service, have provided four paged tracts, in

all the languages, so that every friend of the gospel may carry about him in the smallest compass a specimen of each language. The tracts will be supplied gratuitously, and deposited at different places of worship, &c., where they may find admittance, and, it is hoped, will be sent free of expense to individual friends of the gospel.

List of the respective tracts.—“Summary of the Bible,” French, Italian, Spanish, Portuguese, Swedish. “Way to Heaven,” Italian, Spanish, Portuguese, Swedish. “Sin no Trifle,” Dutch. “I know not the day of my Death” Dutch. “Way to Heaven,” German. “What is taught by the Bible,” German. “The nature of Sin and Repentance,” Modern Greek. “Important Enquiries, &c.,” Modern Greek.

Those friends who wish to promote the Spiritual Interest of perhaps 25,000 aliens, and through them their connexions abroad, are requested to signify their benevolent intentions to A. B., at Mrs. Collis’s, stationer, No. 7, London Road, Southwark.

BAPTIST CHAPELS IN JAMAICA.

WE regret to state that the loss of property in chapels, &c. sustained by the Baptists in Jamaica amounts to £20,000. We understand that the charges against some of the missionaries have been made by persons who have confessed that they were bribed, and that instances of perjury, and abuse of magistratical power, have come to light truly shocking to humanity.

UNION CHAPEL, BRIXTON HILL.

We feel highly gratified in announcing that the Rev. John Hunt, late of Chelmsford, has accepted an unanimous invitation to become the stated minister of this newly raised interest, and that he commenced his labours on the third Sabbath in April, with the most encouraging prospects of usefulness, in that rapidly increasing and respectable neighbourhood.

ORDINATION OF THE REV. THOMAS ARCHER.

At their Meeting, on 20th April, we understand that the United Associate Presbytery of London appointed the ordination of the Rev. Thomas Archer to take place on Thursday, 3rd day of May, in Oxendon Chapel, Oxendon Street, Haymarket. Service to commence at 11 o’clock.

SCRIPTURE-READING SOCIETY.

To the Editor of the Evangelical Magazine.

SIR,—Deeply deploring the prevalence of irreligion, and the consequent non-attendance upon the public ordinances of the gospel, of so many families throughout Great Britain, I beg leave, through the medium of your valuable miscellany, very

respectfully to propose to the consideration of the independent churches, whether the establishment of congregational societies for Scripture-reading is not practicable; and whether such a plan, if adopted, would not prove an eligible means of introducing the important truths of the gospel, more immediately to the attention of the profane; of inducing their attendance upon the public worship of Almighty God, and of thus promoting the salvation of thousands of immortal souls, who, unless some great effort be made on their behalf, may perhaps perish in their sin and guilt.

I conceive every adult who is competent to read the word of God with facility and correctness; and who, as a professor of religion, has experienced the power of divine grace on his own heart, would be proper to engage in the work of thus reading the Scriptures in the families of the poor, the illiterate, and the ungodly. A number of persons qualified for the office of reading, might, it is presumed, be sufficient to supply, to a given extent, in the towns where they may be resident, and who would perform the duty gratis. If the readers were occupied each evening in reading half an hour in one house, then if two half hours, say from half past seven to half past eight o’clock, were appropriated to the work, twelve or fourteen families would enjoy the privilege of such reading, taken in succession during the week. In general it would only be requisite to read the New Testament Scriptures; the readers, at their own option, to provide themselves with a Testament, or one to be given them by the congregational society of which such readers may be members. The readers might embrace occasional opportunities for religious conversation, and of using their influence to induce an attendance upon public worship, which would be one of the momentous objects contemplated by the society. If such congregational societies were formed by all the independent societies throughout England, I entertain no doubt but that a spiritual good of considerable magnitude might, by the divine blessing, be thereby effected; and while we rejoice at the number and variety of existing religious institutions, it would seem that this is the only one yet wanting to complete that beautiful circle of human means, specifically designed and adapted to promote the salvation of souls. It is conceded that discouragements and difficulties will be attendant upon the establishment of such societies; but I believe that greater difficulties have been connected with the establishment of other religious associations, and which have been surmounted; and therefore the establishment of reading societies is not, I presume, impossible: on the contrary, I believe that if the sincere friends of the cause of Christ, recognize (as I hope they will)

the necessity and advantages of such societies, they would not hesitate to make the effort; and in particular when encouraged by the consideration, that the adoption of the plan in Ireland has been productive of the most beneficial effects. A. B.

REV. CALVIN COLTON.

We are requested, by our valued friend from America, to state that he has received for the Lane Seminary, since our last announcement, the following contributions: From the Rev. Thomas Lewis, of Islington, £5; from the Rev. Dr. Bennett, *ten* volumes of books; and from Miss Seville, £1. We hope many will follow the example of these friends.

PROVINCIAL.

The Anniversary of the Bedford and Huntingdonshire Union of Christians will be held at Bedford on Wednesday, 6th of June, when the Rev. John Alexander, of Norwich, and the Rev. D. Gould of Dunstable, are expected to preach.

The thirty-sixth Anniversary of the Somerset Association is appointed to be held on Wednesday, the 30th of May, at the Rev. Evan James's Chapel, at Bridgewater. The Rev. William Wheeler, of Wells, is engaged to preach the Association Sermon in the morning, and the business will be transacted in the afternoon, and a public meeting held in the evening.

HAMPSHIRE ASSOCIATION.—EDUCATION FOR IRELAND.

At a Meeting of the ministers belonging to the Independent churches of Hampshire, convened at Romsey, the 18th of April, 1832, Rev. W. Thorn, Chairman,—Resolved: That the plan proposed by His Majesty's government for the Education of Ireland has the approbation of this Association; and that they concur in the petition presented by the Congregational Board on its behalf.

NEW CHAPEL.

In consequence of the present Independent place of worship, at Hadleigh, in Suffolk, being considerably too small to accommodate the numbers who regularly repair to it to hear the word of God, the trustees and other friends have unanimously consented to erect a new and more commodious chapel. In the above town and adjacent villages there has recently been excited a great desire of hearing the gospel, and many are enquiring, "What they must do to be saved." The foundation-stone of the new place was laid on Tuesday morning, the 20th of March, and an address given by the Rev. John Raven, pastor of the church. The

Rev. John Whitby, of Ipswich, and the Rev. B. Moore, of Boxford, took parts in the service. The new chapel is eighty feet by forty-five, including vestry, &c.—The architect's estimate for the building, not including many other expenses connected with it, is £2,100, and the materials of the old chapel. The members and subscribers have liberally and generously come forward, so that no collections will be made when the chapel may be opened.

On Monday, March 26, 1832, was laid the foundation of the chapel at the Protestant Dissenters' Grammar School, Mill Hill. On which occasion the Rev. W. Clayton, chaplain of that institution, and pastor of the church in the village, read appropriate portions of Scripture, and the whole company united in psalmody. An interesting address was then delivered by Dr. Smith, the unvarying and tried friend of that seminary of religion and learning. The Rev. Dr. Cox, offered up an affectionate and solemn prayer. After dinner, in the hall, the Rev. J. Yockney addressed the pupils in a suitable and impressive manner. The new building will (D. V.) be completed by the end of June. It is to be erected by private subscription, to which, already, considerable sums have been contributed. Many friends have expressed their kind purpose to favour the undertaking with their support; amongst these are several of those who have received their education at this noble institution, and who thus evince their attachment to their Alma Mater. Any pecuniary assistance will be gratefully received by R. Bousfield, Esq, Manor place, Walworth.

NEWPORT PAGNELL EVANGELICAL INSTITUTION.

The twentieth Anniversary of this Institution is intended to be held at the Rev. J. P. Bull's Chapel, Newport Pagnell, on Wednesday, the 16th of May. The Rev. T. Binney, of London, will preach in the morning, at eleven o'clock; and the public meeting for transacting the business of the Institution, will be held at three o'clock in the afternoon.

ANECDOTES OF THE LATE REV. MR. GLASSCOTT.

Hatherleigh, March 30, 1832.

SIR.—Perhaps the following anecdotes of a venerable servant of God, well known in the religious world some fifty years ago, and lately gone to his rest, will not be altogether unacceptable to your readers.

I am, Sir,
Your obedient Servant,
GEORGE PEARSE.

A company of strolling players once endeavoured to fix themselves in Hatherleigh, during the winter. The good vicar, aware of the pernicious influence such an establish-

ment would have on the morals of the inhabitants, strenuously and successfully exerted himself to expel them; the day before their departure, being Sunday, the principal, or manager of the party, was induced to attend the evening lecture. His attention was arrested; and, on retiring from the church, he exclaimed, "Never before in my life have I witnessed any thing like this! why he talks to the people like an affectionate father to his children! Is it possible that such a man as this can have it in his heart to hurt a poor player!"

Mr. Glasscott, though, strictly speaking, Calvinistic in his views of Scriptural doctrine, was remarkable for his liberality and candour towards those who differed from him. It is known to persons acquainted with the circumstances which called forth from the sainted vicar of Madeley the "Checks to Antinomianism," that Mr. Glasscott was intimately connected with the conflicting parties, but, though altogether coinciding with the opponents of Mr. Fletcher in that controversy, yet he always entertained a very high sense of the piety and devotedness of that good man; and, occasionally, even during the unhappy ebullition of party feeling which ensued, he preached in Madeley Church. Some time since, when informed of some harsh expressions uttered by an individual respecting Mr. Fletcher, he exclaimed with great emotion, "Dear me! he did not know the man, Mr. Fletcher! I revere his memory, he was one of the most holy, self-denying men that ever I had the honour of being acquainted with! though, for wise reasons, no doubt, his judgment was obscured on some points of doctrine, which appear to me of great importance."

SCOTLAND.

UPPER BANCHORY, ABERDEENSHIRE, AND THE
ORDINATION OF THE REV. MR. LOWE.

The Upper Banchory cause is well deserving the notice of those benevolent friends, who rejoice in seeing the gospel planted in neglected districts. The newly ordained minister, the Rev. Mr. Lowe, is well fitted for the sphere into which divine Providence has introduced him; and from all we have heard of the impression attending his ministry, we are disposed to regard his settlement in that part of the country, as a distinguished blessing to the surrounding population. We have just perused the ordination service of this young minister, and we consider it to be one of the best we ever read. The discourses are by the Rev. Messrs. Thompson, Spence, and Penman, of Aberdeen, and the Rev. John Hill, of Huntley; and Mr. Lowe's replies to the questions which were proposed by the Rev. Mr. Smith, of

Black Hills, are much to the purpose, and bespeak sound sense and genuine piety. We are aware that ordination services do not, as a general thing, sell beyond the immediate scene in which they take place; but we would gladly hope that an exception may be made in the present instance; not only because of the real merits of the discourses themselves, but because they have been published for the express purpose of raising a fund to aid in liquidating a debt on the chapel, in which Mr. Lowe officiates. It will be an easy thing, therefore, for the zealous friends of the gospel to give their aid in the way proposed, to this infant cause. Our publisher will supply as many copies of the work as may be required, and the prompt sale of the whole edition may render essential service to a young and rising church.

FOREIGN.

PARIS.

Paris, April 14th, 1832.

MY DEAR FRIEND,—I have only time and strength to send you the few lines on the other side, which I think it important to insert.—May the Lord, in his sovereign mercy, spare London the horrors which Paris has experienced—death and danger all around us. Mrs. Wilks and my daughter have been seized almost together, both most alarmingly; by the infinite compassion of our heavenly Father, their symptoms are much alleviated, and we are allowed to hope. I have been very ill and confined to my room for many weeks. These have been terrible moments. I trust good will result to those who are spared, our Christian friends meet often for prayer. Do not forget this city.

Yours, affectionately,

M. WILKS.

* * All our Anniversaries are postponed!

THE VALLEES OF PIEDMONT.

To the Editor.

Paris, April, 1832.

MY DEAR SIR,—It may be necessary to correct an error of date into which one of your correspondents has fallen, whose letter appeared in the Evangelical Magazine of March. "I arrived," says your correspondent, "at La Tour in April, three months after the scenes occurred which are the subject of Mr. W.'s communication. The party feeling had then subsided, &c." This visit then occurred in April, 1831; the scenes which are the subject of my communication occurred in December 1831; and of course nine months after that visit. My letter to you was dated January 14, 1832, and the facts it communicated, were stated to have occurred as lately as the 19th of Dec., 1831.

Yours, ever, &c.

M. W.

AN APPEAL ON BEHALF OF THE CONGREGATIONAL OR INDEPENDENT DENOMINATION IN MONTREAL, CANADA.

The importance of Canada, as a valuable and extensive part of the British Empire, is now distinctly recognized and appreciated. Its present population is above a million of souls, the larger part of whom are emigrants from Great Britain and Ireland, with their immediate descendants. Besides the natural increase, which, as in all newly settled countries, is very great, it receives annually a large addition from Europe and the United States. The number last year from the former alone was between fifty and sixty thousand, and nearly double this number is expected to arrive during the ensuing season.

The city of Montreal, in Lower Canada, the emporium of both Provinces, contains already 30,000 inhabitants, one-third of whom are Protestants, the remainder are Catholics. The various denominations of Protestants, viz. Episcopalians, Presbyterians, Baptists, and Methodists, have their respective churches and chapels; while the Independent denomination alone has no appropriate place of worship, nor, until now, could its members enjoy, in accordance with their views, the ministry and ordinances of the gospel.

In the latter end of September last, the Rev. J. Smith, A. M. and the Rev. R. Miles, formerly of the London Missionary Society, arrived together at Montreal—having devoted themselves to the service of the Redeemer, in Canada. The former is engaged as tutor of the Literary and Theological Seminary in connexion with the “Canada education and Home Missionary Society.”—Mr. Miles was urgently solicited by a respected individual (formerly a member of the Rev. G. Ewing’s church, Glasgow), who warmly espoused the cause, and a few other friends of the Independent denomination, to commence his ministry in Montreal, with a view of endeavouring, under the divine blessing, to establish a congregational church in this city; and so to be more efficiently instrumental in promoting the extension of the Redeemer’s kingdom through both provinces of Canada. For this purpose, a school-room was immediately hired, and public services commenced on the following Sabbath, when the attendance was highly encouraging. The accommodation, however, thus provided was soon found to be inadequate to the increasing attendance; when, through a zealous friend of the cause, a larger and more commodious place was obtained. This has been fitted up for the use of the congregation, which now usually amounts, on the Lord’s-day, to about 300 persons. A Sunday-school is also begun, which continues to increase, and presents pleasing prospects of great usefulness. A considerable rent is, however, paid for the place thus occupied—its tenure is precarious;

and although its local situation is not favourable, there is every prospect that it will soon be too small to accommodate the attendants.

To give, therefore, *stability and permanence* to the work, which has thus been so auspiciously commenced, the friends of the cause are exceedingly desirous of erecting, without delay, *a suitable place of worship, with accommodation for the Sunday-school*, in an eligible situation; and this they desire, not merely on their own account, and the rapidly increasing Protestant population of this city, for whom an adequate provision does not at present exist, but that, when thus settled, they may be better able afterwards to assist in forwarding the work of God throughout this interesting and extensive country, where there are thousands of their “kinsmen according to the flesh,” destitute of the gospel of salvation. This important object they are, however, unable to accomplish without assistance. The sum of £500 (a part of which is already subscribed) they hope, by great exertion, to raise in Montreal; but this amount will be inadequate to effect their purpose, as the larger portion, if not the whole, of this sum must be necessarily expended in the purchase of a suitable plot of ground.

To whom then can they look for the necessary aid to accomplish this good work, but to the friends of the Redeemer in Great Britain? and surely it is not too much for them to expect a small portion of that Christian liberality which flows so freely into other channels. And upon the benevolent assistance of the churches and congregations of the *Independent denomination*, the infant cause at Montreal has special claims, as there exists, at present, throughout this extensive country, but *one* congregational church.

We beg, therefore, most earnestly to recommend this important object to the liberality of all who love the prosperity of Zion, and who desire the spiritual welfare of their countrymen and brethren in Canada.

JOSEPH GIBB, *Stanstead, (formerly Banff, Scotland.)*

JOHN SMITH, A.M., *Montreal.*

RICHARD MILES, *Montreal.*

Montreal, January 20, 1832.

* * Contributions towards this object will be thankfully received by Mr. James Connell and Mr. Joseph Savage, of Montreal; by William Alers Hankey, Esq., 7, Fenchurch-street, London; and by William M’Gavin, Esq., Glasgow; and Mr. R. Davis, Paternoster-row, London.

We, whose Names are hereunto subscribed, being satisfied of the truth of the representation contained in the case of Montreal, in Canada, and of the importance of it; and entertaining a decided opinion of

the excellent character, suitable qualifications, and missionary spirit, of our valued friend, the Rev. Richard Miles, beg leave most respectfully to recommend the case of Montreal to the patronage of the religious public.

R. ALLIOTT, Nottingham,
JOSEPH GILBERT, ditto.

RICHARD ALLIOTT, Jun. ditto.

We, the undersigned, beg also most cordially to join in the above recommendation.

John Arundel, London, J. Pye Smith, D.D.
James Bennett, D.D. H. Townley,
H. F. Burder, D.D. Robert Winter, D.D.
J. Clayton, Jun. M.A. John Morison, D.D.
E. Henderson, P.D.

COMMUNICATIONS ON THE STATE OF RELIGION ON THE CONTINENT.

[Continued from former Numbers.]

The Bergedorf Messenger [*Der Bergedorfer-Bote*] is a weekly paper, consisting of four quarto pages, edited at Hamburgh, by Mr. Leonhardt. It comprises Theological Disquisitions, Practical Advices, and Religious Intelligence; and it is conducted with marked ability, with candour towards opponents, and with an enlightened attachment to evangelical truth and piety. Amidst the dreadful desolation of the German Protestant churches, from their helpless subjection to secular dominion, and from the flood of false Rationalism which has spread among them, it is a matter of gratitude and encouragement to find, in many places and in various laudable ways, a vigorous stand made on behalf of truth and holiness. It is not among the least important of these instruments of good, that several periodical works exist, conducted on evangelical principles, and with learning, wisdom, and ability. Besides the *Bergedorf Messenger*,* there are the *Repository of Clerical Correspondence*, by the Rev. C. P. H. Brandt, Pastor of Windsbach, in Bavaria, begun about seven years ago, and published weekly; the *Mission Paper of Calw*, in Würtemberg, once a fortnight; the *Lutheran Church Journal*, by Dr. Hengstenberg, begun July 4, 1827, and published twice a week, at Berlin; the *Literary Indicator of Christianity and Theological Science*, by Dr. Tholuck, of Halle, every five days, begun with the present year; and there are others, which we know only by seeing them occasionally cited or referred to. At the same time, the periodical literature on the side of the Neologists, Antisupernaturalists, or Rationalists, is extensive and powerful.

We propose occasionally, as opportunity may be afforded, to translate brief articles from all the works above mentioned. Of the

following, the first is from the *Bergedorf Messenger* for January 7, and the second, from that for the 21st, 1832.

"It is perfectly evident that the Pietist Society of Jesus has now grown up to a magnitude scarcely inferior to that of a complete Jesuistical Order: for the superior Conductor or Director gives his friendly embrace to the Village-Pastor; and the Bishop or Professor does the same to the tailor, the wheelwright, or the shoemaker, who prays at a conventicle. One helps the other, and they conceal or correct each other's faults." Now, good reader, thou hast read this paragraph;—how does it seem to thee? Thou exclaimest, What! are these signs of Jesuitism? Is it made a ground of reproach—is it objected to, as an unchristian thing, that brotherly love is exercised without regard to rank or station, that persons help one another, and cover each other's faults? Yes, yes, so it is. This passage is the concluding sentence, and presents the total result of a book written throughout in a correspondent strain, and having the title *The Pietists in their lowest Debasement*; by Dr. Weidemann, Halle, 1831. It is often said against the Pietists that they trample upon all who differ from them. How this author can make the objection which he does, we cannot understand. His whole book is a trampling down, [a contemptuous and injurious tissue of misrepresentations.] It contains things to make one shudder. For example; the author upbraids the Pietists with boasting—

'Ours is the victory;
On Golgotha 'twas won.'

and he adds the observation—'So, then, it was at the place of execution!' What depth of impiety! It may well make us shudder. This book, too, is full of boasting."

"Professor E. F. Höpfner, of Leipzig, has published a Dissertation to show that the opposition to the gospel in our days is far greater than it was at the time of the Reformation.

"He supports this thesis on the following grounds:

"1. That Luther found in the minds of men generally a belief in the Scriptures as the word of God; a foundation on which he could stand and enjoy firm footing; but this is now wanting.

"2. That Luther had, indeed, many and gross errors to contend against; but not a so called *Polite Christianity*, [or *Religion*.]

"3. That Luther had, indeed, many and mighty enemies to encounter; but not the poison of circulating libraries, newspapers, and periodical writings of all sorts.

"Is the Professor mistaken? Read his book, and weigh his arguments—intelligent, perspicuous, attractive, brief, and conclusive."

J. P. S.

* Bergedorf is a village or small town, near Hamburgh.

OBITUARY.

ROBERT FLETCHER, ESQ., OF BRIGHTON.

With a numerous circle of bereaved friends we unite to deplore the premature removal, by death, of this amiable and pious surgeon. His health had so far declined, during the last two years, that he deemed it proper, with the advice of medical friends, to try the effect of a voyage to Madeira. Accompanied by an affectionate wife, he left his native shores in the fall of last year, and reached the place of his destination in safety. The voyage seemed, in some measure, to recruit his spirits; and hopes were at first entertained that disease would yield to the influence of a mild and salubrious climate. But, alas! these hopes were soon blasted, and symptoms of dissolution speedily ensued. His brother-in-law, the Rev. J. N. Goulty, of Brighton, thus writes to us in reference to the event of his death:—"The scene at Madeira is closed! Our dear brother, Robert Fletcher, is no more! He died on the 27th of Feb., *very, very* happy. It was a peaceful end—"an abundant entrance." Dear Mrs. Fletcher immediately set off for England, and is *safely arrived* here, quite well, and wonderfully supported." Mr. Fletcher was an individual who commanded the respect and affection of all who knew him. We knew him well, and loved him much; and we commend his widow and fatherless children to the care and blessing of that God in whom he trusted from his youth up.

REV. A. STEILL.

Died, at Wigan, on the 23rd instant, aged 64, and in the 40th of his ministry, the Rev. A. Steill. He was one of the late Dr. Bogue's earliest students. He was first settled at Winchester for six years; he then removed to Kidderminster, where he continued 11 years; after which he laboured at Wigan for upwards of 22 years. He had been a supporter of the London Missionary Society from its commencement. In fact, the Bible, Tract, and similar Institutions, had his cordial support. As a minister, he was a firm and unwavering champion of the truth, and fully declared the great doctrines of the gospel, by which he was supported during a protracted illness; and, in the near prospect of death, he was enabled to say, "I know in whom I have believed, and am persuaded that he is able to keep what I have committed to him unto that day." He possessed in private life many amiable qualities; he was endowed with a noble, generous spirit, far removed from any thing of a compromising or sordid servility. His life was useful, and his end was peace.

REV. C. DANIELL.

In March, 1832, died Rev. C. Daniell, aged fifty-nine, who had been for twenty-six years the faithful, laborious, and useful pastor of the congregational church at Kingswood, near Wotton-under-Edge. He received some valuable instruction, when a young man, from a servant of Christ, whose name, in Gloucestershire, is a synonyme for Christian meekness and benevolence—the Rev. Cornelius Winter, of Painswick. It is enough to say of Mr. Daniell, that his life was not unworthy of the tutorage he had enjoyed. His death was happy. On the last night, his wife said to him, "My dear, you will soon be at home." "Yes," said he, "I am beyond hope; I have assurance as to where I am going." Just before he breathed his last, he repeated these words,

"When from the dust of death I rise
To claim my mansion in the skies,
E'en then shall this be all my plea
Jesus hath lived, hath died for me."

Mr. Lewis, of Wotton-under-Edge, an old friend and neighbour, preached his funeral sermon to a great congregation.

REV. W. E. CROCKFORD.

Died, Dec. 5th, 1831, at Warrington, Lancashire, the Rev. W. H. Crockford, for the last seven years pastor of the Independent church and congregation assembled in Salem chapel, in the above town; but formerly of the West Riding of Yorkshire. He died in the 54th year of his age, thirty-four of which he had spent in the ministry. He was a man of strictly Independent principles, a sound Calvinist in doctrine, zealous and faithful in his preaching, and confident in the prospect of death. His last illness, which he dated from March previous, came on through a severe cold, caught by village preaching. The pain and languor of asthma and consumption he bore with Christian fortitude; presenting to surviving friends an example of patience and humble dependance upon a Saviour, who was able to keep all that was committed to him. He has left a widow and five children to lament his loss.

REV. GEORGE CLARKE, OF PONDER'S END.

It is with deep sorrow that we intimate to our numerous readers the unexpected death of this valuable and devoted minister of Jesus Christ. The event took place in the end of March, after a short illness, borne with exemplary Christian fortitude and resignation. He was a faithful minister, a kind parent, and an attached friend.

MR. JOHN BASNETT.

On the 22nd Nov., 1831, died, at his house in Great Smith-street, Westminster, Mr. John Basnett. He was descended of an ancient and respectable family, of Oswestry, in Shropshire, where he was born on the 23rd January, 1764 (O. S.). Mr. Basnett had resided, during the greater part of his long life, in Westminster; and was converted, above half a century since, under the preaching of the Rev. Torial Joss, at the New Way chapel; at which place he became a constant attendant. He was honoured with the confidence of the Rev. Dr. Peckwell, the then stated minister, whose remains he attended to the family vault, in the Cathedral church-yard at Chichester. The circumstances which occasioned the premature death of this eminent clergyman were published by Mr. Basnett, in a Narrative, which went through two editions, the profits of which were given by him to a charity, entitled, *The Sick Man's Friend*, instituted by Dr. Peckwell. Of this charity Mr. Basnett was one of the first, and, as regarded the Westminster branch, the last remaining visiter. When the congregation attending the New Way removed to Queen-square, Mr. Basnett went with them, at that time under the pastoral care of the late Dr. Percy. Here he continued to attend, until June last, under the ministry of the Rev. Mr. Shepherd. It pleased Providence, at this time, to visit him with an attack of paralysis; but, during his long confinement, his confidence in his divine Master never forsook him. On the Sunday previous to his decease, he entreated his daughter to cast all her troubles upon God, for he would sustain them, adding, "He has sustained me; I have found Israel's God to be my God." The same day, after some time spent in silent prayer, he repeated aloud,

"Jesus, our great High-priest,
Offer'd his blood and died;
Thou guilty sinner, seek
No sacrifice beside."

"No," said he, "I want no other."

On the day preceding his death, he was visited by the Rev. Mr. Shepherd, and Mr. Percy, the son of his former minister; to both of whom he gave evident proof of his being made an inheritor of the Father's kingdom. The latter, on taking leave of him, said he would say to him, as Hopeful did to his brother Christian, "Be of good cheer, for I have found bottom;" to which the dying saint replied, "Aye, and sound bottom."

On the morning of his decease he fell into a sweet sleep, and so remained till about five minutes past five o'clock in the evening,

when, without a sigh or struggle, the spirit quietly departed to him who gave it.

His bereaved widow and family can bear witness to his Christian walk and conversation; he was never known to be betrayed even to an intemperate expression. During life he was honoured with the acquaintance of many eminent characters, particularly of Mr. Wilberforce. His manners were quiet and unassuming, and he always considered himself a debtor to sovereign grace for every mercy he experienced.

His funeral sermon was preached at Queen-square chapel, on Sunday morning, Dec. 4th, by the Rev. Mr. Shepherd, from 1 Thess. v. 2, 3.

REV. JOHN WILSON.

Died, at his residence, in Nottingham, April 2nd, the Rev. John Wilson, in the 77th year of his age. He exercised his ministry as pastor, successively, of the Independent churches at Stafford, Market Drayton, in Shropshire, and Matlock Bath, Derbyshire. At the latter place he was the highly-respected and beloved minister twenty-three years; and relinquished the pastoral office, in consequence of growing infirmities, about a year and a half ago.

REV. DAVID PARKER.

We have, with deep regret, to announce the almost sudden death—at the comparatively early age of forty-five, of the Rev. David Parker, minister of the Independent church at Sidmouth. On Sunday, the 11th of March, he preached to his people in usual health and vigour. Early on Wednesday, the 14th, he was attacked by a complaint he had been occasionally subject to; from which, however, he was so far relieved by medical skill, as to give prospects of recovery, till within a few minutes of his decease, which took place on the following morning.

Of Mr. Parker, it is not too much to say, that his intellectual endowments—his theological learning—his sound and dispassionate judgment—his powers as a preacher—and the eminence of his piety, class him with those who may truly be denominated the "great men who have fallen in Israel." If, as such, he was not extensively known, it is to be attributed solely to the great modesty and humility of his character, which induced him, whenever practicable, like his great Master, to shun the multitude—and made him content to "dwell among his own people," by whom, as well as by all who had the happiness of intimacy with him, it is difficult to say whether he was more revered or beloved.

PUBLIC MEETINGS IN MAY.

- TUESDAY, May 1.**—Morning, at 11.—Meeting of the Church Missionary Society, at Exeter Hall.
 Evening, at 6.—Meeting for the Christian Instruction Society, at Finsbury Chapel. Right Hon. Lord Henley in the Chair.
 Evening, at half-past 6.—Sermon for the Irish Society, at St. Clement's Dane, by the Hon. and Rev. Baptist W. Noel.
- WEDNESDAY, 2.**—Morning, at 11.—Meeting of the British and Foreign Bible Society, at Exeter Hall.
 Evening, at half-past 6.—Meeting of the Society for Promoting Ecclesiastical Knowledge, at the London Coffee House, Ludgate Street. John Brown, Esq., in the Chair.
 Evening, at half-past 6.—Sermon for the Prayer-Book and Homily Society, St. Mary's, Strand, by the very Rev. the Dean of Salisbury.
- THURSDAY, 3.**—Noon, at 12.—Meeting of the Prayer Book and Homily Society, at Exeter Hall. Right Hon. Lord Bexley in the Chair.
 Noon, at 12.—Western Religious Tract Society, at Willis's Rooms. Marquis Cholmondeley in the Chair.
 Evening, at half past 6.—Sermon for the London Society for Promoting Christianity among the Jews, at St. Clement's Dane, by the Rev. W. Jowett, M. A.
 Evening, at 6.—Meeting of the Sunday School Union, at Exeter Hall. Right Hon. the Earl of Roden in the Chair.
 Evening, at half-past 6.—Sermon for the Newfoundland and British North American School Society, at St. Barnabas, King Square, by the Lord Bishop of Calcutta.
- FRIDAY, 4.**—Noon, at 12.—Meeting of the London Society for Promoting Christianity among the Jews, at Exeter Hall.
 Evening, at 6.—Meeting of the Book Society for Promoting Religious Knowledge, at Exeter Hall. Rev. Rowland Hill in the Chair.
- SATURDAY, 5.**—Noon, at 12.—Meeting of the London Hibernian Society, at Exeter Hall. Marquis Cholmondeley in the Chair.
- MONDAY, 7.**—Morning, at 12.—Meeting of the British and Foreign School Society, at Exeter Hall. Lord John Russell, M. P., in the Chair.
 Morning, at 12.—Meeting of the Port of London and Bethel Union Society, at the City of London Tavern. The Right Hon. Lord Mountsandsford in the Chair.
 Evening, at 6.—Meeting of the London Itinerant Society, at Finsbury Chapel. Rev. W. B. Collyer, D. D., in the Chair.
- TUESDAY, 8.**—Morning, at 6.—Meeting of the Religious Tract Society, at the City of London Tavern.
 Morning, at 10.—Meeting of the Congregational Union, at the Congregational Library.
 Morning, at half-past 10.—Sermon for the Port of London Society, on board the Floating Chapel, by the Rev. Joseph Fletcher, D. D., of Stepney.
 Noon, at 12.—Meeting of the Naval and Military Bible Society, at Exeter Hall.
 Evening, at 6.—Public Meeting of the Irish Evangelical Society, at Finsbury Chapel.
 Evening, at half-past 6.—Meeting of the Aged Pilgrim's Society, at John's Street Chapel, Doughty Street. Lord Maudville in the Chair.
 Evening, at half-past 6.—Sermon for the Newfoundland and British North American School Society, at St. Clement's Dane, by the Rev. H. Melville.
- WEDNESDAY, 9.**—Morning, at half-past 10.—Sermon for the London Missionary Society, at Surrey Chapel, by the Rev. J. Thompson, D. D., Paisley.
 Evening, at 6.—Sermon for the London Missionary Society, at the Tabernacle, by the Rev. John Morison, D. D., Brompton.
- THURSDAY, 10.**—Morning, at 10.—Meeting of the London Missionary Society, at Exeter Hall.
 Noon, at 2.—Sermon for the General Society for Promoting District Visiting, at Portman Chapel, Baker Street, by the Lord Bishop of Chester.
 Evening, at 6.—Sermon for the London Missionary Society, at Tottenham Court Chapel, by the Rev. John Jones, Birmingham.
- FRIDAY, 11.**—Morning, at half-past 10.—Sermon for the London Missionary Society, at St. Ann's, Blackfriars, by the Rev. W. Bolland, A. M.
 Morning, at 11.—Meeting of the British Reformation Society, at Exeter Hall.
 Evening, at 6.—Communion of the London Missionary Society, at Sion, Orange Street, Silver Street Chapels, &c. &c.
- SATURDAY, 12.**—Noon, at 12.—Meeting of the Anti-Slavery Society, at Exeter Hall. His Royal Highness the Duke of Gloucester in the Chair.
- MONDAY, 14.**—Noon, at 12.—Thirty-fourth Annual Meeting of the Protestant Union, for the benefit of the Widows of Protestant Ministers, at the Congregational Library, Finsbury Circus.
 Evening, at 6.—Sermon for the Home Missionary Society, at the Poultry Chapel, by the Rev. G. Clayton.
- TUESDAY, 15.**—Evening, at 6.—Meeting of the Home Missionary Society, at Exeter Hall, Strand. Thomas Thompson, Esq., in the Chair.
- WEDNESDAY, 16.**—Morning, at 10.—Sale of Useful Work for the Home Missionary Society, at the Crown and Anchor Tavern.
- THURSDAY, 17.**—Noon, at 12.—Meeting of the General Society for Promoting District Visiting, at Exeter Hall. The Marquis of Cholmondeley in the Chair.
- FRIDAY, 18.**—Noon, at 12.—Meeting of the Society for Diffusing Information on the Punishment of Death, at Exeter Hall. His Royal Highness the Duke of Sussex in the Chair.
- TUESDAY, 22.**—Noon, at 12.—Meeting of the Temperance Society, at Exeter Hall. Bishop of London in the Chair.
 Evening, at half past 6.—Meeting of the Society for the Promotion of Peace, at White Hart Court, Gracechurch Street.
- WEDNESDAY, 23.**—Noon, at 1.—Meeting of the Association for Promoting Rational Humanity towards the Animal Creation, at Exeter Hall. The Right Hon. Lord Porchester, M. P., in the Chair.

MISSIONARY CHRONICLE

FOR MAY, 1832.

ANNIVERSARY

OF

The London Missionary Society.

ARRANGEMENT OF THE SERVICES AT THE THIRTY-EIGHTH ANNIVERSARY.

MONDAY, MAY 7.

Evening, Poultry Chapel.—Public Meeting for prayer for the influences of the Holy Spirit, on the Society and on all Missionary operations. With a short Address.

WEDNESDAY, MAY 9.

Morning, Surrey Chapel.—Rev. James Thomson, D.D., Paisley, to preach.

Evening, Tabernacle.—Rev. John Morison, D.D., Brompton, to preach.

THURSDAY, MAY 10.

Morning.—The PUBLIC MEETING will be held at EXETER HALL, IN THE STRAND. The Chair will be taken *precisely at ten o'clock.*

Admission to the Hall will be by TICKETS, for the Platform, the Central Seats, and Raised Seats, respectively.

The Platform will be appropriated to the Directors of the Society, both town and country, and other individuals who may take part in the proceedings of the Meeting, together with all Ministers who are members of the Society.

For the Central Seats, Tickets will be furnished :—

To Annual Subscribers of Five Pounds, or to a family contributing Five Pounds, or upwards, either to the Parent Society, or to an Auxiliary or Branch Association—One Ticket.

To Presidents, Treasurers, and Secretaries, of Auxiliary Societies—One Ticket each.

To Collectors of Five Pounds per annum, and upwards—One Ticket each.

For the Raised Seats, Tickets of admission will be supplied to all other persons, Subscribers or Contributors to the Parent Society, or to its Auxiliaries and Associations, so far as the Hall will admit.

N.B. No Individual can be entitled to a Ticket in more than one capacity.

A Committee for the delivery of Tickets will attend at the Mission House, Austin Friars, from twelve o'clock till three, on Friday, Saturday, Monday, Tuesday, and Wednesday, the 4th, 5th, 7th, 8th, and 9th, days of May.

Ministers, who are members of the Society, will be supplied with Tickets for themselves and friends, on their sending, on any of the above-mentioned days, a list of such as are entitled to them, and wish personally to attend.

Evening, Tottenham Court Road Chapel, Rev. John Jones, Birmingham, to preach.

FRIDAY, MAY 11.

Morning.—In the Church of St. Andrew Wardrobe, and St. Ann, Blackfriars, Rev. William Bolland, A.M., Vicar of Swineshead and Frampton, Lincolnshire, Domestic Chaplain to the Right Honourable Lord Teignmouth, and late Fellow of Trinity College, Cambridge, to preach.

Evening.—The Sacrament of the Lord's Supper will be administered at the following places of Worship, to those Members and Friends of the Society who are Stated Communicants, and who produce Tickets from their respective Ministers; viz.

SION CHAPEL..... Rev. George Collison..... to preside.

ORANGE-STREET CHAPEL Rev. Robert Winter, D.D.....

SILVER-STREET CHAPEL Rev. James Bennett, D.D.....

KENNINGTON CHAPEL..... Rev. George Clayton.....

CLAREMONT CHAPEL..... Rev. John Angell James, Birmingham.....

ST. THOMAS'S-SQUARE CHAPEL Rev. Joseph Fletcher, D.D.....

The Morning Services to begin at Half-past Ten, and the Evening Services at Six o'clock.

A Meeting of the Directors of the Society, both Town and Country, will be held at the Mission House, 26, Austin Friars, on Tuesday, the 8th of May, at Three o'clock in the afternoon.

MISSIONARY HYMNS (*New Enlarged Edition*) price Sixpence, may be had of the Publishers of this Magazine, and at the Doors of the Chapels.

LONDON MISSIONARY SOCIETY.

EAST INDIES.

VIZAGAPATAM.

Extracts of a Letter from Rev. James Dawson, recently received; addressed to the Directors of the London Missionary Society.

HONOURED FATHERS AND BRETHREN,

My last letter to you was dated the 15th December, 1830. In that communication I mentioned that my health was not good, and, I regret to say, that, with the exception of a few intervals, it has been in a declining state ever since; and during the hot season I expected every day to be laid aside from my labours by sickness. I have a complaint in my breast, with frequent difficulty in breathing, accompanied with debility and depression of spirits. This, I consider, has been brought on by the effects of repeated attacks of severe fever, and the influence of the climate, together with that of my numerous engagements. At present I am quite unable to give you a detailed account of the mission; but should my health improve, now that the weather is more favourable, I hope to be able to write you more fully in my next.

Exigency of the Mission.

My object at present in writing to you is to request you will take this mission into your serious consideration, and provide for it. In consequence of my state of health, the anxiety I feel respecting the mission has added to my indisposition, and greatly depressed my mind. May I be allowed to beseech you to consider what a multitude of souls are here perishing for lack of knowledge? I sincerely hope you will feel interested in their behalf, and not leave them without the means of instruction. It is unnecessary to mention that the seed of the word of God has long been sown among many in this place and neighbourhood, and accompanied with fervent prayer for the outpouring of the Holy Spirit to render it effectual; and I have no doubt that, after the seed time, the harvest will follow; and I trust those whom you send will be honoured to gather in the fruits in their season.

Encouraging Indications.

I am happy to say there is an increasing desire among those who read and hear the subjects of religion, to understand every thing they contain. The questions put to

me respecting passages not easily understood, give me reason to believe they have inquiring minds, and anxiously wish to understand every thing respecting the religion of the Bible; and I can say, in reference to many under Christian instruction here, that they are not far from the kingdom of heaven. It gives me much satisfaction to perceive that many have teachable dispositions. Seldom do any of those I am instructing bring forward the least objection to any thing they read or hear in the sacred Scriptures; on the contrary, in general all admit that the subjects are excellent, and their desire is daily to understand them better, and feel their influence on their hearts. They are regular in their attendance, and evidently give a decided preference to the religion of Jesus Christ, the blessings of which I hope they will ere long enjoy, and renounce every vestige of idolatry, and be not ashamed or afraid publicly to profess the truth. I have often much regretted that the state of my health has prevented my enlarging on the subjects which seemed so much to engage their minds. The day of heavenly light is dawning upon them, and every interesting religious tract or pamphlet, lately put into their hands, they read and explain to each other with gratitude and pleasure. I requested the Religious Tract Society of Madras to print the three first chapters of Genesis in Teloo-goo, in the form of tracts, which give an account of the Creation, the State of Innocence, and the Fall of Man; to which proposal they kindly acceded, and sent me a good supply, which I made the subjects of the Teloo-goo services for a time. Afterwards I proceeded to expound the Epistles to the Corinthians, both of which sections of Scripture have been attended to by the hearers with much satisfaction. Lately I received a few copies of the first part of the Pilgrim's Progress, translated into Teloo-goo by the Rev. Mr. Howell, of Cuddapah, which the people read and hear explained with interest and pleasure; and their knowledge of the character of the pilgrim, and other characters there represented, far exceed my expectations, as they had never seen such a book before. The most intelligent natives, who have read the Scriptures, are delighted to read and hear the similitude of the Christian pilgrim leaving the City of Destruction, and the circumstances connected with his journey towards the Celestial World. The questions they ask respecting the different characters evidently show they are inquiring after the

truth of the Christian religion in every way it is brought to their view. I sincerely hope that this (to them) new and valuable book will prove a great blessing, especially to those who have been accustomed to hear the doctrines of Scripture, and are prepared to pursue, with interest, subjects founded upon the word of God.

The Mission Church.

I am happy to inform you that I have reason to be satisfied with the conduct and Christian deportment of the church members, excepting some little differences which have taken place among them, but which, I hope, are now settled. They keep together as a little flock surrounded by enemies to religion, and are persecuted for religion by those who call themselves Christians. They attend regularly to family worship, and occasionally hold social meetings among themselves, when they read the Scriptures, and three or four engage in prayer. You would be delighted to hear how fervently they pray for the conversion of the heathen, and the out-pouring of the Holy Spirit to render the means of grace effectual among them. Some of them, not long ago, were heathen, and others, who stand nearly related to them, still continuing such, naturally dispose the former to seek their salvation. They are never absent from public worship, unless sickness prevent, or when it happens that any of the men are on guard. By their exemplary deportment and kind entreaty, they bring many of their neighbours with them to hear the gospel; and several persons who live near them join in their family worship. Since I last wrote you three members have joined the church. The small society which I mentioned in my last communication, which was formed among the members of the church, and a few others, to aid by monthly subscriptions the fund of the schools, hitherto supported by local contributions, has not declined; but, by the active exertions of those who have the management, they have been enabled (not without considerable labour) to collect the usual monthly subscriptions. It is among those who are not the members of the church they find the difficulty of collecting the money. At the monthly missionary prayer-meeting a small sum is collected, which is as much as could be reasonably expected, as most of those who contribute are poor, and also give their monthly subscription to the society above referred to.

The School Department.

The schools are the same in number as formerly stated, and are doing well, with the exception of one which is not in a good situation; but as yet I have not been able to get a school-house in a more suitable place; and should I not succeed in procuring ground to erect a house, nor find one

to rent, I intend, should my health permit, to do away with the said school, and open a new one in a village in the country, where several of the inhabitants have often requested me to begin a school among them. The teachers and scholars in general continue to give me satisfaction as to their progress in learning, and especially in their increasing acquaintance with the Christian religion. We had a public examination, in March last, of all the best scholars in seven of the schools in and near the town. The Directors will be glad to find I have two valuable friends in the excellent Chaplain of the station, and Major Brett, whose kindness and hospitality the Deputation from our Society experienced when in the south of India. The chaplain and the major both engaged in the examination, and several friends to the instruction of youth were present. The chaplain, in a solemn and interesting manner, examined several classes of the best scholars on chapters of the Telooogo Testament, which they read each by a verse in rotation; and the chaplain put the questions in English (being then unacquainted with the language) from the same verses. I was interpreter, and put his questions in Telooogo, and gave their answers in English and Telooogo, that all present might understand them. Every question which the worthy clergyman asked was very important, and the answers he received were, beyond his expectation, satisfactory. The major heard the lessons of the younger classes in catechisms, &c. Some of the scholars wrote verses and answers to questions of catechisms, by dictation, on Palmyra leaves, and on sand, in a neat and correct form. Considering how quickly they wrote the verses, &c., their examiners were highly pleased with the progress they had made in the knowledge of the Scriptures; and their readiness in giving answers was considered as a proof that they were acquainted with the subjects on which they were interrogated, and had, for a considerable time, been conversant with them—which was the case. Much labour has been bestowed, and pains taken, to make the native youth (many of whom are sixteen, eighteen, and some twenty years of age) well understand the word of God. The Westminster Assembly's Catechism is now in use in the schools, which the teachers and the best writers among the scholars are writing on the Palmyra leaves, that those who have committed to memory the three catechisms, formerly used in the schools, may begin this excellent catechism.

Circulation of Scriptures and Religious Tracts.

A few months ago I applied to the Auxiliary Bible Society at Madras, for a fresh supply of the Gospels of Matthew and Mark, and the gentlemen of the Committee kindly voted an additional supply of all the gospels, and sent me one hundred and fifty of each;

I, therefore, had the pleasure of receiving six hundred gospels. The Religious Tract Society not long ago sent me two thousand tracts in Telooqoo, among which were several hundreds of new tracts—viz., on the Creation, the Fall of Man, and some of the late Swartz Dialogues, translated from the Tamil, which are in every way suited to give those, under Christian instruction, a just account of the nature and excellencies of the Christian religion; and at the same time to expose to public view the folly and absurdity of the pagan religion. As stated above, I have had more applications of late for copies of the Scriptures and religious tracts than in any former period since I have been labouring among the people here; and I trust the spirit of inquiry is becoming more and more general among all classes who can read, though I must except the Brahmins; their opposition to the spread of Christian knowledge is what every missionary must expect, because by it their craft is in danger. Ignorance, delusion, pride, error, and unbelief, are the pillars which support their abominable system; but, notwithstanding their determined opposition to the Christian religion, the streams which make glad the city of God, and which will, under the Divine blessing, turn the barren desert into a fruitful field, are conveying their benign influence secretly among the native population of this place and neighbourhood; and, when it shall please God to pour down the influence of the Holy Spirit, these heavenly streams, which at present the enemies of our religion cannot perceive, will become a mighty current, and carry the delusions of the people, and the prejudices of the Brahmins, into oblivion. At a late native feast I gave each of the school teachers a supply of a few gospels, and many tracts, and requested them to converse with those who generally, on such occasions, come to the school-houses, and to ascertain who could read, and were desirous to obtain those books, and give them a supply. Persons from the country are more disposed to receive our books than those in this place. By these means I endeavour to put many books into circulation by my own hand, and that of others, and hope to find, ere long, that much good has been derived from the perusal of them.

(Signed) JAMES DAWSON,

SOUTH AFRICA.

CAFFRARIA.

Letter of the Rev. F. Gottlob Kayser, Missionary at Buffalo River, Caffraria, dated 9th December, 1831; addressed to the Directors.

HONOURED FATHERS AND BRETHREN,

I hope that my last letter, of the 23rd of June, ultimo, has reached you. I therein

informed you that, with the gracious help of my God, I had translated the Gospel by John into the Caffer language—referred to some facts which led me to hope that better times for spreading the gospel among this people were approaching—and to the increased number of them resident at the station; and also mentioned the distinct departments of labour occupied according to mutual agreement, by Mr. Brownlee and myself, respectively.

I have now to add the following particulars:—A Caffer, who lived at the station, has, since the 12th of August last, held prayer-meetings in his house, after the Sabbath evening service, and, not unfrequently, twice also during the week days; in these exercises he is joined by some Caffers and Finkoes, who likewise reside at the station. As his house is situated very near to the fruit-garden, which belongs to, and surrounds our own dwelling, I am able to hear them singing and praying every time they meet. I sometimes hear three of them pray in turns. Oh! I thank my gracious Lord for what my ears hear at those times. Sometimes my own heart unites with them in prayer, being very joyful in the Lord, who, I doubt not, will, through the blessing of the Holy Ghost, bring good out of these meetings. On one of these occasions I observed that the meeting had been attended by twelve persons, of both sexes. In the same house I often hear, late in the evening and very early in the morning, the voice of prayer from the Caffer and his wife, who reside there. I am led to believe, by conversation with this Caffer, and with others concerning him, that he is not far from the kingdom of heaven. Some time ago he said to me and my Brother Brownlee, "I feel that there is in my heart no good thing—that I know nothing—and that I am a great sinner." Our Finko, also, is now convinced that he cannot help himself, and that none can help him but the gracious Lord. For some time after he was awakened to a sense of his sinfulness, he sought peace by a more attentive performance of his duties; but at that time he thought God would have been unjust had he executed upon him the threatening of eternal damnation. But now he sees and acknowledges that his sins are many, and that there is no help for him, but in the mercy of God.

The good attendance of the Caffers on the Sabbath, during the former part of the year, as noticed in my last letter, has continued to the present time. On some Sabbaths the church was so full, both morning and afternoon, that a number of persons were unable to obtain admission. Sometimes the Caffers assemble half an hour before the service begins, and of these a considerable proportion take their seats in the church. A good part of the congregation appear to be very attentive to what is read or addressed to them; and, in the Sabbath evening service,

sometimes four or five persons will give, to the questions put to them, such suitable and pleasing answers, that I go home with my heart full of gratitude and joy for what my God hath graciously effected by his Holy Spirit. Oh! may his name soon be glorified here; for a new enemy has risen up against the word of Life, in a woman, who is the third wife of a Caffer chief, that lives very near to this station. This woman, after a long absence, has at length returned home. She attempts to perform cures, and to draw the people away from church, saying to them, "When I cease beating the skin (Caffer drum), for dancing and singing, then I open my Bible." On one occasion I met her at the kraal, when she addressed me, saying, "I know *all* that you can tell me;" but when I asked her, "What do you know?" she was silent; and afterwards, when I instructed the other women, she manifested great indifference.

As to my manner of catechising the people, to which I referred in my last, I shall only mention at present a short conversation (extracted from my Journal) I had with the old chief Tzatzoe, who is often present on those occasions. On the 2nd of July, I addressed the men on the following question—"Wherein does man sin against God?" When, in his turn, the question was put to old Tzatzoe, he endeavoured to persuade us, that he had no sin, adding, that if there was any case in which he had done wrong, it was the fault of Satan—consequently, that it was Satan who was the guilty person, and not he himself. He was then asked whether, when he performed the duties of reigning chief, and it happened that two men were brought before him, both of whom had committed theft, and one of whom had seduced the other to do the wrong, whether, in such case, he had punished only one of the men, viz., the man who had led the other into sin? "No, no," (replied old Tzatzoe), I punished both." It was then explained to him, that God would act in a similar manner towards all men, who complied with the temptations of Satan, and worked evil. On which he called out, "Au! au! &c." which was as much as to say, "Oh, is this so?—then I am convinced!"

On another occasion, when I was catechising the people on Acts vii. 56—59, the old chief was also present, and, in answer to one of the questions put, inquired why the people stoned Stephen to death? After the reason had been explained to him, he again asked, How could they kill a man because he had merely preached to them the word of God?—and why did God permit them to do it? On this, he was reminded of the flight of the late Dr. Vanderkemp out of Caffraria; on which he acknowledged that; when he was at Bethelsdorp, in the house of Dr. Vanderkemp, he heard some persons engaged in prayer, after he himself had laid down to

sleep for the night; and that he understood their petitions, and was so much affected thereby that he wept, feeling the power of the truth in his heart; but (added he) all those good impressions have been since taken away by Satan. The old captain was then shown that this way was his own fault.

Our school, I am happy to say, is increasing. Six adults visit the school, and manifest an earnest desire to learn. Two of them are able to read a little, and one writes a good hand. The school is kept open five days of the week; the sixth day is usually occupied in visiting the Caffer-kraals. The number of children and adults who attend the Sabbath-school is about thirty.

I have not yet finished the translation of the Acts of the Apostles into the Caffer language; but I hope to complete it in about three months. I now commend ourselves, and the spread of the holy gospel, to your prayers and supplications at the throne of grace; and I am, &c. &c.,

(Signed) F. GOTTLÖB KAYSER.

AFRICAN ISLANDS.

MADAGASCAR.

(Continued from page 165.)

Extracts of letters from Rev. David Johns, to Rev. David Jones, accompanying the above.

MY DEAR BROTHER,

I send you the above copies, knowing that you will feel interested in them; for they come not from those with whom you were well acquainted, but from your children whom you have laboured for so many years to instruct in the principles of Christianity. You have been sowing for years, but I reap at present the benefit of your labours. But be sure of this, that you will not lose your reward; and it is plain to me that you have not laboured for nought. The seed which you have sown springs up now, and we hope we shall see a plentiful harvest ere long.

Our new chapel is nearly completed. We opened it for divine service on the 5th of June, ult. (1831), and baptized seven persons on the same day. You know some of them, if not all; and of the number were the old diviner (Impisikidy) and his wife, whom I mentioned in a former letter to it. He was baptized by the name of Paul, which was by his own choice. He is a very active and zealous man, and has been already the means of drawing many to our chapel. We have now about twelve in the society. They are instructed as candidates for communion. We are very cautious with regard to those whom we receive, as you well know the necessity of our being so here. We intend to have them advanced well in knowledge, before they be received. There is one old

woman among them who is about seventy years of age; and, were you to converse with her, I am sure you would feel great pleasure; but she is very ignorant yet of the way of salvation. But we must do the best we can to improve her, for who knows but that she was one of those whom God loved "with an everlasting love"?—and, as she says herself, it will be a most astonishing instance of divine grace, if this old brand be saved out of the burning.

DAVID JOHNS.

Extract of a letter from a native preacher of the Gospel, who entered the school on the 20th of November, 1820, addressed to the Rev. D. Jones.

Antananarivo I, Adora—
i. e. April 12th, 1831.

I wish you all five every happiness; namely, Mr. Jones, Madam, and Lucy, Eliza, and Elizabeth. I desire to know how you are Mr. Jones? Are you recovered from your illness, saith your son L———. As to myself I am very well. I have received your good letter to me. I tell you that I am still very happy learning the word of God, and teaching others who know not what I have learnt. Do not forget me in your prayers, that God would give me his Holy Spirit to aid me in teaching my fellow-creatures his holy word with boldness. I hope that many among the Madagascars, where you have been labouring hard above ten years, will be brought to believe in Christ through the blessing of God. We now preach the gospel with boldness to the people, and that without shame. There are five places in Antananarivo where we preach every Sabbath, and there are many people who receive instruction from us. Besides this, we go out into the country in rotation to preach every Sabbath. Peace be unto you, my father, saith your son L———. I shall never forget you with whom I learnt first to know Christ,

Saith your son,
L———.

A letter from a native preacher, who entered the school in June, 1821, to the same.

Antananarivo, I Adora—
i. e. April 12, 1831.

DEAR FATHER,

I wish you and your family every happiness. How are you now? I send you my salutation until we meet, and may God bless you until we see each other again. As to myself I am free from illness and indisposition. Many of the scholars are brought to improve their learning for good, and there are crowds of people who attend to hear the gospel every Sabbath; for now there is a wide door opened. I have my hopes in Jesus Christ the Redeemer, whom you

taught me to know in the word of God. Therefore I thank you now for having instructed me. My father and mother, my brothers and sisters, have never done me so much good as your instructions. What I have received from them is like the mist, in comparison to the instructions from you; for by yours, I was taught and instructed in the word relative to the master of life, and in the knowledge of Jesus Christ, the Son of God. This knowledge is truly happiness, and life to all. The good you have done me is beyond what I can recompense you for, except it be that I pray unto God to reward you. I hope, if I shall not meet you any more here on earth, I shall meet you in the presence of God, after Jesus will come on the clouds of heaven to judge all men. I shall never forget you wherever I go, and wherever I remain on earth,

Saith your son,

R———.

ARRIVAL OF MISSIONARIES OUTWARDS.

We have already announced the arrival of the Rev. Mr. Hands, with his family, at Madras, on his return to Bellary, after a visit to this country for the benefit of his health, during which he was enabled to perform various important and useful services for the Society. The following are extracts from his letter, to which reference is made in the announcement referred to.

Letter of Rev. John Hands, Missionary at Bellary, dated at Madras, 30th September, 1831, addressed to the Treasurer.

MY DEAR SIR.

I cannot express the pleasure I feel in being able to address you once more from the shores of India. After a voyage of only three months and two days, from the Land's End, we reached Madras in health and safety on the 22nd. instant. Every day of our voyage was fraught with goodness and mercy; our captain kind, fellow-passengers obliging and agreeable, and our ship an admirable sailing-vessel. Some stormy weather we encountered in rounding the Cape; but every gale we experienced was in our favour, and helped us onwards towards our destined port. Many opportunities of usefulness, during our voyage, were afforded us, and I hope, they were, in some measure, improved.

While we have been so graciously preserved, death has been making sad ravages here, of late, among our fellow-missionaries and friends. Dear brother Jennings is gone to his rest. Brother Smith has lost his excellent wife, and Madras has experienced a

public loss in the death of the Rev Mr. Ridsdale; a most zealous, devoted, and holy missionary, belonging to the Church Society.* We mourn, also, the removal of others, among whom is the late excellent Bishop of Calcutta, whose visit to Madras yielded much delight to our brethren here. Oh, that these mysterious dispensations of Providence may suitably influence the minds of those of us who are still spared, and rouse us to greater diligence and watchfulness! Our brother Buyers came on shore with us on the 22nd., preached for brother Smith, in the Black-Town chapel, on the 25th., and the next day embarked again, and proceeded to Calcutta. He will, I trust, prove an invaluable missionary. The more we saw of him, the more we loved him.

From various causes, I shall be unavoidably detained at Madras for a month or two; but I long greatly to be at home, and in our own field of labour.

Brother Reeve is here, labouring hard at his Canarese Dictionary, and supplying Dr. Laurie's place in the Scots Church on Sabbath mornings, and preaching in brother Smith's chapel, to crowded congregations, on the Sabbath evenings. We have just got a letter from Bellary; all friends there are well, and greatly rejoiced to hear of our arrival here.

(Signed) JOHN HANDS.

DEATH OF MISSIONARIES.

REV. J. D. PEARSON.

It is with feelings of deep concern the Directors inform the members of the Society, of the death of the Rev. Mr. PEARSON, its late valuable Missionary at Chinsurah, on the 8th of November last. The particulars of this unexpected and mournful event, they are daily expecting to receive in a letter from the Rev. Mr. Lacroix, who for some time laboured as a fellow-missionary with Mr. Pearson, at Chinsurah, and was with him in his last moments. Mr. Pearson originally embarked as a Missionary for India in 1816. In 1829, his much-impaired health rendered it absolutely necessary, that he should visit Europe with a view to its restoration. He arrived in England in April, 1824; and returned to India in a greatly-improved state of health in June, 1826. On his arrival at

Chinsurah, he resumed his useful labours in the Mission, and in the superintendence of the Government schools at that station, which labours he was enabled, with but slight interruptions, to prosecute with his accustomed assiduity and diligence, till the early part of last year, when the state of his health exhibited serious symptoms of decline. As Mr. Lacroix's letter has not been as yet received, we, at present, can insert only the following communication from the Rev. Mr. Higgs, of Chinsurah, who had lately become Mr. Pearson's colleague at that station.

Extracts from a Letter of the Rev. Thomas K. Higgs, dated Chinsurah, 1st of December, 1831, addressed to the Rev. H. Townley.

REVEREND AND DEAR SIR,

I have the painful duty devolving upon me, to send an account of the very low state to which it has pleased our heavenly Father to reduce the mission at this station. Before this comes to hand, you will have received, per the *Mountstuart Elphinstone*, a letter from brother Lacroix, containing the particulars of the departure of our beloved and valued brother Pearson.

As he noticed, in his last communication to the Directors, bearing date, April, 1831, he was at that time in a declining state of health, and found the wet season this year affect him so distressingly, as to determine him to try the effect of an excursion to the Sand Heads, in hopes that, by the blessing of the Lord, his health and strength might be restored, and he be enabled to resume the labours in which he truly delighted. With this intention, he left Chinsurah the latter end of August, and embarked on board the Hon. Company's pilot schooner, *Henry Meriton*, Mr. Heritage commander, who treated him with the greatest kindness, and had invited him to spend two months on board the schooner. But the weather was so rough, and our dear brother so much reduced, that he was under the necessity of returning almost immediately, in a very distressing and emaciated condition.

He then obtained medical advice, and, as soon as he was able, left Chinsurah for Calcutta, for the benefit of further advice; the medical practitioner here having strongly recommended, as absolutely necessary, a trip to England or the Cape. On his arrival in Calcutta, and consulting with Dr. Vos, he gave it as his opinion, that he should without delay proceed by the first vessel to Europe, and regretted that he had not before embarked, as he considered it questionable if he should live to reach England. Under these circumstances, he applied to government for leave of absence for

* To which melancholy catalogue (so far as the Society and India are concerned) are now added, Mr. Adam, of Calcutta, Mr. Pearson, of Chinsurah, Mr. H. Crisp, of Salem, and Mrs. Thompson, of Quilon.—Ed.

three years, which was very kindly and readily granted; and I was recognised as the acting superintendent of the government schools during that period, and every preparation was made for his departure in the *Mountstuart Elphinstone*. But it was the will of the Lord, that his bones should rest in that land, in which his energies had been spent in endeavouring to promote the cause of the Redeemer, till the morning of the resurrection.

The particulars of his death have, I suppose, been fully communicated by brother Lacroix, who was with him when he died. He left a decided testimony to the truth of the holy gospel, and, with a calm composure, and unwavering confidence, committed his spirit into the hands of his adored Redeemer,—his end was peace.

By this affecting stroke of Divine Providence, I am now left here quite alone, unable to engage fully in missionary work. All that I can do among the heathen is to distribute tracts. When I attempt to speak to them, I cannot make them understand me; and I have had a great interruption to my studies in attending to the affairs of our late brother, and in having the whole of the English services for some time past devolving on me.

It is a source of unspeakable grief to me, when I look around upon the people here, and consider, here is a station where may be found thousands of heathen perishing without the knowledge of the way of salvation, and no one who is able to point them to the only Saviour of sinners, the Lamb of God, who taketh away the sins of the world. May I hope that, ere this letter is received, some considerable additions may be made to the number of labourers in Bengal, and particularly to this station. You, my dear Sir, well know what the station is, and the teeming population by which we are surrounded; and, now that it is a regular military station, it appears desirable that the usual English services should, if possible, be kept up, as there are so many of our own countrymen here, the greater part of whom are far from God, and destitute of the knowledge of his ways. We have at present three services in the week in English; but I fear, without assistance is afforded,* I must be under the necessity of diminishing them, as it is so great an hindrance in endeavouring to acquire fitness for decidedly missionary employment.

The long-desired period has at length arrived, when, through the gracious providence of an indulgent God, I can say we have a

mission chapel at Chinsurah. The building is very neat, the dimensions on the inside 50 feet by 30, and the expenses of its erection are nearly collected. The accounts are not yet closed; but I suppose there is now a deficiency of about 400 or 500 rupees, which I hope will be soon collected. It was opened for divine worship on Thursday evening, Nov. 17th, on which occasion the Rev. A. F. Lacroix read the history of the dedication of Solomon's temple, 2 Chron. vii., and offered up the introductory prayer; and the Rev. J. Hill preached from Isa. xxviii. 16: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." It was a highly interesting and, I trust, profitable occasion. But there was, of necessity, a feeling of peculiar awe pervading the services, when each must have had it powerfully impressed upon his mind, that the faithful servant of the Lord to whom, under God, we are principally indebted for the erection of the building, was consigned to the silent grave about a week before the service was held; not being spared to witness that pleasing proof of the success of his efforts. On the following Sabbath morning, Nov. 20, the Rev. A. F. Lacroix improved the decease of our beloved brother in the new chapel from Phil. i. 21: "For me to live is Christ, and to die is gain;"—a passage peculiarly appropriate to the occasion, and from which he had himself preached almost his last sermon to the European congregation.

Oh, my dear Sir, pray for us, that all who are now in the field may become efficient missionaries, and that we may be excited to renewed zeal, and greater energy, as our numbers are diminished by the hand of death; and that the great Lord of the harvest would send forth more labourers into his harvest!

With respect to myself, I have to acknowledge, with unfeigned gratitude to the God of all our mercies, the great blessings he has conferred on me. I have now been more than thirteen months in India, and with thankfulness I would record that, on the whole, my health has been as good as I could reasonably have expected to enjoy in my native land; and I am happy to add that the families of my brethren at Calcutta have cause for gratitude in the measure of health they enjoy.

(Signed) THOMAS K. HIGGS.

We delay the press to insert the letter of the Rev. Mr. Lacroix, mentioned by Mr. Higgs in the preceding communication, which we have just received.† While the members of the Society at large will participate in our disappointment that it does not add to the particulars of the late

* The Rev. Mr. Mundy, who has been for some time in England for the benefit of his health, is expected to embark for India in the ensuing July, for the purpose of resuming his useful labours at Chinsurah.—ED.

Mr. Pearson's death contained in Mr. Higgs's letter, we doubt not they will be stimulated to renewed efforts in its behalf, by the information it gives of the state of comparative feebleness, to which the mission in Bengal has been reduced, and of the demand likely to arise out of recent occurrences in that quarter, for increased missionary labour.

Extracts of a Letter from the Rev. A. F. Lacroix, Missionary at Calcutta, dated 9th November, 1831, addressed to the Rev. H. Townley.

MY DEAR BROTHER,

I have a mournful piece of intelligence to communicate to you. Our dear brother Pearson is no more! Since last spring his strength has failed, owing to a want of tone in the digestive organs. He tried the Sand Heads, but was obliged to return as soon as he reached Kedgerree, as he could not bear the motion of the vessel. On his arrival at Calcutta, however, he was advised to proceed to England, and had actually taken his passage in the very ship which conveys this letter; but it pleased the Lord to remove him to a better world yesterday, at half-past one, a.m. I was with him at the time. His death was peaceful—his confidence in the Redeemer unshaken to the end. Oh, may my end be like his!

He was interred in the New Scots' burial-ground, close to the grave of dear John Adam. His funeral was attended by the Missionaries of all denominations, residing in Calcutta.

Thus, in less than eight months, two valuable members of our body are gone. This leaves the mission just as it was, or rather weaker than it was, at the time Messrs. Christie and Higgs came, for the two who are gone, were actually engaged in the work, whilst the two newly arrived are only preparing for it. O, how much faith, indeed, is required to enable one to say, "Amen," to these dispensations!

Mr. Higgs is now alone at Chinsurah. The English chapel is ready, and will be opened next Thursday week; but the *native work*, the *native work*, the *native work*; that is at a stand at Chinsurah. The chapels are closed—the trees from under which the gospel used to be proclaimed are now deserted; and the place, as far as the *heathen* are concerned, is in a worse state [i.e. as to the efficiency of the mission] than when you first went to it; for Mr. Higgs, of course, is not able, as yet, to preach in Bengalee, and no other missionary can be spared from any place.

My dear brother, allow me to suggest the propriety of the Directors sending more la-

bourers to this part of the Lord's vineyard. Not only one or two, occasionally; but three, at least, regularly *every year*. Experience has shown that, yearly, two or more, through divers causes, are removed. Bengal becomes daily more interesting in a missionary point of view. At Calcutta, a great stir is taking place among the young men who received their education at the Hindoo College. Several of them have openly renounced idolatry, and are now merely deists. A number of newspapers, both in English and Bengalee, have been set on foot by them, in which the Hindoo system is fully exposed and attacked. Meetings, of all kinds, are taking place among them. All this will show you what an important field for missionary exertions this is at the present period, and yet we are so few, so very few! Oh! pray for us, that double grace, zeal, and energy may be given us, that this may, in some measure, make up our loss in *number*.

My own sphere of labour is daily increasing. I preach twelve or fourteen times a week in the most populous parts of Calcutta and Kidderpore. The congregations are extremely gratifying, both as to number and attention. At Hatkolah, which I attend every Thursday evening, I have commenced a series of *Discourses on the Evidences of Christianity*, which are listened to, apparently, with much interest by numbers of very respectable people, Brahmins and others.

I purpose, with Mr. Gogerly, visiting Saugor against the bathing festival, and afterwards to itinerate as far as the river Brunchopattro (or *Burrampooter*), in Jessore, Backergunge, Dacca Jelalpoore; in which places favourable indications begin to be perceived. When we return, should the Lord spare my life, I shall write to you again; and shall be glad to hear from you sometimes. Thank God, I enjoy excellent health, and so does my family. Our brethren are all pretty well. Mrs. Hill and children have just arrived in safety. Mr. Buyers too. He has left, for Benares, already. I am, &c. &c.

(Signed) A. F. LACROIX.

DEATH OF MRS. SCHMELEN.

It is with much concern the Directors also announce the decease of MRS. SCHMELEN, (wife of the Rev. H. Schmelen, Missionary at Komaggas, South Africa,) who departed this life on the 6th of April, 1831. The following communication from her bereaved husband, contains a few particulars of the mournful event; and shows that the deceased rendered, in different ways, useful and important services in the Mission. Her loss to the Society is, of course, great; and will be proportionably felt and lamented.

Komaggas, 10th May, 1831.

HONOURED FATHERS,

The printing of the four Gospels in the Namaqua language was finished the beginning of last March. As my wife had been for four years in a declining state of health, so her desire, during that period, always was, that they might be printed before she died. Notwithstanding her weakness, she was always willing to assist in the work, as far as possible. As soon as we had finished the correction of it, at Cape Town, she expressed an earnest desire that we might again return into the country, if possible, to Namaqualand. As soon, therefore, as the printing of the Gospels was finished, I made preparations for that purpose, and arrived at Komaggas on the 3rd of last month. We had not been more than three days at home, when I observed that my wife was unable to breathe, but with great difficulty. I prayed with her and commended her into the hands of our heavenly Father. She then repeated after me, in a voice loud and distinct, as though nothing ailed her, several verses which we had been accustomed to sing together. She, on her part, commended me and our children to the care of our God and Saviour, the Lord Jesus Christ. After prayer, it being night, she requested that I would retire to my bed, which was in another room. Being unwilling to leave her, I told her that I should recline my head on a trunk placed just behind her. In about an hour afterwards, my servant and one of my daughters who attended on her, awoke me, when I found them crying. My wife had become so weak, as to be almost unable to speak; but, apparently with an effort to collect all her strength, she managed to utter these words, "Lord Jesus! come now and take me up into thy eternal kingdom. I have finished the work which thou gavest me to do; I am weary of the present world, and now desire to be with thee!"

She had long before been prepared for this change, and many times had told me, that, if it were the Lord's will, she was willing to die, so likewise that she was willing to live longer, should that be her gracious Lord's will.

It is now more than sixteen years since she was convinced, by the Spirit of God, of her natural depravity, and was enabled to place her sole reliance on the merits of the Lord Jesus Christ; being fully convinced that there is nothing good in ourselves on which we can depend for salvation. This is the doctrine which I preach—this is the doctrine which the Bible sets forth; and I do not, in the least, doubt that her death was her gain.

I believe she was very useful among the people at the several places where we have been stationed in South Africa. She always laboured, in particular, to render herself useful to her own sex, by conversing with them about divine things. Some of them were

afraid to converse with me; but to her they opened their minds freely. She occasionally prayed in the social prayer-meetings; and, though not in possession of what are called great gifts, poured out her petitions with great fervency. Indeed, her prayers sometimes seemed to have more effect upon my hearers, than my own preaching. She is now no more here, and I and my dear children and people are suffering from the loss of her; but we must submit to the will of our heavenly Father, and say, "*Thy will be done.*" I shall write to you again soon. Remember me in your prayers.

(Signed)

H. SCHMELEN.

DEATH OF THE REV. HENRY CRISP.

We had, as we imagined, closed this melancholy article with the mournful information contained in the preceding communications, when the arrival of letters from India brought us the painful intelligence of the decease of the Rev. Henry Crisp, Missionary at Salem, whose name we now add, with deep sorrow, to the catalogue of mortality for the past year.

Mr. H. Crisp was sent out by the Society to the East Indies, in 1827, having received his appointment, as the colleague of the Rev. W. Howell, Missionary at Cuddapah; but on his arrival in India it was found that his services would not be needed at that place. On the recommendation of Messrs. Tyerman and Bennet (who were, at that time, visiting the several stations of the Society in the Peninsula), he was, therefore, provisionally designated, by the *Madras District Committee*, to Salem; to which city important considerations had previously directed the attention of the Deputation, as a very eligible place for the establishment of a new mission. Mr. Crisp cheerfully acceded to this arrangement, which was subsequently sanctioned by the Directors.

Mr. Crisp commenced his labours at Salem, aided by two Christian natives from Bangalore, on the 25th of October, 1827, from which time, to the period of his death, the mission more or less rapidly advanced, both as to extent and efficiency of labour. Mr. Crisp rejoiced in the prospects of usefulness which successively opened before him; but, alas! he had soon to endure the greatest of domestic

afflictions. On the 7th of May, 1829, he was deprived by death of Mrs. Crisp, his best earthly companion, and most interesting assistant in the mission. Her piety was fervent; her compassion towards the heathen conspicuous; her devotedness to the work exemplary. This afflictive bereavement, Mr. Crisp, although piously resigned to the divine will, felt with great severity; and it is probable that his constitution then received a shock from which it never wholly recovered.

The following letter, from his brother, the Rev. Edmund Crisp, Missionary of the Society at Combaconum, giving an account of his decease, will be perused by our readers with melancholy interest, and, by the members of the Society especially, with feelings of no ordinary regret, at the loss which it has sustained by that painful event, as well as of deep sympathy with his family, who have been deprived of so pious, valuable, and amiable a relative. It is our earnest prayer, that all parties concerned may be enabled to bow, with entire and profound submission, to the will of God, as expressed in this dispensation—that it may be overruled by him for extensive good—that the vacated station may be supplied with a missionary, who, with a gentleness and a zeal equal to those of the lamented deceased, may successfully carry forward the mission, which it was his honour and happiness so auspiciously to commence—and that many pious youths at home, may be seriously led, by the following touching recital, to dedicate themselves to the work of the Lord among the heathen; with this, among other cheering encouragements, that (as appears from the letter), it is possible to make a considerable preparatory impression on their uninstructed minds, by the attractive spectacle of disinterested benevolence, habitual meekness and humility, and a holy conversation and life—as exhibited by the Christian missionary.

Letter of Rev. Edmund Crisp, Missionary at Combaconum, dated 22nd November, 1831, addressed to the Treasurer.

MY DEAR SIR,

Since I left my native land, ten years ago, it has more than once fallen to my lot to transmit the mournful tidings that death had taken away valued and efficient missionaries

of our Society; but the task which Providence has now caused to devolve upon me is the most melancholy I have ever had to perform. In this instance, near relationship and strong attachment to the deceased greatly enhance my loss and aggravate my sorrow.

It has pleased the Most High, in his infinitely wise, but, to us, mysterious providence, to remove, from the present state of labour and trial, my beloved and revered brother. This unexpected and deeply afflictive event took place at Salem on the 28th of October. It was preceded by only about eighteen hours of dangerous illness; for although my brother had been unwell for some weeks—indeed, so unwell that his medical attendant had told him he must leave the station for six months, as soon as he should be able to travel (being then under a course of mercury)—yet no idea was entertained that his indisposition was attended with any immediate danger. On the morning of the 27th he took a dose of castor oil, which is said to have produced its natural and proper effect at noon. Towards the latter part of the day violent diarrhoea ensued. This yielded to the influence of medicine, and was subdued; but the system of the dear sufferer was so much exhausted, that his strength never rallied. He lay in a state of composure, but of extreme weakness, all night. At break of day (on the 28th) it was clearly perceived that his life was fast drawing to a close; and at ten o'clock he gradually sunk into the arms of death. At the time when his spirit took its departure, Isaac and the other native Christians were praying around his bed, and he is said to have been perfectly sensible; but, as far as I have been able to learn, nothing dropped from his lips which indicated an idea that his removal from the present world was at hand. Indeed, all which he did and said leaves the very opposite impression; and it is evident that, in an hour when he expected not, the languor and exhaustion of a bed of sickness were exchanged for glory, honour, and immortality. This being the case, we cannot be said to have the benefit of his dying testimony; but in his whole course we have one continued and unvarying proof of his supreme admiration of the gospel, and its glorious Author, and his unreserved devotedness to the great work of diffusing the savour of the name of Christ among the heathen.

His character and his labours are too well known by you to require any extended statement from me; but, having visited the spot while he was in the midst of his active labours, and now again, since death has brought them to so unexpected a close, I cannot refrain from mentioning how greatly he was revered, and how deeply he is lamented, by the inhabitants of the place. Even the heathen, witnessing his purity of life, and his

disinterested devotedness, were compelled to glorify God our heavenly Father. If they but partially understood his doctrine, yet they could read his conduct; and from their own lips I had numerous assurances that they feel his death to be a grievous loss. He had completely gained their confidence, and they were glad to trust him with the education of their children: and he improved every opportunity afforded for beseeching them to be reconciled to God.

When at Namacull, on the 11th, in my way to Salem, the people, knowing who I was, began to tell me of him, as having visited the place, gone among the inhabitants, gathered them around him, and talked to them of God. This was at a distance of thirty miles from Salem, and there I heard numerous statements of the same kind. It was a great satisfaction to me to hear these remarks. They prove that Christian principle and holy zeal are respected even by those who are not yet prepared to obey the gospel. When the remains of my dear brother were removed to the house appointed for all living, large crowds of natives attended, and evinced the deepest sorrow. Indeed, Isaac told me it was a day of general lamentation through-

out the town. The mournful task of interment was performed by the sub-collector, R. B. Sheridan, Esq., a gentleman who attended the dear deceased from the hour that danger was apprehended; watched his couch during the whole night; and, by his truly kind and assiduous attentions, did all he could to smooth and cheer the passage to the grave.

The dear orphans, now left without either parent, come, of course, under our care; and, respecting the arrangements which it may be necessary to make for their comfort and welfare, you will hear through the District Committee. To them (the Committee) I am also writing respecting the station, and hope they will make some temporary provision for its wants. But I beg, also, most earnestly to recommend the mission to the early notice of the Directors. A good beginning is made. May God raise up some well-qualified labourers, to enter upon the field from which he has called away his devoted servant!

Soliciting an interest in your sympathy and prayers, and deeply sympathising with the Society in the loss they have sustained, I am, Yours, &c.,

(Signed)

EDMUND CRISP.

DOMESTIC MISSIONARY INTELLIGENCE.

MONTHLY MISSIONARY PRAYER-MEETING.

MADAGASCAR.

IN conformity with the principle laid down in the introduction of these *Monthly Papers*, which, in cases of peculiar prosperity or adversity, admits of a departure from the order observed in the arrangement of the Society's stations, particularly (as intimated in the paper for May, 1831,) at that season of the year when so many thousands of its members meet together for the purpose of unitedly supplicating the favour and blessing of God on the various operations of the Society, at home and abroad, and animating each other in the future prosecution of the work—we propose, on the present occasion, to deviate from that order, and to invite the more special attention of the Society to the favourable progress of its mission in the island of Madagascar.

Under the apprehension of that island becoming the seat of intestine war, and the kingdom of Hovah, in particular, the scene of hostile aggression, by a foreign and formidable enemy, we, in our paper for January, 1831, invited the members of the Society to present their supplications to the Father of Mercies, that the apprehended evils might be graciously averted; and that the spiritual results which appeared in connexion with the mission—then, indeed, comparatively very limited in their amount, but calculated, nevertheless, to excite gratitude and inspire hope—might be multiplied, and extended more and more, as the light which increaseth to the perfect day!

It is with much satisfaction we are enabled now to state, that, since that time, the movements, which then threatened serious political commotions in Madagascar, have happily ceased, and a state of general tranquillity throughout the island has ensued.* The Missionaries have received increased proof of the favourable disposition of the government towards themselves personally, and also towards the mission, the operations of which it

* We are concerned to state, that letters from Madagascar, received since this article was set up, mention the revival of intestine war in that island.

has, in various ways, aided. In the prosecution of their great object they have had to contend with fewer impediments of a political nature than formerly, while the mission itself have been attended with more distinguished success, and more decided encouragement, than have marked any antecedent period of its history.

The people are now left by the government at full liberty to pursue the convictions of their own minds, both in regard to the public avowal of their belief in Christianity, and the personal observance of its sacred rites and ordinances. Shortly after this toleration was made known, nearly thirty natives, who had previously afforded evidence of sincere reception of the truth, came forward, and were admitted to the Christian privileges of baptism and the Lord's Supper. This number has been subsequently increased to nearly seventy.* The number of the natives who manifest an earnest desire to attend the preaching of the gospel has greatly increased, and is still increasing. Two chapels have been opened at Tananarivo, also a place for stated public worship at Ambohimandroso, distant some miles from the city; all of which are well attended by apparently devout worshippers; among whom are many who have not participated of the religious advantages afforded in the mission schools. Besides the places of worship already mentioned, several houses have been opened in the heart of the capital for meetings for prayer, and religious instruction and conversation; one or other of which meetings are held each evening of the week.

The number of schools has not been increased, but the missionaries are looking forward to a considerable extension of their operations in this important department. According to the last returns, the number of schools in connexion with the mission was about sixty, and that of the scholars (who had much improved in their learning,) about 2500. A distinguished officer in the native army, zealous in promoting the object of the mission, has established an evening school at Tananarivo, where servants, and, indeed, every person who desires to attend, may go and receive religious and other instruction. From sixty to seventy persons attend this school, among which some have evinced great concern in regard to their spiritual interests.

The missionary artisans have, in their respective vicinities, very commendably provided the means of acquiring useful learning and religious instruction to the operatives in their employ, being natives; of whom there are several hundreds. This arrangement has been attended with results equally gratifying and encouraging. On the other hand, the civil benefits imparted by the artisans in the prosecution of their respective callings, have tended to conciliate the regard of the natives towards the mission, and render them, generally speaking, more accessible to the means employed for their instruction and evangelization. Indeed, the people at length begin to feel convinced that the benefits conferred by the missionaries are designed for *them*, and are not intended, as they formerly supposed, to be *exclusively* reaped by the government.

The printing-press has been actively engaged in the printing of the Scriptures, together with hymn-books, catechisms, school-books, and tracts, in Malagasse, for which there is a great demand. Numerous copies of the New Testament have been distributed, some of which have reached many villages distant from sixty to eighty miles from the capital, and even the sea-coast, in different directions.

On the whole, from the later communications of the missionaries, the general state of the mission, together with those circumstances of the country, on which, under Providence, much of its stability, progress, and future success may be supposed eventually to depend, are such as to afford the most animating encouragement, and to awaken the most delightful anticipations. On the part of the native authorities, is evinced an increasing disposition to carry forwards plans favourable to the advancement of civilization—to show personal kindness to the missionaries—to further their beneficent designs—to allow, as already hinted, the people to pursue their own convictions as to the truth and obligations of Christianity; while, in reference to the people themselves, it is gratifying to learn, that a spirit of inquiry has been diffused among them, which promises to extend itself not only in the capital and the surrounding country of the district in which it stands, but likewise in all the adjacent districts of the king-

* From the further communications just received, it appears, that this number has been, subsequently, greatly augmented.

dom of Imerina. Persons are daily coming forward to be instructed in the Christian faith—a marked and gratifying improvement has shown itself among the native youths who have been instructed under the wing of the mission, some of whom address their fellow-countrymen on religious topics “with fluency, copiousness, and earnestness,”—the places of worship are filled with apparently sincere, attentive, and devout worshippers of the true God—a powerful impression appears to be made on them by the preaching of the gospel, the interesting topics of which give rise, from time to time, to improving conversations among the people—while a goodly number exhibit such evidence of intelligent and decided piety as affords, in the opinion of the brethren, scriptural reason to believe that *the grace of God has been shed abroad in their hearts by the Holy Ghost.*

Thus, in the midst of a population said to comprise not less than FOUR MILLIONS of souls, has the gospel of Christ been planted, and the preaching thereof attended with power. Large congregations of hearers assemble stately to hear it—Christian churches have been formed, and a considerable number of the natives are seen walking in the fear of God, and in the kingdom and patience of Jesus Christ—the government of the country, meanwhile, permitting the missionaries to pursue their various important labours without interruption, and countenancing and even aiding them therein—the blessing of God evidently resting on their work, and they themselves greatly animated and encouraged by the circumstances of the happy change which has taken place, and the cheering prospect that is spread out before them. Let all the members of the Society, then, devoutly and thankfully acknowledge these manifestations of divine goodness—let them pray—let *all* who are looking for the coming of the spiritual kingdom of Jesus Christ pray—that a prospect so bright may not be ob-cured—that a light so cheering, amid darkness so profound, may not be extinguished; but spread from village to village, and from province to province, till every mountain and vale throughout this large and interesting island shall resound with the songs of Zion, and the name and praise of the Redeemer be wafted, with every breeze, along all its coasts. Amen.

Austin Friars, 17th April, 1832.

MR. G. BENNET'S VISIT TO SUFFOLK.

During the past month George Bennet, Esq., has attended the several missionary anniversary meetings held successively at Beccles, Bungay, Ipswich; Woodbridge, and Stowmarket, on the 6th, 8th, 9th, 10th, and 11th of the same; and, in a letter to the Home-Secretary, expresses the great satisfaction he had enjoyed on those several occasions. Mr. Bennet states that, with only one exception, the meetings were numerously attended, while, in all of them, was observed a spirit of serious attention, and of Christian zeal and affection, equally gratifying and encouraging.

Mr. Bennet adds, that beside the public meetings already mentioned, several opportunities were afforded him, at the private dwelling-houses of Christian friends, of addressing numerous parties of young persons, among whom were many who act as treasurers, secretaries, collectors, &c., to different missionary associations, or who, otherwise, are engaged in labours of Christian benevolence.

Mr. Bennet expresses his deep sense of the kind personal attentions he every where received, both from ministers and other friends of Christian missions, belonging to various denominations; and notices his own increased gratification derived from the consci-

ousness he felt, that those attentions were justly to be regarded as so many proofs of esteem and attachment to the cause which, to use his own language, he so feebly advocated.

NOTICES.

EAST LANCASHIRE MISSIONARY SOCIETY.

The Anniversary of this Society will be held at Manchester, on May 27th, and the two following days; when the Rev. Drs. Fletcher and Ross, and Messrs. Ely and J. Thorp, are expected to preach. Mr. Jones, from Madagascar, will also attend on the occasion, and furnish some interesting details of missionary labour and success.

CAMBRIDGESHIRE.

The twentieth Anniversary of the Cambridgeshire Auxiliary Missionary Society, will be held on Thursday, the 31st inst. at T. J. Davis's meeting-house, Royston, when two sermons will be preached; that in the morning by the Rev. James Bennett, D.D., of London, and that in the evening by the Rev. John Rowlands, of Baldeck.

The meeting for business will be held immediately after the morning service.

MISSIONARY CONTRIBUTIONS.

* * The Officers of Auxiliary Societies are earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5, and upwards, received from 1st to 31st March, 1832, inclusive.]

A Friend, by the Treasurer.....(DON)....		105 0 0	Clapton Ladies' Auxiliary Society—		
Thomas Wontner, Esq.....(DON)....		21 8 0	Rev. J. Mather—		
Joseph Wontner, Esq.....(DON)....		10 10 0	Subscriptions.....		31 8 8
G. B. Hart, Esq.....(DON)....		10 10 0	Collections after Sermons.....		12 3 1
J. G. Piffard, Esq.....(DON)....		5 0 0	Missionary Boxes.....		1 4 9
R. L.....(DON)....		20 0 0			47 16 6
George Downing, Esq.....(DON)....		10 10 0	Clerkenwell Auxiliary Society—		
H. R. F., per Editor of Evangelical Magazine		1 1 0	Mr. S. Fuller, Treasurer—		
P. W. H., per Ditto.....		1 12 6	Subscriptions.....		23 12 5
Adelphi Auxiliary Society—Miss Kennerley,			Male Branch.....		4 6 10
Treasurer.....		10 12 9	Female Ditto.....		9 12 5
Artillery Street Evangelical Society—			Collection.....		8 4 0
Rev. G. Moase—Sunday School, &c.....		2 5 0	Missionary Boxes of		
Bermondsey—Ebenezer Chapel—			Miss F.....		0 19 6
Rev. J. Bodington—			Mr. Taylor.....		0 10 10
Subscriptions and Collection..		11 16 6			47 6 0
Miss Pritchett's School.....		0 10 0	Less Expenses....		1 16 0
Mrs. Pritchett's Missionary Box		0 5 6			45 10 0
		12 12 0	Craven Chapel—Rev. J. Leitch—		
Bethnal Green Female Auxiliary—			Collected by		
Mrs. Robertson, Treasurer—			Mrs. Arthur.....		1 1 6
Subscriptions.....		8 3 8	Miss Biddood.....		8 13 7
Collected by			Miss Brooke.....		2 12 11
Miss Blackmar.....		1 13 5	Miss Burn.....		3 12 10
Miss R. King.....		1 11 10	Miss J. Burn.....		3 8 1
Miss Combs.....		1 2 8	Miss Chivers.....		6 12 5
Miss Nicholl.....		2 4 1	Mrs. Cutting.....		12 9 9
Mrs. Robertson.....		2 12 8	Miss Nock.....		6 15 6
Miss Spencer.....		1 16 0	Miss Pettitt.....		15 11 0
Missionary Boxes.....		0 17 7	Miss Pollard.....		2 15 4
Collection after an Address by			Miss Schneider.....		0 16 9
Rev. W. Ellis.....		1 13 1	Miss Sneezum.....		2 5 10
		21 9 0	Miss Summers.....		1 17 6
Less Expenses....		0 11 0	Miss H. Summers.....		1 3 4
		20 18 0	Mrs. Swaine.....		2 19 1
Broad Street (New) Female Aux. Society—			Mrs. Sweetland.....		4 17 2
Mrs. Snelgar, Treasurer—			Miss J. Sweetland.....		8 3 8
Collected by			Miss Underwood.....		2 12 9
Miss Wilkinson.....		10 2 0	Mrs. Webb.....		4 14 10
Miss M. A. Wilkinson.....		10 7 5	Miss W.....		0 4 6
Miss Snelgar.....		9 18 11			93 8 4
Mr. Sabine, Jun.....		6 0 0	Less Expenses		3 5 0
Miss Drury.....		2 16 10			90 3 4
Miss Westley.....		1 4 4	Crown Court Auxiliary Society—		
Miss West.....		1 6 0	Male Branch.....		17 11 6
Mr. Lack.....		1 17 2	Female Ditto.....		14 6 6
Miss Natter.....		1 7 4	Juvenile Ditto.....		16 4 9
		45 0 0			48 2 9
Camberwell Aux. Society—Rev. J. Burnet—			Fetter Lane Meeting—Rev. Messrs. Barber		
Subscriptions.....		95 13 8	and Morris—Male Branch....		40 10 6
Mr. T. F. Bristowe's Young			Collected by		
People, towards the Sup-			Mr. P. Affieford.....		1 0 0
port of Native Schools in			Mr. England.....		5 1 0
India.....		0 10 6	Mr. Murphy.....		2 14 6
Misses Fletcher's Young Ladies		1 9 2	Sunday School Boys.....		1 0 0
Repository....		6 0 0			50 6 0
Servants.....		0 12 0	Female Branch—		
Missionary Boxes of			Collected by		
Misses Edwards.....		0 8 2	Miss Bailey.....		2 0 0
Master Taylor.....		0 8 3	Mrs. Barnard.....		0 12 0
Sunday School Girls.....		0 9 6	Miss Crossley.....		2 12 4
		105 11 3	Mrs. Hawkins.....		0 8 3
Less Expenses....		1 10 4	Mrs. Lewis.....		5 2 0
		104 0 11	Miss Mitchel.....		1 7 8
			Miss Muston.....		7 15 4
			Miss A. Muston.....		5 8 10

Mrs. Muston.....	1 9 9	
Mr. Morris.....	2 0 0	
Miss Scott.....	0 16 0	
Miss Trebble.....	1 15 6	
Mrs. Walton.....	3 7 0	
Mrs. Whitehead.....	2 9 0	
Miss Wilkins.....	0 14 0	
Cleanings by Mrs. Muston....	0 11 2	
Donations.....	1 11 2	
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	40 0 0	
	<hr/>	
	90 6 0	
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Guildford Street Welsh Chapel—		
Mr. Thomas, Treasurer.....	10 0 0	
Hackney Auxiliary Society—		
Gravel Pit Meeting—Rev. Dr. Smith....	48 15 0	
St. Thomas' Square—Rev. Dr. Burder—		
Subscriptions.....	139 15 9	
Collected by		
Mrs. Ball.....	4 10 10	
Miss Bourne.....	2 13 6	
Miss Dennis.....	1 15 9	
Miss Evans.....	2 0 6	
Miss Ferguson.....	4 1 3	
Miss L. S. Gray.....	1 7 8	
Miss Field.....	1 10 9	
Master Ord.....	1 7 1	
Mrs. Pretlove.....	3 11 8	
Mrs. Polley.....	2 10 2	
Miss Smart.....	2 3 4	
Mrs. Speller.....	0 0 1	
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	177 9 1	
Homerton—Ram's Chapel—		
Per Mr. J. Jackson.....	4 8 0	
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	230 12 1	
	<hr/>	
Hare Court Auxiliary Society—		
Rev. W. S. Palmer—		
Subscriptions.....	19 9 7	
Holywell Mount Auxiliary Society—		
Rev. E. Mannerling—		
Male Branch—Subscriptions..	7 1 6	
Collection.....	6 16 0	
	<hr/>	
	13 17 6	
Female Branch—Subscriptions	5 18 6	
Collected by		
Miss Fairweather.....	1 18 2	
Mrs. McDonald.....	0 19 10	
Mrs. Warner.....	1 9 1	
Miss Westcott.....	1 2 11	
Missionary Boxes of		
Mrs. Collins.....	2 4 8	
Miss Mandeno.....	0 16 0	
— Pay.....	0 17 4	
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	15 6 6	
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	29 4 0	
Less Expenses....	1 4 0	
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	28 0 0	
	<hr/>	
Horselydown—Parish Street Juvenile		
Society—Rev. J. Cooper—		
Subscriptions.....	7 12 0	
Collected by		
H. Foulds.....	0 14 10	
W. Foulds.....	0 12 2	
Young Ladies at Mrs. Grier's..	2 9 0	
Mr. G. Hansford.....	1 12 0	
Miss Hodgson.....	1 11 0	
Miss Keen.....	5 13 9	
Miss Peacock.....	1 13 0	
Miss Smith.....	1 7 0	
Sunday School.....	6 12 8	
British Day School.....	1 18 11	
Collections, &c.....	13 5 3	
	<hr/>	
	44 8 10	
Less Expenses....	1 8 10	
	<hr/>	
	43 0 0	
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Hoxton Female Auxiliary Society—		
Miss Fisher, Treasurer—		
Subscriptions.....	65 12 9	
Sabbath School Girls.....	4 4 7	
Collection after Sermon by		
Rev. J. Scott.....	12 2 8	
	<hr/>	
	82 0 0	
Jamaica Row Aux. Society—Rev. G. Rose—		
Male Branch—Subscriptions..	9 0 0	
Collection at the Ann. Meeting	8 8 11	
Sunday School Boys.....	1 2 2	
	<hr/>	
	18 11 1	
Less Expenses....	1 3 8	
	<hr/>	
	17 7 5	
Female Branch—Subscriptions	29 19 9	
Sunday School Girls.....	1 6 0	
	<hr/>	
	31 5 9	
Less Expenses....	0 5 0	
	<hr/>	
	31 0 3	
	<hr/>	
	48 7 8	
	<hr/>	
Kingsland Auxiliary Society—		
Rev. J. Campbell—		
Male Branch.....	10 14 5	
Female do. (Balance).....	19 18 9	
	<hr/>	
	30 13 2	
Maberly Chapel—Rev. R. Philip—		
Subscriptions.....	14 16 7	
Mile End Road Chapel—Rev. R. Saunders—		
Subscriptions.....	23 1 0	
Sunday School.....	3 2 6	
	<hr/>	
	26 3 6	
	<hr/>	
New Court (Carey Street) Auxiliary		
Society—Rev. Dr. Winter—		
Male Branch.....	38 5 2	
Female Branch—		
Subscriptions.....	35 2 10	
Miss White, for Widows' Fund	0 11 6	
	<hr/>	
	35 14 4	
Collection at the Anniversary.....	6 10 10	
	<hr/>	
	80 10 4	
Less Expenses....	2 18 7	
	<hr/>	
	77 11 9	
	<hr/>	
North London and Islington Aux. Society—		
Holloway Chapel—Rev. W. Spencer—		
Collected by		
Miss Francis.....	5 12 1	
Miss Hawkes.....	3 11 3	
Miss H. Newsom.....	4 7 2	
Mrs. W. Newsom.....	15 8 11	
Hannah Rands.....	1 19 8	
Mr. W. Biggs.....	1 5 5	
Mr. McNeil's Miss. Box.....	1 15 0	
Sunday School.....	8 7 0	
Collection at Annual Meeting..	0 15 0	
	<hr/>	
	52 1 6	
Less Expenses....	1 17 6	
	<hr/>	
	50 4 0	
Lower Street Meeting—Rev. J. Yockney—		
Subscriptions.....	32 14 0	
R. Cunliffe, Esq. (DON.).....	25 0 0	
Collected by		
Miss Tebbitt.....	0 12 0	
Maria Austin.....	1 18 6	
Master Carlisle.....	2 2 2	
Mrs. H. Cunliffe.....	5 1 0	
Mr. Drury.....	0 16 3	
Mrs. Lynch.....	3 11 0	
Miss Pattison.....	5 6 3	
Miss M. E. Rippon.....	1 2 10	
Miss Walford.....	2 1 2	
Small Sums.....	1 19 4	
Mr. Barker's Young Gents....	1 2 6	
Missionary Boxes of		
Mrs. W. Hislop.....	4 5 6	
Mrs. R. Cunliffe.....	1 0 2	
	<hr/>	
	88 12 8	

Kentish Town Ladies' Auxiliary—

Rev. J. Hasloch—

Subscriptions.....	14	18	2
Missionary Boxes of			
Mary Hopcroft.....	1	10	0
Miss Ridley.....	0	7	0
Collection.....	11	4	6

27 19 8

Less Expenses,.... 1 16 6

Tonbridge Chapel—Rev. B. Rayson—

Subscriptions.....	38	9	2
Mrs. Lammin, for the Education of the Native Girl in India, named Maria Evelina Lammin.... (a)....	3	0	0
Collected by			

Mr. Cromford.....	1	7	0
Miss Fry.....	1	3	0
Miss Hughes.....	2	17	0
Miss Lord.....	6	0	0
Mrs. Reynolds.....	1	6	6

Missionary Boxes of			
Miss Bell.....	0	14	8
Mr. Dalgleish.....	1	12	0

56 9 4

Union Chapel—Rev. T. Lewis—

Subscriptions.....	59	3	9
J. Procter, Esq.... (DON.)	20	0	0
Mr. H. Spicer.... (DON.)	5	0	0

Collected by			
Miss Brunton.....	2	3	7
Catechumens in the Vestry....	5	10	0

Miss Eddis.....	1	12	4
Miss Harris' Young Ladies....	5	12	1
Miss Hebert.....	1	5	0
Miss Langham.....	5	16	9
Miss Leachman.....	4	0	0

Miss Steel.....	3	0	0
Misses Street.....	1	6	1
Miss Williams.....	3	5	0
Missionary Boxes.....	0	8	8

118 3 3

Less Expenses,.... 1 1 0

117 2 3

338 11 5

Orange Street Chapel Auxiliary Society—

Rev. J. P. Dobson—

Male Branch.....	25	5	0
Female.....	14	18	1
Juvenile.....	21	0	0
Collection after Sermon, by			

Rev. J. P. Dobson.....	21	2	8
Collection at the Ann. Meeting	18	8	6

103 14 3

Less Expenses,.... 7 6 9

96 7 6

Paddington Aux. Society—Rev. J. Stratten—

Male Branch—

Annual Subscribers.....	18	7	6
Weekly and Monthly ditto....	10	2	11
Sunday School Boys.....	2	14	9

31 5 2

Female Branch—

Annual Subscribers.....	3	3	0
Weekly and Monthly ditto....	3	6	2
Sunday School Girls.....	1	10	0

7 19 2

39 4 4

Peckham Aux. Society—Rev. Dr. Collyer—

Subscriptions.....	56	11	0
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Missionary Boxes of

Mrs. A. Hardcastle.....	1	12	6
Misses Oldfield.....	2	1	9
Family Missionary Box....	4	0	0
Misses Holder.....	0	10	0

61 15 3

Less Expenses,.... 1 11 0

63 4 3

Poultry Chapel Aux. Society—

Rev. J. Clayton, Jun. A.M.—

Subscriptions.....	90	17	7
Sunday School.....	7	19	6
Collections.....	42	18	0

141 15 1

Less Expenses,.... 2 1 0

139 14 1

Robert Street Chapel (Grosvenor Sq.)—

Ladies' Association—Rev. W. B. Leach—

Balance.....	17	0	0
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Collected by

Miss Biggs.....	1	10	2
Mrs. Edwards.....	9	11	0
Misses M. J. and F. Giblett..	4	8	4
Miss M. Harrison.....	5	10	6
Miss Hall.....	1	6	8
Master Jopling.....	2	3	3
Mrs. Leach.....	2	7	8
Mrs. Ludlam.....	2	0	0
Miss C. Preston.....	2	10	2
Mrs. Shrimpton.....	1	17	0
Mrs. Silverlock.....	4	3	2
Mrs. Sparrow.....	1	13	7
Mr. Sparrow's Missionary Box	0	18	8
Miss Stansfeld.....	0	17	4
Miss Wyld.....	1	2	0
Sunday School.....	5	5	0

Early Prayer Meetings, by Messrs. Harrison and Wilkinson.....	3	0	6
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58 5 0

Less Expenses,.... 1 1 7

57 3 5

Rose Lane Chapel—Rev. T. Williams—

Subscriptions.....	16	15	0
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Collected by

Miss Burley.....	1	19	4
Mrs. Charles.....	2	0	4
Mr. Payten.....	3	19	8
Miss Reed.....	0	13	6
Miss Tindale.....	1	4	0
Female School.....	2	2	1
Sunday School.....	1	6	0
Miss Whitehead.....	0	18	0

30 18 0

Silver Street Auxiliary Society—

Rev. Dr. Bennett—

Collection.....	23	6	1
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Penny-a-Week Society.....	34	18	7
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58 4 8

Spa Fields Chapel Aux. Society—

H. Lepine, Esq. Treasurer—

Male Branch—

Subscriptions.....	43	19	0
Collections.....	25	0	0

Missionary Boxes of

Sunday School Boys.....	0	13	9
Girls.....	1	0	9

70 13 6

Female Branch—Subscriptions..... 35 4 5

105 17 11

Less Expenses,.... 4 3 9

101 14 2

Stepney Aux. Society—Rev. Dr. Fletcher—

Subscriptions.....	16	14	0
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Collected by

Mr. Gardiner.....	1	13	6
Mr. Manby.....	0	16	6
Mr. Cox.....	0	18	0
Mr. Life.....	2	13	10
Mr. Dewar.....	2	0	0
Sunday School.....	8	13	6

33 9 4

Female Branch—

Mrs. Fletcher, Treasurer—

Subscriptions.....	9	9	0
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Collected by

Miss Adams.....	9	10	6
Miss D. Bell.....	2	14	5

Miss Bradnock.....	1	3	0
Miss Clarke.....	0	14	6
Mrs. Davies.....	0	10	6
Miss Davies.....	4	18	11
Mrs. Dowler.....	1	15	0
Miss Duke.....	0	19	19
Miss Edmeston.....	9	14	6
Mrs. J. Fisher.....	3	0	0
Miss Fraser.....	3	2	6
Miss Fuller.....	3	3	6
Miss Glynes.....	9	15	1
Mrs. Hawes.....	4	7	10
Mrs. Haws.....	1	3	6
Miss Holden.....	10	5	0
Miss Hardie.....	3	15	10
Mrs. Hunter.....	1	1	3
Miss Inglis.....	3	3	6
Miss Norris.....	4	17	6
Miss Price.....	2	16	0
Mrs. Row.....	3	15	6
Miss Rylands.....	2	9	9
Mrs. Tong.....	0	12	6
Miss Townsends.....	0	15	0
Miss Youngman.....	5	0	0
	104	14	6
	138	3	10

S ockwell Aux. Society—Rev. T. Jackson—			
Subscriptions.....	54	12	3
R. Jackson, Esq. (DON.).....	20	0	0
Collections.....	27	9	9
	102	2	0
Less Expenses....	2	2	0
	100	0	0

Stoke Newington—Rev. J. Jefferson—			
Subscriptions.....			
Collected by			
Miss Coal.....	2	2	9
Mrs. Gentle.....	1	4	0
Miss S. Harris.....	1	16	3
Mr. C. Holmes.....	0	16	0
M. A. Holt.....	1	5	6
Mr. Hunter.....	0	11	6
Miss Ross.....	1	8	8
Missionary Boxes of			
Miss A. L. Scott.....	1	2	3
Miss Hunt.....	1	0	9
Mrs. Fay.....	1	0	6
Misses Jefferson.....	0	16	11
Mr. W. Harris.....	0	15	10
Miss Clarke.....	0	11	7
Small Sums.....	1	2	2
Sunday School.....	0	9	6
Collections after Sermons.....	8	17	7
	46	17	9
Less Expenses....	0	3	3
	46	14	6

Surrey Chapel—Rev. R. Hill, A.M.—			
Female Auxiliary Society—			
Collected by			
Miss Carter.....	22	17	7
Mrs. Davies.....	7	12	4
Miss Diment.....	4	19	2
Miss Field.....	1	11	6
Mrs. Green.....	1	11	0
Miss Hadland.....	11	9	4
Miss Killick.....	4	7	5
Miss Peterson.....	2	17	4
	60	8	8

Tabernacle Auxiliary Society—			
Rev. J. Campbell—			
Male Branch.....	183	6	9
Female Ditto.....	92	17	5
Collection.....	17	1	6
Missionary Box.....	3	12	0
	296	17	8
Less Expenses....	6	17	6
	290	0	2

Tottenham Court Chapel Auxiliary Society—			
Female Branch—Miss Goodrick, Secretary—			
Collected by			
Mrs. Abraham.....	5	0	0
Miss Cree.....	3	11	0
Mrs. Robert Collins.....	4	12	7
Mrs. Fletcher.....	7	0	0
Miss Goodrick.....	28	12	6
Mrs. Hughes.....	1	10	0
Mrs. Lockyer.....	2	14	0
Miss Malpass.....	2	16	6
Mrs. Nodes.....	0	17	6
Mrs. Preece.....	2	18	0
Mrs. Rouse.....	1	1	6
Juvenile Society.....	9	12	4
Missionary Box by Mrs. Bulfit	0	13	6
Forfeits.....	0	10	4
Collection.....	8	5	0

	79	14	0
Less Expenses....	7	5	0
	72	9	9
Union Street Meeting—Rev. J. Arundel—			
Male Branch.....	35	14	4
Female Ditto.....	195	15	3
Collection at Annual Meeting..	20	5	6
	161	15	1
Less Expenses....	1	18	4
	159	16	9

Trevor Chapel (Brompton)—			
Rev. Dr. Morison—			
Subscriptions.....	40	15	6
Missionary Cards.....	23	5	2
Collection at Public Meeting..	18	7	5
	82	8	1
Less Expenses....	3	6	0
	79	2	1

Walthamstow Aux. Society—			
Rev. G. Collison.....	61	8	6
Walworth—York Street Chapel—			
Rev. G. Clayton—			
Sunday School Girls—per Miss Brewin...	0	16	4
Weigh House Society in aid of Missions—			
Rev. T. Binney.....	50	0	0
Well Street Chapel—Rev. R. Redpath—			
Female Association.....	25	0	0
White Row Meeting—Rev. H. Townley—			
Male Branch—Subscriptions..	31	7	10
Collections after Sermons.....	11	4	2
Mr. G. White's Missionary Box	1	8	0
	44	0	0

Female Branch—Subscriptions..	24	13	10
Miss Roberdeau, for Native			
Schools in India.....	1	0	0
Mrs. Wilkinson, ditto.....	1	0	0
Missionary Boxes			
In the School.....	0	9	0
Miss Lowe.....	0	14	1
Mrs. Keenes.....	1	0	0
Mrs. Colam.....	0	15	0
Mrs. Carpenter.....	0	7	10
Miss Nicholas.....	0	15	9
Miss Leah.....	0	11	0
Mrs. Alcock.....	0	7	6
Mrs. Riddle.....	0	12	0
Miss Devonshire.....	0	7	2
Mrs. Le Richieu.....	0	10	6
Mrs. Edwards.....	0	7	6
Miss Miller.....	1	11	6
Sundry Subscriptions.....	17	1	6
	35	2	8
	79	2	8

Wycliffe Chapel—Rev. A. Reed—			
Subscriptions.....	16	12	8
Collected by			
Misses Fry and Ashcroft.....	10	3	0
Mrs. B. French.....	2	15	0
Mrs. Duncan.....	1	8	1
Miss Wishart.....	0	10	0
Mr. Hemet.....	0	16	0

Mrs. Wantling.....	2 4 0	
Master Felgate.....	1 3 0	
Miss Ambrose.....	0 13 0	
	<hr/>	36 0 0
Islington—Heathens' Friend Association—		
Mr. G. Fox, Treasurer.....	6 13 4	
Shoreditch—Workmen employed at Mr. Evans' Paper Manufactory, per Mr. Wilson	6 0 0	
Stationers' Court—Work people employed at Messrs. Suttaby and Co.....	2 0 0	
Sion Chapel, per Mr. H. Taylor—		
Sunday School.....	6 14 6	
Collected by		
Mrs. Woodward.....	0 8 0	
Miss Knight.....	1 0 0	
	<hr/>	8 2 8
Matthew xxiv. 14.....	5 0 0	
Collected by		
Mrs. Davidson.....	1 0 0	
Mrs. Robinson.....	1 2 0	
Mrs. White.....	1 17 6	
	<hr/>	
Bedfordshire—Woburn—Rev. M. Castleden—		
Collected by Miss E. Hall.....	3 9 0	
	<hr/>	
Berkshire—Auxiliary Society—		
Rev. A. Douglas, Treasurer—Rev. J. Sherman, Secretary—		
Aston—Rev. G. Morris—		
Collection.....	6 15 6	
Mrs. Lawson and Young Ladies	3 15 6	
	<hr/>	10 11 0
Farrington—Rev. D. Holmes and Friends	6 5 0	
Goring—Rev. J. Howes—		
Miss Howes.....	2 0 0	
Mrs. Woodward.....	2 0 0	
Southstoke, Collected by Mrs. King.....	1 0 0	
At Upper Basildon.....	4 0 6	
Collected by Misses Newton..	2 10 0	
	<hr/>	11 10 6
Henley—Rev. R. Bolton—		
Subscriptions.....	21 10 6	
Ladies' Association.....	10 2 6	
	<hr/>	31 13 0
Hungerford—Rev. R. Frost—Subscriptions	2 2 0	
Maidenhead Auxiliary—Rev. J. B. Pearce, and Rev. G. D. Owen—		
Town Hall—Public Meeting..	11 18 4	
Independent Congregation—		
Rev. J. B. Pearce—Collection	24 2 11	
Juvenile Society.....	12 16 1	
Sunday School.....	1 5 0	
Cookham.....	0 7 1	
New Chapel, Rev. G. D. Owen	7 13 4	
Collected by Mrs. Owen.....	10 15 4	
Missionary Boxes—Miss Miller	0 15 6	
Subscriptions.....	15 9 0	
Collected at Littlewick.....	0 6 8	
	<hr/>	85 2 4
Less Expenses....	5 7 10	
	<hr/>	79 14 6
Mortimer—		
Rev. A. Pinnell and Congregation.....	13 2 0	
Newbury Branch—Rev. W. Dryland.....	23 9 9	
Less Expenses....	0 3 8	
	<hr/>	23 6 1
Peppard—Rev. J. Caterer—Collection....	0 10 0	
Reading Auxiliary—Rev. A. Douglas, and Rev. J. Sherman—		
Broad Street Meeting—Collection after Sermon by Rev. J. P. Dobson.....	23 8 7	
Castle Street Chapel—Public Meeting.....	21 10 10	
Collection after		
Sermon by Rev. J. Arundel.	27 14 2	
Subscriptions.....	17 6 8	
	<hr/>	144 0 2
Less Expenses,...	7 5 2	
	<hr/>	136 15 0
Ladies' Association—		
Subscriptions.....	37 16 0	
Juvenile Society.....	4 19 11	
Collected for Female Schools in Calcutta, by Mrs. E. Grant.....	10 11 0	
For Ditto, by a Friend.....	0 10 0	
Missionary Box, Mrs. Jeirard..	0 3 0	
	<hr/>	54 0 0
Wallingford—Rev. W. Harris and Friends.....	67 14 10	
Less Expenses....	7 13 10	
	<hr/>	60 0 0
Wantage—Rev. T. Keyworth.....	1 5 6	
	<hr/>	* 430 15 2
* £100 of this sum acknowledged in December Chronicle.		
Bucks—South Auxiliary Society—		
Mr. W. T. Butler, Treasurer—		
High Wycombe—Collected by		
Miss Grove.....	1 2 0	
Mrs. Ashwell and Mrs. Butler.....	9 14 10	
Beaconsfield—Rev. J. Harsant—		
Subscriptions.....	4 4 0	
Collected by		
Mr. J. Clifford.....	0 13 0	
Miss Tredway.....	0 10 2	
Miss Hartnell.....	0 9 6	
Mr. Wade.....	1 19 2	
Missionary Box, &c.....	0 13 8	
	<hr/>	8 9 6
Chinnor—Rev. J. Allen—		
Collected by		
S. Saw.....	0 7 6	
E. Witney.....	0 10 10	
M. A. Allen.....	0 12 6	
Subscriptions, &c.....	0 17 7	
	<hr/>	2 8 5
	<hr/>	21 14 9
Hambleden—by Mrs. Keene—		
Subscriptions.....	2 0 1	
Skirmit Chapel—Collected at		
Prayer Meetings.....	0 13 0	
Pheasant's Hill—Ditto.....	0 12 6	
	<hr/>	0 25 7
Cambridgeshire Auxiliary Society—		
Mr. R. Haylock, Treasurer—		
Barrington—per Mr. T. Jepps, Jun.....	3 10 10	
Bassingbourn—Rev. Mr. Moase.....	17 18 8	
Cambridge—Rev. S. Thodey.....	38 8 3	
Chishill—Rev. Mr. Dobson.....	19 16 9	
Duxford—Rev. B. Pyne.....	35 16 9	
Linton—Rev. T. Hopkins.....	25 3 3	
Melbourne—Rev. Mr. Medway.....	18 9 1	
Royston—Rev. Mr. Davis.....	32 10 6	
Less Expenses.....	3 11 6	
	<hr/>	28 19 0
	<hr/>	188 1 1
Less Expenses....	4 8 2	
	<hr/>	183 12 11
Cheshire—Chester Auxiliary Society—		
Mr. Williamson, Treasurer—		
Annual Subscriptions.....	49 0 0	
Ladies' Association.....	16 19 6	
Middlewich Branch.....	10 4 6	
	<hr/>	76 4 0
Less Expenses ..	5 7 0	
	<hr/>	70 17 0
Macclesfield Auxiliary Society—		
Roe Street Chapel Ladies' Association—		
Rev. G. B. Kidd—		
Collected by		
Charlotte Birtles.....	1 5 7	
Sarah Brown.....	2 16 10	

Miss Cartwright	0 12 6		
Miss Corbishley	0 17 6		
Mrs. Goodwin	0 14 0		
Mrs. and Miss Hurst	0 17 0		
Mrs. and Miss Lean	1 2 8		
Nancy Pott	3 8 11		
Mary Roberts	1 13 4		
Elizabeth Robinson	1 1 9		
Lucy Stonehewer	1 12 10		
Sarah Thorley	0 15 2		
Miss Wheelton	1 3 3		
Miss S. Wheelton and Mrs. Wild	2 6 3		
Miss Walton	1 9 2		
Missionary Boxes of Mrs. Corbishley	0 8 0		
Miss Wyld	0 11 6		
Subscriptions, &c.	17 8 7		
		38 4 10	
Townley Street Chapel—Rev. S. Bowen— Subscriptions	5 17 0		
A Friend, for the Support of the Native Teacher, James Rathbone	10 0 0		
Collected by Miss Whitmore	0 16 3		
Miss Hankinson	3 4 2		
Mrs. Cheetham and Miss Potts Mrs. Wright and Miss Rathbone At Prayer Meetings	3 16 10 5 0 0 4 9 2		
Collection at Public Meeting	10 3 2		
Less Expenses ..	5 0 9		
		5 2 5	
		38 5 10	
		76 10 8	
Sandbach—Rev. W. Silvester— Contributions	27 13 0		
Interest	0 7 0		
		28 0 0	
Cumberland—Maryport— John St. Chapel Auxiliary—Per Mr. Court	5 0 0		
Whitehaven Aux. Society—Rev. A. Jack— Collected by Miss Cook	2 4 0		
Miss C. Fox	4 9 8		
Miss Mosley	2 3 0		
Mr. J. Gibbons	0 14 0		
		9 10 8	
Juvenile Society— Collected by Miss Gowan	1 7 6		
Miss E. Gowan	4 0 7		
Miss M. Gowan	5 10 7		
Miss M. Fox and J. Gowan ..	8 0 11		
Miss Scott	1 10 3		
		20 9 10	
Bootle—Rev. S. Blythe—Subscriptions ...	3 8 8		
		33 9 2	
Less Expenses	0 3 10		
		33 5 4	
Devonshire—East Auxiliary Society— J. Terrell, Esq., Treasurer— Exeter—Castle Street Chapel— Rev. J. Bristow— Subscriptions	22 6 0		
A Friend	10 0 0		
(3 Donations of £5.)	15 0 0		
Sunday School	1 2 7		
Collections, &c.	36 16 1		
		85 4 8	
Less Expenses	0 11 0		
		84 13 8	
Axminster—Rev. J. Small— Subscriptions	11 7 6		
Collection	1 13 6		
		16 1 0	
Less Expenses	0 1 0		
		16 0 0	
Badleigh—Rev. J. Horsey— Penny-a-week Subscriptions ..	4 0 8		
Prayer Meeting	1 9 4		
Subscriptions	3 2 0		
		8 12 0	
Exmouth—Glenorchy Chapel— Rev. R. Clapson— Subscriptions, &c. (1831)	5 14 0		
Collected by Mrs. Clapson	1 18 10		
Miss Colson	1 3 0		
Grace	2 3 6		
Sunday School	1 8 0		
Subscription	1 0 0		
		13 7 4	
Ottery St. Mary—Rev. J. Bounsall	7 3 2		
		129 16 2	
Less Expenses	2 3 4		
		127 12 10	
Devonshire—North Auxiliary Society— Rev. S. Rooker, Treasurer— Appledore—Rev. E. Corbishley	2 18 6		
Bideford—Rev. S. Rooker— Legacy by the late Miss S. Cadd Collection after Public Meeting	5 0 0 6 1 6		
Female Collectors	5 7 3		
		16 8 9	
South Molton	4 12 6		
Female Collectors	5 1 1		
Subscriptions	7 11 1		
		17 4 8	
Less Expenses	5 16 2		
		30 15 9	
Ilfracombe—Rev. Mr. Besley	9 3 0		
Sidmouth—Rev. M. H. Mogridge— Subscriptions	7 14 0		
Missionary Boxes of Miss Haley	0 11 0		
Sweetland	0 8 0		
		8 13 0	
Ladies' Association	9 7 0		
		18 0 0	
Dorsetshire— Beaminster—Per Mr. R. Conway— Subscription	1 1 0		
Collected by Mrs. Gale	2 0 0		
Missionary Boxes	0 15 0		
		3 16 0	
Blandford—Rev. R. Keynes— Subscriptions	7 7 0		
Ladies' Association	34 11 2		
		41 18 2	
Lyme Reges Auxiliary— Mr. W. Glyde, Treasurer	10 0 0		
Poole—Rev. T. Durant— Subscriptions	22 9 0		
Penny-a-week Subscriptions ..	17 11 0		
Collection after Public Meeting	35 6 0		
		75 6 0	
Less Expenses	1 9 4		
		*73 16 8	
* £35 of this sum acknowledged in October Chronicle.			
Sherborne Auxiliary Society	33 0 5		
Stoke Abbotts—Legacy by the late Mrs. Elizabeth Legg	19 19 0		

Weymouth Independent Chapel—			
Rev. H. J. Crump—			
Subscriptions.....	8	5	6
Collection at Public Meeting..	12	15	0
Collected by			
Miss J. Neate.....	2	9	0
Misses Munro and Comben...	5	11	3
	23	18	9
Less Expenses....	1	10	0
	27	8	9
Essex—An Essex Friend.....			10 10 0
Gloucestershire Auxiliary Society—			
O. P. Whitta, Esq., Treasurer—			
Chalford—Rev. T. Whitta—			
Subscriptions.....	3	1	0
Collection.....	2	13	0
	5	14	0
Cheltenham—			
Cheltenham Chapel—Rev. J.			
Brown.....			15 0 0
Highbury Chapel.....			13 6 0
	28	6	0
Cirencester—Rev. S. Clapp—			
Subscription.....			1 0 0
Collection.....			5 0 0
	6	0	0
Ebley—Rev. B. Parsons—			
Collection.....			14 1 0
Subscriptions.....			2 4 4
Collected by			
Miss Barnfield.....	1	13	6
Miss Lewis.....	3	11	7
Miss Poole.....	0	15	6
Miss D. Wynne.....	0	10	1
Sunday School.....	1	17	4
Mr. J. F. Murling's Factory..	7	10	0
	32	3	6
Frampton—Rev. W. Richardson.....	14	1	6
Gloucester—Rev. W. Bishop—			
Collected by			
Mr. Bishop.....	11	18	10
Mrs. Grimes and Miss Vick...	10	2	9
Mrs. Hopton.....	1	1	8
Collection.....	5	2	1
	28	5	4
Kingswood—Late Rev. C. Daniell—			
Subscriptions.....			3 10 0
Sunday School.....			1 14 7
	5	4	7
Mitchel Dean—Rev. J. Horlick.....			1 3 6
Nailsworth—Rev. T. Edkins—			
Collection.....			6 1 6
Subscriptions.....			8 8 0
Collected by Miss Norton....			3 5 9
Sunday School.....			0 9 4
	18	4	7
Painswick—Rev. E. Martin—Collection..			2 11 6
Rodborough—Rev. E. Jones—			
Subscriptions.....			12 1 6
Collection.....			6 15 10
Collected by			
Miss Butler.....	3	16	6
Miss Apperley.....	1	12	6
Miss Barnard.....	1	5	0
Mrs. Clissold.....	2	0	8
Miss L. Partridge.....	1	16	0
Mrs. Wood.....	2	10	0
Missionary Boxes.....	0	7	6
Sunday School.....	1	13	0
	33	18	6
Stonehouse—Rev. W. Richards.....	1	10	0
Stroud—Rev. J. Burder—			
Subscriptions.....			28 3 0
Collection.....			16 3 10
Sunday School.....			6 5 7
Collected by			
Miss Atkinson.....	4	0	0
Mrs. Hobbs.....	0	18	6
Miss Lawrence.....	1	17	6
	57	8	7

Leek-bury—Rev. H. Wetwood....			19 1 0
Wotton-under-Edge—Rev. D. Thomas....			1 11 0
	246	3	7
Less Expenses.....			17 18 8
	228	4	11
Hampshire—Basingstoke—Rev. T. Wiels—			
Subscriptions.....			6 13 7
Collected by			
Miss Garlick.....	0	16	3
Miss Hutchins.....	0	8	8
Miss Instrell.....	0	13	0
Miss S. Shackleford.....	2	3	4
Miss Susan Shackleford.....	1	2	0
Miss Vine.....	0	15	2
	12	12	0
Fordingbridge—Rev. A. Good—			
Subscriptions.....			5 2 0
Miss Read's Seminary.....			3 0 0
Monthly Collections.....			4 10 6
Other Sums.....			2 7 6
	15	0	0
Havant—Rev. W. Scamp—			
Subscriptions.....			20 18 0
Collection.....			6 18 10
Juvenile Society.....			6 10 6
Children's Offerings.....			0 17 11
Proceeds of Needle-work in			
Miss Durant's School.....			1 0 0
Mr. Hopkins' Missionary Box.			0 15 0
Female Association.....			0 10 8
Hayling Island, by Mr. Sains-			
bury.....			0 13 0
	39	3	11
Lymington—Rev. D. E. Ford—			
Collected by Miss Saint.....			6 11 1
Newport—St. James' Chapel—			
Rev. E. Giles—			
Subscriptions, &c.....			14 0 2
Female Sunday School.....			4 2 6
Missionary Box.....			3 3 0
C. T.....			2 2 0
Collected by a Female.....			0 17 0
Collection.....			3 15 10
	28	6	6
Ringwood Independent Chapel, per Mr.			
A. Carter.....			5 4 0
Southampton Ladies' Association—			
Rev. T. Adkins—			
Subscriptions.....			54 5 1
The Misses Rouse...(DON.)..			5 0 0
Collected by			
Miss Ingram.....	1	0	6
Miss Durkin.....	3	11	10
Miss M. Fletcher.....	9	4	0
Miss Plnder.....	2	7	2
Miss Hayter.....	2	11	19
Miss Hearn.....	3	4	6
Mrs. Ingram.....	8	2	3
Miss Jacob.....	2	3	4
Miss Kelly.....	0	7	2
Miss J. E. Maurice.....	4	4	9
Miss A. Meriton.....	3	2	8
Miss Warren.....	1	10	6
Juvenile Association.....	1	16	8
Missionary Boxes.....	4	14	0
Interest, per Treasurer.....	0	12	3
Missionary Box at Marchwood	2	0	0
	109	18	7
Less Expenses....			4 5 0
	105	13	7
Stockbridge—Rev. R. Ayliffe—			
Subscriptions.....			6 0 0
Miss Evans' Young Ladies....			0 10 6
	6	10	6
Hertfordshire—Busby—Rev. J. Vine—			
Subscriptions.....			7 11 8
Collected by			
Miss Vine.....	2	5	9
Miss Hawkins.....	4	9	9
	14	7	0

Huntingdonshire—Elton Association—			
Mr. G. Jelley—			
Subscriptions.....	1 11 0		
Collected by Mrs. Jelley.....	0 17 4		
		2 8 4	
Kent Anx. Society—Mr. J. V. Hall, Treas.—			
Ashford—Subscription.....		1 1 0	
Canterbury—Rev. S. Gurteen—			
Guildhall Street Association—			
Male Branch.....	7 2 0		
Female.....	3 18 10		
Juvenile Society.....	18 0 0		
Collection.....	11 1 2		
Littlebourne—Friends.....	3 5 0		
	43 7 0		
Less Expenses.....	0 16 0		
		42 11 0	
Lady Huntingdon's Chapel—			
Rev. J. Blomfield—			
Rev. J. U. Blackburn, Treasurer—			
Contributions.....		2 15 10	
Chatham—Rev. J. Slatterie—			
Collected at Anniversary.....	17 9 0		
Subscriptions.....	26 0 2		
Missionary Boxes of			
Mr. Hughes' Children.....	0 10 0		
Mr. Bari's ditto.....	0 8 6		
Troy Town Academy.....	1 2 4		
Sunday Schools connected with			
Ebenezer Chapel—			
Best Street.....	2 2 6		
Brampton.....	3 15 11		
Brook.....	2 9 2		
High Street.....	2 10 8		
School of Industry.....	0 6 0		
Slickard's Hill.....	0 5 6		
Troy Town.....	0 8 2		
	57 13 5		
Less Expenses....	2 4 8		
		55 8 9	
Female Association—			
Subscriptions.....		19 13 11	
Juvenile Association—			
Collection at Anniversary.....	11 12 0		
Subscriptions.....	20 17 0		
	32 9 0		
Less Expenses....	3 7 9		
		29 1 3	
		104 4 0	
Craubrook—Mr. T. Blackman, Treasurer—			2 8 6
Deal—Rev. J. Vincent—			
Subscriptions.....	5 11 3		
Collected by			
Mrs. Sutton.....	2 4 11		
Mrs. Lucas and Miss Danc....	1 7 4		
Mrs. Morlin.....	1 3 4		
Mrs. Brown.....	2 14 2		
Mrs. Violey.....	1 6 0		
Mrs. Vincent and Bradenell....	1 6 5		
Mrs. Vincent.....	0 15 10		
Mrs. Soame.....	0 14 4		
Mrs. Sall.....	1 0 8		
Mr. J. H.	2 7 4		
Masters Walter and Soames....	0 12 3		
Collection at Anniversary.....	6 1 0		
Missionary Boxes of			
Young Gentlemen at Mr. Vin-			
cent's Academy.....	0 10 0		
Rev. J. Vincent.....	0 11 9		
Wass and Master Mummery....	2 18 7		
Interest.....	0 3 2		
	31 8 9		
Less Expenses....	2 7 3		
		29 1 6	

Dover—Rev. T. Anderson, Treasurer—			
Subscriptions.....	5 4 0		
Collection by Rev. E. Ray....	3 13 3		
Collected at Missionary Prayer			
Meetings.....	2 6 9		
Chapel Missionary Box.....	0 5 0		
Juvenile Society—			
Collected by Misses Browne,			
Fox, Sims, Walker, Wors-			
fold, and J. Walker.....	8 14 8		
Missionary Boxes of			
Mrs. J. B. Brown.....	0 9 6		
Mr. Gould.....	0 9 9		
		21 2 11	
Herne Bay—Rev. W. C. Lovcless—			
Subscriptions, &c.....	8 7 3		
Peversham—Rev. H. J. Rook.....	10 1 6		
Greenwich—Maize-hill Chapel—			
Rev. H. B. Jeula—			
Subscriptions.....	16 6 0		
Missionary Boxes of			
Master H. Jeula.....	1 7 3		
Missionary Prayer Meeting....	1 16 7		
Sunday School—Boys.....	0 4 6		
Girls.....	1 18 6		
Collected by			
Mrs. Nott.....	1 2 6		
Mrs. Bartholomew.....	1 11 8		
Mr. Higgs.....	0 13 0		
		25 0 0	
Maidstone—Rev. E. Jinkings—			
Subscriptions.....	20 2 0		
Missionary Box of			
Sabbath Schools.....	0 8 10		
Collections after Sermons by			
Rev. Dr. Burder.....	9 9 0		
Collection at Public Meeting..	6 9 0		
	36 8 10		
Less Expenses....	0 13 0		
		35 15 10	
Marden—Rev. S. A. Dubourg—			
Subscriptions.....	9 4 4		
Missionary Boxes of			
Mr. S. Osborne.....	0 10 0		
Mrs. J. Osborne.....	0 10 0		
Mrs. Day.....	0 10 2		
		10 14 6	
Milton—Rev. J. Morland—			
Subscriptions.....	3 13 10		
Collection at Public Meeting..	1 14 0		
Missionary Box—Mrs. Pile....	0 11 8		
	5 19 6		
Less Expenses....	0 2 6		
		5 17 0	
Staplehurst—Rev. J. Phillips—			
Collection at Public Meeting..	2 9 6		
Subscriptions.....	1 15 11		
	4 5 5		
Less Expenses....	0 8 0		
		3 17 5	
Sutton Valence—Rev. J. J. West—			
Subscriptions and Collections.....	18 14 9		
Tonbridge—Subscriptions.....	4 4 0		
Tonbridge Wells—Rev. J. Finley—			
Subscriptions.....	18 5 6		
Collection at Public Meeting..	8 8 3		
Missionary Boxes of			
Miss Baker.....	1 4 6		
Miss Dickenson.....	0 10 0		
		28 8 3	
Donation.....	0 8 0		
Sandwich—Subscription and Collection...	8 0 0		
Woolwich—Salem Chapel—			
Rev. T. James—			
Subscriptions.....	33 9 3		
Sunday School.....	4 0 0		
Collection at Public Meeting..	11 13 9		
Mr. Bickerdike's Academy....	1 10 0		
	50 13 0		
Less Expenses....	0 9 6		
		50 3 6	

Gravesend Auxiliary Society—

Rev. J. Tippetts.....	36	18	7
Sheerness—Bethel Chapel—			
Rev. J. Prankard—			
Subscriptions.....	3	9	0
Collection.....	5	11	2
Missionary Box, J. Chamber,			
Esq.....	1	10	4
Collected by			
Miss Bentham.....	1	1	10
Miss Mirams.....	0	7	6
Miss Brimsden.....	1	1	10
Miss Cole.....	0	9	5
Mrs. Mullinger.....	0	13	7
Mrs. Curry.....	0	12	0
Mrs. Cole.....	0	13	0
Miss South.....	0	9	9
	15	19	5
Less Expenses....	0	1	5
	15	18	0

Ramsgate Branch—Ebenezer Chapel—

Rev. J. Adey—			
Collections after Sermon by			
the Rev. G. Mundy.....	14	15	8
at Annual Meeting.....	9	1	2
Donations, &c.....	4	1	6
Collected by			
Miss Ansell.....	2	1	8
Miss Drake.....	12	14	0
Mrs. Hart.....	4	0	6
Miss C. Hurst.....	3	4	9
Miss Jarman.....	1	12	3
Miss Renshaw.....	0	4	4
Miss Woodland.....	4	7	4
For Native Schools in India.			
Sunday School Boys.....	3	7	3
Girls.....	2	18	0
Monthly Prayer Meeting.....	6	15	8
Missionary Boxes of			
Mrs. Dawson.....	0	10	4
Mrs. C. Ellis.....	0	11	8
Miss H. Hillier.....	0	14	10
Miss Holman.....	0	10	8
Mrs. Holland.....	0	10	11
Miss Jackson.....	0	8	0
Mr. Sadler.....	0	13	4
Ramsgate Pier Men, by Mr.			
Sackett.....	2	9	9
Miss Woodland.....	0	12	4
Mrs. Ward.....	0	7	6
	76	12	11
Less Expenses....	5	2	8
	71	10	3

Interest, by Treasurer..... 0 13 11

337 17 6
Less Expenses.... 4 15 6

533 2 0

Feltham—Contributions.....	4	7	8
Kent—A Friend in Kent.....	5	0	0
Dartford—Independent Chapel Sunday			
School.....	0	19	2
Lewisham—Rev. T. Timpson and Congre-			
gation.....	8	0	0
Deal—Subscriptions—per Mr. White.....	5	10	0

Lancashire—East Auxiliary Society—

Ashton-under-Lyne—Rev. J. Sutcliffe—			
Collection after Sermon by			
Rev. J. Scott.....	40	0	0
Javelite Society.....	10	10	0
Denation.....	1	0	0
Collected by			
Miss Marsh.....	10	3	6
Miss Reynier.....	7	11	2
Mrs. Cheetham.....	4	12	0
Miss Redfern.....	3	7	10
Miss Hyde.....	2	12	2
Miss Spenser.....	2	8	0

Mr. Sunderland.....	1	1	0
Farnace Hill School.....	0	8	10

83 14 6

Less Expenses.... 1 12 6
82 2 0
15 14 9

Hyde—Rev. J. Massey.....

Rochdale and Bamford Branch—

J. Roby, Esq., Treasurer—

Rochdale, Providence Chapel—

Rev. John Ely—Subscriptions 27 8 0

Female Association—

Collected by

Miss Briery.....	2	4	2
Mrs. Davenport.....	2	12	11
Miss Hamilton.....	1	2	3
Mrs. Mc Kenzie.....	3	15	2
Mrs. Sleath.....	2	1	11
Miss Sleath.....	0	19	0
Mrs. Taylor.....	0	18	8

Juvenile Association—

Collected by

Miss Schofield.....	0	16	3
Miss Shaw.....	0	15	2
Miss Sleath.....	3	9	11
Miss M. Walker.....	3	7	2
Miss Williamson.....	0	10	2
Sunday School Girls.....	0	12	5
Boys.....	0	10	1

Missionary Boxes of

Prayer Meeting..... 0 13 1

Mrs. Grey and Cheetham..... 0 13 6

Collection after Sermon by

Rev. N. K. Pugsley..... 9 2 2

at Public Meeting..... 7 15 4

Contribution for Female Edu-

cation in India..... 0 10 0

69 16 10

Less Expenses.... 3 6 11

66 9 11

Bury—Rev. J. Kennedy and Friends.... 12 10 0

176 16 8

Master S. Ormerod's Missionary Box 3 2 6

Warrington—St. John's Chapel—

Rev. G. Hill—Subscriptions.. 9 6 0

Collected by Mr. W. Dowling 3 12 6

12 18 6

Lincolnshire—Gainsborough Aux. Society—

J. Tidd, Esq., Treasurer—

Collection after Sermon by

Rev. J. Wray..... 10 0 0

Public Meeting 8 8 1

Subscriptions..... 10 9 10

Collected by

Miss Ashley.....	1	14	6
Mrs. Brewis.....	1	1	0
Miss Holroyd.....	0	8	9
Mrs. Mote.....	0	16	3
Mrs. Stephenson and Borwell..	3	19	10
Mrs. Borwell.....	0	18	10
Sunday School Boys.....	0	4	0
Girls.....	0	7	8

38 8 9

Less Expenses.... 2 15 9

35 13 0

Lincolnshire Auxiliary Society—

Mr. Coupland, Treasurer—

Independent Chapel—Rev. S. Bergue—

Collection after Public Meeting

and Sermon..... 11 12 11

Subscriptions..... 7 16 6

Collected by

Mrs. Capp's Seminary.....	1	13	6
Miss Grantham.....	3	0	0
Miss Wilson.....	4	13	0
Miss Arnold.....	1	5	0
Miss Singleton.....	1	0	0

Miss Crooks.....	1	6	0	
Sabbath School.....	0	8	6	
				32 15 5
Zion Chapel—Rev. G. Gladstone—				
Collection after Sermon.....	7	10	1	
Subscriptions.....	6	10	0	
Collected by				
Mrs. Hayward.....	3	15	6	
Mrs. Neale.....	1	1	0	
Mrs. Gladstone.....	2	0	1	
Mrs. Pyle.....	0	6	6	
Master S. Gladstone.....	0	7	0	
Miss Gladstone.....	1	18	0	
Sabbath School.....	0	10	7	
Miss Lourie.....	12	5	4	
				36 4 1
				68 10 6
Less Expenses.....	4	9	6	
				64 10 0

South Auxiliary Society—				
J. Claypon, Esq., Treasurer—				
Boston—Rev. T. Haynes—				
Balance from last year.....	5	3	10	
Grove Street Chapel—Col-				
lected by Rev. J. Wray.....	17	2	3	
Subscriptions, &c.....	19	17	10	
				42 3 11

Wisbeach—Rev. W. Holmes—				
Collection at Annual Meeting..	7	7	11	
Collected by				
Miss Crouch.....	3	4	3	
Miss S. Naylor.....	2	14	3	
Miss Robinson.....	1	12	0	
Miss Clarke.....	0	11	11	
Miss Harrison.....	0	14	4	
Missionary Box.....	0	2	4	
				16 7 0
Less Expenses....	2	3	4	
				14 3 8

Long Sutton—Rev. Mr. Bunn.....				
				7 0 0
				63 7 7

Middlesex—North Middlesex and South				
Herts Auxiliary Society—				
W. Leitchild, Esq., Treasurer—				
Enfield—Baker Street—				
Subscriptions.....	4	11	10	
Mrs. Wilkinson's Missionary				
Box.....	0	12	2	
				5 4 0
Lady Huntington's Chapel.....				2 10 6
Independent Chapel—Rev. S. A. Davies—				
Subscriptions.....	16	11	0	
Collected by				
Miss S. Gibb.....	2	1	1	
Miss M. Leitchild.....	31	10	4	
Miss J. Leitchild.....	6	18	4	
Miss Tucker.....	20	17	6	
Collection at Annual Meeting..	30	5	0	
				108 3 3

Hillway—Mr. T. Fielding—				
Subscriptions.....	2	12	5	
Mr. Fielding's Academy.....	2	7	6	
Collected by				
Mrs. Bland.....	0	12	8	
Miss Wright.....	0	11	6	
				6 4 1

Southgate and Cheshunt—				
Rev. J. K. Foster—				
Subscriptions.....	10	3	0	
Collected by				
Miss Kemp.....	0	8	6	
Miss J. Paul.....	1	0	7	
Mrs. J. K. Foster.....	1	2	6	
				12 14 7

Barnet—Rev. A. Stewart—				
Subscriptions.....	6	3	0	
Sunday School.....	3	10	7	
				9 13 7
				144 10 0
Less Expenses.....				10 19 4
				133 11 8

Hammersmith—Ebenezer Chapel—				
Rev. J. Day—Subscriptions..	3	10	0	
Collected by				
Sunday School.....	1	0	0	
Mrs. Salter.....	0	8	8	
Mrs. Simpson.....	0	17	6	
				5 16 2

Hammersmith—George Yard—				
Rev. D. Washbourn—				
Collections.....	37	17	3	
Less Expenses....	0	19	3	
				36 18 0

A Friend, per Rev. D. Washbourn, for				
Infants' Schools in South Africa....	1	0	0	

Mill Hill Grammar School and				
Village Missionary Association—				
Rev. W. Clayton—				
Young Gentlemen at the Gram-				
mar School and Village Asso-				
ciation.....	7	14	0	
Collection after Sermon by				
Rev. P. Jones.....	5	6	2	
Subscriptions.....	4	2	6	
				17 2 8

Whetstone—Sunday School and Prayer				
Meeting Missionary Box, per Mr. D. Reid	3	17	0	
Whetstone and Totteridge Aux. Society—				
J. Wood, Esq., Treasurer.....	7	13	0	
Northamptonshire—Duddington—				
Collected by Mr. Godfrey.....	1	11	8	

Northumberland—Alnwick United Associate				
Congregation—Rev. D. Paterson.....	37	10	0	

Newcastle Auxiliary Society—				
Mr. J. Finlay Treasurer—				
Subscriptions.....	17	1	0	
Collections after Sermons, &c.				
by Rev. R. S. McAll, and				
Rev. W. Swan—				
Postern Chapel.....	10	12	0	
Scotch Church.....	6	8	1	
St. James' Chapel.....	4	4	0	
Chavering Place Chapel.....	1	9	6	
Public Meeting in Music Hall.....	7	15	8	
				33 9 3

Morpeth Presbyterian Chapel.....				5 11 0
Gateshead Presbyterian Chapel Missionary				
Society, per Mr. J. Wilson.....	5	0	0	

Ladies' Association—				
Collected by				
Mrs. Aydon.....	1	15	6	
Miss Bell.....	0	9	4	
Miss Bradshaw.....	1	8	0	
Miss Colhorn.....	5	15	11	
Miss Cowan.....	0	19	6	
Miss Davison.....	2	17	0	
Mrs. Finlay.....	3	11	0	
Mrs. Jopling.....	0	6	6	
Mrs. Nell.....	0	16	3	
Mrs. Reid.....	0	19	2	
Miss Usher.....	0	14	0	
Miss Watson.....	0	9	9	
Rev. S. Meggison, for the				
Anglo-Chinese College....	0	10	6	
				20 12 5

Young Men's Association—				
Collected by				
Mr. R. Atton.....	1	7	7	
Mr. E. Charlton.....	4	18	0	
Mr. L. Clennell.....	1	0	0	
Mr. J. Douglas.....	3	0	0	
Mr. E. Elliott.....	0	8	0	
Mr. G. F. Forster.....	2	7	1	
Mr. T. Lesslie.....	1	18	6	

Mr. J. Moore.....	0 18 8		
Mr. J. Martin.....	0 6 0		
Close Chapel—Collection after Sermon by Rev. A. Reid....	1 1 8		
Postern Chapel—Collection after Sermon by Rev. D. C. Browning.....	2 7 6		
Missionary Boxes of			
Mr. E. Bruce.....	0 6 0		
On board the "Willington," Captain J. Forster.....	0 15 0		
Miss M. Greaves.....	0 8 4		
Master J. Glaholm.....	0 6 4		
Miss Mather.....	0 16 0		
Mr. J. Weir.....	0 6 7		
Mr. J. Wailes.....	0 10 10		
Small Sums.....	0 8 4	23 9 11	
Postern Chapel—Rev. A. Reid— Miss Shortridge Miss. Box....	0 15 0		
Collected by			
Miss Shortridge.....	7 1 8		
Miss Detchin.....	3 11 10		
Miss Mather.....	2 9 1		
Mr. W. Strong.....	2 2 3		
Small Sums.....	0 7 5	16 7 3	
		121 10 10	
Less Expenses..	11 11 4	109 19 6	
North Shields Auxiliary Society— Rev. W. H. Stowell— Subscriptions, &c.....	24 6 8		
Collection at Anniversary.....	17 2 6		
South Shields—Rev. S. Blair— Collection.....	4 16 0		
	46 5 2		
Less Expenses....	3 19 6	42 6 8	
Nottinghamshire Auxiliary Society— Nottingham—Castle Gate Association— Per Mr. Knight.....	9 19 9		
Friar Lane—Rev. J. Gilbert.....	29 7 2		
Newark—Rev. C. Williams.....	3 11 9		
	42 18 8		
Less Expenses....	1 15 9	41 2 11	
Oxfordshire—Banbury Auxiliary Society— Rev. N. M. Harry— Subscriptions.....	4 13 0		
Collected by			
Miss Shackle.....	5 17 0		
Mr. Nightingale.....	1 10 0		
Mrs. Harry.....	0 11 4		
Miss Harry's Missionary Box..	0 9 9		
Mr. S. Beesley, for the Sup- port of Native Schools in India.....	1 0 0	14 1 0	
Oxford—Per G. Davenport, Esq.— Subscriptions.....	7 2 0		
Rutlandshire—Oakham— Per Mr. C. A Cordes— Subscriptions.....	2 11 6		
Collected by			
Mrs. Turner and Miss Royce..	3 17 0	6 8 0	
Uppingham Auxiliary Society— Rev. J. Green—Subscriptions	23 17 1		
Collected by			
Miss Bell.....	8 3 6		
E. Kemp, Jun.....	6 18 2		
Miss Leaton.....	2 16 4		
Miss Smith.....	2 7 9		
Missionary Boxes of			
Mrs. Green.....	1 10 11		
Mrs. J. Sculthorpe.....	0 10 3		
Mrs. James Sculthorpe.....	1 0 11		
Sunday School.....	0 5 6	47 10 5	
Less Expenses....	0 2 8	47 7 9	
Shropshire—Minsterley—Rev. T. James— Collections after Sermons by Rev. D. Jones— At Minsterley.....	5 1 8		
At Pontesbury.....	1 7 6		
Missionary Boxes of			
Rev. T. James.....	0 14 2		
Mrs. W. Nealor.....	1 6 11		
Miss Nealor.....	0 11 10		
Mr. Buckley.....	0 3 6		
Mr. Peter Parry.....	0 11 2		
Miss Roderick.....	0 10 0		
Miss G.....	0 4 3	10 16 0	
Less Expenses....	0 5 0	10 11 0	
Oswestry—Rev. T. W. Jenkyn— Subscriptions.....	7 17 2		
Collected by			
Mr. E. Dyas.....	0 14 10		
Mr. D. Jameson.....	2 9 1		
Mrs. Jenkyn.....	10 10 0		
Miss H. Jones.....	0 16 7		
Mr. R. Jones.....	1 3 10		
Miss Minshall.....	1 0 6		
Miss Roberts.....	1 15 0		
Miss H. Whitridge.....	1 12 11		
Missionary Boxes of			
Mr. J. Davies.....	0 2 0		
Miss J. Roberts.....	0 17 9		
Miss Thomas.....	0 7 9		
Collection at Annual Meeting..	17 8 8	46 15 4	
Less Expenses....	1 6 4	45 9 0	
Shrewsbury Auxiliary Society— Rev. T. Weaver— Subscriptions.....	24 2 4		
Swan Hill Sunday School— Girls.....	0 14 8		
Boys.....	0 4 6		
Juvenile Society.....	66 19 5		
For the Support of Native Schools in India.....	1 1 7		
Hadnal—Collected by Mr. T. Jones.....	3 0 0	96 2 6	
Somersetshire—Bristol Auxiliary Society— R. Ash, Esq. Treasurer.....	750 0 0		
Bishop's Hall—Rev. R. Winton.....	8 2 6		
Chard—Rev. J. Gunn.....	21 2 0		
Surrey Auxiliary Society— Farnham—Rev. J. Johnson— Auxiliary.....	9 1 0		
Juvenile Society—Collected by			
Misses Hayell and R. Johnson.	3 14 7		
Miss Willmer's Young Ladies.	2 2 0		
Missionary Box.....	0 5 0	15 2 7	
Guildford—Rev. S. Percy— Subscriptions.....	15 7 10		
Juvenile Association.....	0 12 0		
Collected by Mrs. Carpenter..	2 9 0	18 8 10	
		33 11 5	

Clapham—Acre Lanc—Rev. Mr. Jack—				
Subscriptions.....	5	4	6	
Missionary Box.....	4	4	0	
				9 8 6

— Society in Aid of Missions—				
Rev. G. Browae.....	30	0	0	
Croydon Auxiliary—Rev. E. H. May—				
Collection.....	10	16	3	
Subscriptions.....	16	2	6	
Collected by				
Miss Aris.....	4	3	5	
Mr. Blackman.....	4	0	11	
Miss Lambert.....	3	14	2	
Misses M. and C. May.....	5	0	0	
Miss Oliphant's Young Ladies	0	16	0	
	44	13	3	
Less Expenses....	2	3	0	
				42 10 3

Mitcham—Rev. J. Varty—				
Collection at Annual Meeting..	3	18	2	
Annual Subscriptions.....	7	17	0	
By Collectors.....	6	7	3	
Missionary Boxes.....	5	14	0	
	23	16	5	
Less Expenses....	1	13	3	
				22 3 2

Tooting Auxiliary Society—				
Rev. W. Henry.....	15	0	0	
Mortlake Independent Chapel.....	3	13	6	
Norwood Female Association—				
Rev. J. Richards—				
Subscriptions.....	4	1	6	
Collected by				
Miss Aldridge.....	3	13	5	
Miss S. Field.....	2	12	6	
Mrs. Young.....	1	5	0	
Missionary Boxes of				
Miss Field.....	2	0	0	
Mr. Simpson.....	0	7	0	
Mrs. Pritchard.....	1	7	11	
Collections.....	6	0	0	
				21 7 4

Wandsworth—Rev. J. E. Richards—				
Subscriptions.....	4	2	0	
Collection.....	10	10	0	
A Friend, for the Education				
of the Native Indian Girl,				
Eliza Jane... (a).....	3	0	0	
Collected by				
Mr. Ayling.....	2	6	0	
Mrs. Berriman.....	4	11	6	
Mrs. Cooke.....	1	8	9	
Miss Hayman.....	5	6	9	
Mr. Ray.....	3	15	7	
Mrs. Saden.....	0	8	6	
Miss Tofield.....	0	9	8	
Miss Walker.....	2	3	6	
Missionary Boxes of				
Mr. Ayling.....	0	9	10	
Mrs. Berriman.....	0	6	0	
	38	18	1	
Less Expenses....	1	15	6	
				37 2 7

Sussex—West Auxiliary Society—				
C. New, Esq., Treasurer—				
Arundel—Rev. W. Bannister—				
Subscriptions.....	6	16	0	
Collected by				
Mrs. Lunday.....	0	10	6	
Sunday School Girls.....	1	14	6	
Boys.....	1	1	0	
Collection by Rev. E. Ray....	11	18	0	
				22 0 0

Brighton—Rev. J. Edwards—				
Subscriptions.....	7	5	0	
Collected by				
Miss Akeland.....	4	15	8	
Miss Weller.....	3	17	2	
				15 17 10

Bognor—Rev. D. Evans—				
Missionary Boxes of				
Mrs. Welsh.....	3	2	6	
Mrs. Evans.....	1	2	7	
Miss Wright.....	2	15	10	
Miss Taylor.....	0	12	3	
Missionary Prayer Meetings..	1	8	3	
Collection by Rev. E. Ray....	2	1	11	
				11 3 4

Bosham—Collection by Rev. E. Ray....	1	8	6	
Chichester—Rev. W. Maldon—				
Collected by				
Mrs. Fordham.....	2	0	2	
Mrs. Allen.....	0	13	4	
Mrs. Stirling.....	0	6	0	
Miss Hackman.....	1	5	6	
Miss Standen.....	0	7	3	
Donations.....	3	10	0	
Collection by Rev. E. Ray....	8	4	3	
	16	6	6	
Less Expenses....	0	6	0	
				16 0 6

Harting—Rev. A. Jones—				
Subscriptions.....	5	4	0	
Collected by				
Miss Lake.....	1	18	0	
Miss Lake.....	1	12	10	
Collection by Rev. E. Ray....	3	0	1	
	11	15	11	
Less Expenses....	0	5	8	
				11 10 3

Petworth—Rev. R. Chamberlain—				
Received for Ladies' Work....	2	18	0	
Donation, &c.....	0	19	5	
Missionary Box of Miss Ide..	1	9	9	
Watersfield.....	0	5	6	
Collection by Rev. E. Ray....	4	7	4	
	10	0	0	
Less Expenses....	0	8	0	
				9 12 0

Rowlands Castle—Rev. J. Slatery—				
Subscription.....	1	0	0	
Collected at Prayer Meet-				
ings, &c.....	2	0	0	
Collection after Sermon by				
Rev. E. Ray.....	2	0	0	
				5 0 0
Shoreham—Rev. J. Drury—Collection, &c.	6	17	7	
	99	10	0	
Less Expenses....	1	15	10	
				97 14 2

Wiltshire—North Wilts and East Somerset				
Aux. Society—R. Waylen, Esq., Treasurer	88	13	6	
Marlborough—Rev. R. Tozer.....	13	4	2	
Salisbury—Rev. S. Sleight and Friends....	20	0	0	
Trowbridge—Rev. J. Doney—				
Subscriptions.....	9	17	0	
Collected by				
Miss Dyer.....	1	17	9	
Miss Newth.....	0	13	10	
Miss Stevens.....	2	0	3	
Miss Stratten.....	2	16	4	
Miss Heale.....	1	19	3	
Misses Seargeant and Poynton	1	15	6	
Collection.....	10	17	10	
Missionary Boxes.....	2	12	10	
	34	10	7	
Less Expenses....	1	3	10	
				33 6 9

Salisbury—Endless Street Chapel—				
Donations to make the Rev. J. E. Good				
a Life Member of the London Missionary				
Society.....	10	10	0	

Westbury—Upper Meeting—
Rev. J. S. Watson—Subscriptions, &c.. 24 2 3

York Central Auxiliary Society—
Rev. James Parsons, Secretary—
Collections after Sermons and
Public Meeting..... 91 1 0
Missionary Boxes..... 1 6 0
Annual Subscriptions..... 14 1 6

Ladies' Association—

Collected by

Miss Arkwith..... 4 5 6
Miss Bennett..... 1 3 5
Mrs. D..... 0 3 1
Miss Fothergill..... 0 16 11
Miss Gawthorpe..... 2 11 0
Miss Hurst..... 1 6 9
Mrs. Kay..... 0 13 0
Mrs. Parsons..... 7 13 2
Mrs. Pritchett..... 1 6 8
Miss Smith..... 1 6 0
Miss Watson..... 4 18 0
Miss Whitehouse..... 0 11 2

26 14 8

Less Expenses.... 0 4 6

26 10 2

Missionary Basket..... 23 2 0

Friends, towards the Support of Schools

in India..... 3 16 0

Male Juvenile Branch..... 10 0 0

Market Weighton—

Rev. G. Flocker..... 6 10 10

Less Expenses.... 1 12 4

4 18 6

Tadcaster—Collection after Sermon by

Rev. G. Mundy..... 2 2 0

Howden—Rev. J. Wilkinson..... 11 10 0

Poppleton—Collection..... 0 10 8

Knaresborough—

R. Dearlove, Esq., Treasurer—

Collection..... 9 10 3

— at Prayer Meetings 7 15 10

Miss Robinson..... 3 19 0

Miss Mountain..... 1 14 11

Miss Bakc..... 0 12 0

23 12 0

Less Expenses 1 13 8

21 18 4

Harrogate Branch—per Miss Barf..... 5 1 7

Boroughbridge Missionary Meeting..... 10 11 3

Green Hammerton, per Rev. J. Jackson—

Collected by

Miss Ann Jackson..... 3 13 8

Mrs. Hobson..... 1 7 4

John Kay..... 2 4 0

Mr. J. Chapman..... 0 8 4

Mr. Norfolk..... 0 10 0

Small Sums..... 0 14 9

Collection at Hunsingore..... 0 12 7

Collected by Mr. W. Clarke... 0 9 0

Missionary Boxes of

Rev. J. Jackson..... 0 16 2

Mrs. Thwaites..... 0 10 6

11 6 4

Less Expenses.... 0 18 2

10 8 2

Great Ouseburn Branch—

Subscriptions..... 4 10 0

Collected by

Mr. R. Abbay..... 1 8 4

Mr. W. Abbay..... 0 6 0

Mr. Buckle..... 0 6 0

Mrs. Brown..... 1 6 9

Mrs. Marshall..... 1 1 0

Miss Jane Abbay..... 1 3 0

Miss Wood..... 0 8 6

Missionary Boxes of

Mrs. Abbay..... 1 4 6

Mrs. Farra..... 0 11 0

Collection after Sermon by

Rev. G. Mundy..... 6 2 0

18 7 1

255 4 3

Less Expenses.... 16 10 6

* 238 7 7

* £150 of this sum acknowledged in Nov. Chronicle.

Hull and East Riding Auxiliary—

W. S. Cooper, Esq., Treasurer—

Hull—Collections..... 116 8 11

Subscriptions..... 45 12 6

Rev. J. Fox, for the South Sea Missionary Ships..... 5 0 0

Beverly—Rev. J. Mather..... 39 0 0

Subscriptions..... 8 13 0

47 13 0

Elloughton and Cave—Rev. J. Stott..... 2 0 0

Cottingham—Rev. J. Hicks..... 6 8 8

Swanland—Rev. J. Hayden..... 12 0 1

235 3 2

Less Expenses.... 37 14 2

197 9 0

Hull—Juvenile Missionary Society—

Mr. W. Bowden, Treasurer—

Fish Street Sunday School.... 0 7 6

Collected by

Miss A. Barrett..... 1 18 6

Mrs. Hyde..... 4 12 2

Miss Sugden..... 5 16 1

Miss Kidd..... 11 9 0

Mrs. Rhodes..... 1 9 3

Miss Hazlewood..... 3 3 4

Mrs. Cross..... 4 8 8

Mrs. Westerdale..... 10 8 0

Miss Hyde..... 1 0 0

Miss Morris..... 1 7 6

Mrs. A. Serett..... 1 5 6

Mrs. W. Bowden..... 0 19 1

Miss Morley..... 6 15 1

Mr. John Tarbottom..... 1 11 4

Mr. Hardell..... 2 16 8

The Masters Lambert..... 2 1 2

Mr. S. W. Bowden..... 7 10 0

Collection at Fish Street Chapel 16 3 0

— at Hope Street Ditto 7 6 9

Missionary Box..... 0 8 6

Sundries..... 0 13 0

93 13 10

Less Expenses..... 7 19 2

85 14 8

North Riding Auxiliary Society—

Rev. G. Croft, Secretary—

Pickering—Subscriptions..... 10 13 7

Less Expenses.... 0 7 0

10 6 7

Scarborough—Rev. G. B. Kidd—

Subscriptions..... 10 4 3

Collected by

Miss Hick..... 1 2 0

Miss Temple..... 1 8 0

Miss Woodall..... 4 14 3

17 8 3

Whitby—Subscriptions..... 14 0 6

Collected by Miss Clark..... 1 0 0

15 0 6

Ladies' Working Society—

Mrs. Holt, Treasurer..... 14 0 0

Silver Street Ladies' Association 11 14 6

Less Expenses.... 0 13 0

11 1 6

Cliff Lane Ladies' Association..	4	7	9	
Less Expenses.....	0	7	9	
	4	0	0	
Silver Street Juvenile Assoc..	1	12	6	
Less Expenses.....	0	6	6	
	1	6	0	
Cliff Lane Juvenile Association.....	1	6	0	
Missionary Boxes of				
Mrs. Blackburn.....	0	15	0	
Mrs. Wilson.....	0	6	0	
Mrs. Young.....	0	16	0	
Small Sums.....	0	17	0	
	2	14	0	
	49	8	0	
Less Expenses.....	1	8	0	
	48	0	0	
Total.....	75	14	10	

West Riding Auxiliary Society—				
G. Rawson, Esq., Treasurer—				
Bradford Female Association.....	31	0	0	
Delph.....	7	0	0	
Halifax—Square Chapel.....	71	7	7	
—Sion Chapel.....	68	17	0	
Hopton.....	65	0	0	
For the Support of the Native				
Teacher, Edward Balm.....(a)....	10	0	0	
Huddersfield—Highfield Chapel—				
Auxiliary Missionary Society..	20	12	10	
Juvenile Association.....	8	3	9	
Ladies' Association.....	24	3	5	
Profits from the Missionary Basket, towards the Education of Native Females in India	20	0	0	
For the Support of the Native Teacher, Boothroyd Moorhouse.....(a).....	83	0	0	
Leeds.....	143	10	0	
Mixenden.....	1	11	0	
Ossett.....	5	3	0	
Pontefract.....	31	16	7	
Sowerby.....	1	0	0	
Stainland.....	5	0	0	
Warley.....	7	5	0	
	534	10	2	
Less Expenses....	17	10	2	
	517	0	0	

Cleckheaton—Miss Rhodes.....(DON.)..	20	0	0	
North Wales Associated Congregations of Calvinistic Methodists—				
J. Davies, Esq., Treasurer—				
Anglesea.....	161	11	3	
Carnarvonshire.....	120	11	3	
Denbighshire.....	71	4	8	
Flinthshire.....	35	6	11	
Merionethshire.....	105	2	3	
Montgomeryshire.....	64	1	7	
Shropshire—Shrewsbury—Welsh Calvinistic Methodists.....	13	4	0	
Lancashire—Liverpool—Welsh Calvinistic Methodists—Pall Mall Chapel—Collection after Sermon by Rev. E. Richards	23	1	2	
Rose Place Chapel.....	28	13	8	
Bedford Street Chapel—Collection after Sermon by Rev. R. Lloyd.....	20	0	0	
	642	16	9	
Less Expenses	3	15	8	
	639	1	1	

Welsh Calvinistic Methodists—per Rev. D. Charles—				
Cardiganshire—Aberystwith—				
Male Branch.....	14	5	5	
Female ditto.....	12	19	6	

Subscription.....	1	1	0	
Miss. Box—J. Williams.....	0	8	6	
Ditto—Miss Mathews.....	0	12	10	
Llanbadarn Sunday School.....	1	8	1	
	30	15	4	
Abermiring.....	5	19	8	
Aberaron Sunday School.....	3	2	9	
Aberfrwd.....	1	18	9	
Blaenplwyf.....	4	10	10	
Bethel.....	2	4	10	
Bonterwyd.....	2	11	10	
Bethania.....	3	0	5	
Blanpenal.....	8	10	0	
Bontrhydfendigaid.....	5	4	6	
Borth.....	1	12	0	
Blancefaw.....	1	2	2	
Blauanerch—Public Collection..	5	9	0	
Sunday School.....	11	4	8	
Aberproth.....	0	12	0	
	17	5	8	
Cardigan—Public Collection....	2	19	1	
Collected by Cards—				
Male Branch.....	3	13	0	
Female ditto.....	7	10	3	
Sunday School—Male Branch	0	16	0	
Female.....	3	10	6	
	18	9	0	
Cynon.....	5	7	6	
Cwrnystwith.....	1	1	6	
Carmel.....	2	17	3	
Dyffryn Iar.....	1	0	8	
Pantglas.....	1	13	6	
	5	11	5	
Ffos-y-felin.....	3	17	10	
Graig.....	1	12	0	
Lltauddol.....	2	6	2	
Carog—Subscription.....	1	1	0	
	3	7	2	
Llanddewibressi.....	2	0	0	
Llanon.....	5	19	6	
Llediod.....	7	12	0	
Llanrhytid.....	5	7	2	
Llwynpiod.....	2	10	2	
Llangetho.....	17	2	3	
Llanio.....	0	13	4	
Llanddewi Aberarth.....	4	10	10	
Llanbedr.....	2	17	11	
Lechryd.....	2	11	2	
Llanarth.....	1	7	5	
Llanafan.....	2	3	8	
New Quay.....	2	17	2	
Pengam.....	2	10	0	
Pennant.....	4	10	0	
Pentllyn.....	4	19	8	
Pen Meorfa.....	10	11	3	
Pensarn.....	4	15	3	
Rhydyfelin.....	3	0	9	
Swyddfaynon.....	2	16	0	
Sion.....	2	0	0	
Salem.....	4	0	9	
Tregaron.....	9	16	6	
Tierddol.....	1	17	8	
Tabor.....	5	4	9	
Pwll Clai.....	0	17	0	
Penypompbren.....	2	13	10	
	8	15	7	
Tressant.....	2	1	10	
Trinity Chapel.....	2	1	6	
Twrgwyn.....	13	12	6	
Yspytty.....	1	7	10	
	263	17	7	
Less Expenses.....	0	11	11	
	263	5	8	

Glamerganshire—				
Aberovon.....	4	0	0	
Aberddawen.....	3	0	0	
Aberdare.....	2	0	0	
Bruthyn and Llowbadur.....	3	10	0	
Criniant.....	0	5	0	
Cadoxton.....	0	0	0	

Denaspowis.....	0 10 0
Ewmy.....	1 0 0
Bonrhydyfen.....	0 5 0
Hirwain.....	0 17 0
Lansamlet.....	1 5 0
Laleston.....	0 10 0
Langypelach.....	0 10 0
Llysyponhyor.....	0 5 0
Lantwit Major.....	1 7 0
Lantrisant.....	1 0 0
Lanwyno.....	0 4 7
Laudyodock.....	1 0 0
Morrison.....	1 0 0
Merthyr.....	2 15 5
Neath.....	3 0 0
Old Castle.....	6 0 1
Pile.....	3 0 0
Pentrych.....	0 11 0
Pendaulwyn.....	1 15 6
Swansea.....	1 1 0
Salem.....	2 0 0
St. Faganc.....	2 0 0
Trehill.....	7 8 6
Tony Brevail.....	1 6 6
Whit Church.....	1 0 0
Ynisfach.....	0 5 0
Ystradllys.....	0 10 0
Cefn Iod Iymmer.....	1 9 6
Dowlais.....	3 11 2
Newbridge.....	5 2 6

65 14 9

Breconshire—Brecon.....	5 13 5
Builth.....	2 5 0
Bwlch.....	0 19 1
Capel isaf.....	0 18 0
Clifford.....	1 5 6
Crai.....	0 18 0
Devynock.....	1 6 7
Forest.....	1 13 6
Forest Colpit.....	0 8 5
Gorwydd.....	6 0 0
Hay.....	3 1 0
Llangamarch.....	5 11 0
Llandilovane.....	1 2 8
Llanelli.....	0 11 6
Llangl. Talyllyn.....	1 10 1
Llangorse.....	1 10 0
Llanvchapel Nantybrace.....	1 13 0
Merthyr Cyneg.....	2 14 7
Pentrevelin.....	0 8 3
Pontrhydybere.....	6 14 6
Pencelly.....	17 3
Trecastle.....	6 0 9
Talgarth.....	4 12 7
Ystradvelite.....	0 17 0
The Produce of a Bee-hive, from Mrs. Davies, Trevecca.....	0 10 0

59 1 9

Monmouthshire—Babel.....	0 5 0
Blaenavon.....	1 9 2
Castletown.....	1 0 0
Goltre.....	0 5 0
Kendall.....	0 14 2
Lanmartin.....	1 10 0
Nantyglo.....	1 16 10
Newport.....	1 0 0
Penycae.....	2 6 8
Risca.....	0 15 0
Rumney.....	0 11 0
St. Bride's.....	0 8 0
St. Melons.....	2 16 0
Tredegar.....	1 7 3

16 4 2

Pembrokeshire—Bwlch y groes.....	2 0 0
Caerfarchell.....	1 11 2
Sunday School.....	1 9 0

3 0 2

Dinas.....	0 10 0
Fishguard.....	4 2 6
J. Mortimer, Esq.....	1 0 0
Family.....	1 0 0
Forehill—Sunday School.....	6 2 6
Glanhyd.....	2 0 0
H. West.....	2 9 8
Mr. Davies, by Card.....	5 4 0
Kilgerran.....	1 6 4
Sunday School.....	0 17 0
Newport.....	0 10 0
Newchapel.....	2 3 6
Pontgarrey.....	2 2 2
Solva.....	1 10 0
St. David's.....	5 19 2
Sunday School.....	2 0 0
Mr. G. Williams's Subscription.....	5 0 0
Trevine.....	2 3 0
Mrs. Davies.....	10 0 9
Mrs. Niedham.....	2 0 0
Mr. D. Thomas.....	1 0 0
Whiston.....	15 3 0
Woodstock.....	0 9 9
Mr. Lloyd's Subscription.....	0 10 0

6 0 0

66 5 6

Carmarthenshire—Bont.....	0 13 0
Bankvelin.....	1 3 6
Capel Dewi.....	1 0 0
Carmarthen.....	16 10 6
Sunday School.....	9 3 0
Loggin.....	0 5 6
Pont Bebar.....	0 6 7
T. Morris, Esq. Subscription.....	5 0 0
Mr. D. Mortimer's Box.....	1 2 0
Caio.....	32 7 7
Cilcwm.....	1 10 0
Cilcwm.....	3 3 0
College.....	1 0 0
Conwil.....	3 0 1
Cross Inn.....	2 0 0
Court.....	1 0 0
Forge.....	0 10 8
Glynnmeuch.....	0 9 0
Hendre.....	1 0 6
Hentwich.....	0 11 1
Lantilo.....	12 0 9
Llantulan.....	0 7 0
Llanstiphon.....	0 13 4
Llansaint.....	0 7 0
Llandiveilog.....	0 14 6
Llanelli.....	1 0 0
Llantynydd.....	1 1 0
Sunday School.....	1 11 9

2 12 9

Llandoverly.....	7 3 3
Llanarthney.....	1 12 1
Llansadwrn.....	1 18 9
Llansawel.....	1 12 9
Llangenydeirne.....	2 10 7
Llanddarog.....	2 4 6
Llangadock.....	4 7 4
Llondausaint.....	6 0 6
Llanpumsaint.....	1 16 0
Llanddowror.....	0 14 6
Nyddle.....	0 17 1
Nantgaredig.....	5 18 6
Newcastle.....	2 16 3
Sunday School.....	2 18 4

5 14 7

New Inn.....	1 6 2
Pantgwyn.....	1 9 8
Rhydargaeau.....	3 0 5
Rhydeymmeral.....	0 12 0

Salem.....	1	14	0
Talley.....	2	14	6
	120	11	2
	591	3	0
Less Expenses....	1	3	0
	590	0	0

Monmouthshire Auxiliary Society—

Per Mr. John Owen—			
Blaenafon—Rev. Mr. Morgan.....	1	11	6
Hanover—Rev. Mr. Davies.....	3	11	6
Lanvayly—Rev. Mr. Rees.....	2	10	0
New-ynn—Rev. D. Davies.....	4	14	0
Mynyddyswyn—Rev. T. Harries.....	2	10	0
Penmain—Rev. Mr. Thomas.....	2	0	0
Varteg—Rev. Mr. Jones.....	1	2	0
St. Brides.....	1	5	0
Collection at Missionary Meeting.....	9	18	7
	29	0	7
Less Expenses.....	11	0	5
	18	0	2

Wales—North Auxiliary Society—

Mr. W. Williamson, Treasurer—			
Anglesea—Amlwch—Rev. W. Jones.....	6	9	2
Beaumaris—Rev. J. Evans.....	5	5	4
Ebenezer, Bethel, and Bethanie—			
Rev. Messrs. O. Thomas and T. Owen..	8	5	0
Holyhead—Rev. W. Griffiths—			
Subscriptions, &c.....	10	12	0
Less Expenses....	0	4	6
	10	7	6

Moelfre—Rev. E. Williams.....	1	13	6
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Carnarvonshire—Carnarvon—

By Rev. J. Jones			
Nefyn and Llanangan.....	3	0	0
E. W.....	0	10	6
Rhydywernan—By Rev. H. Pugh	0	9	6
	4	0	0

Carnarvon—Rev. W. Williams.....	13	1	0
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Dolydd Elen—Rev. T. Roberts..	0	13	1
Dydweiliog—Rev. W. Davies..	0	5	1
Ceidio—Ditto.....	0	6	0
Nefyn—Ditto.....	1	0	0
Nanbown—Mrs. Dickinson....	5	0	0
Donations—By Rev. W. Davies	0	5	0
Llanengan—Rev. R. Owen....	0	9	5
	7	18	7

Denbighshire—Denbigh—Rev. D. Roberts—

Subscriptions.....	7	5	0
Missionary Boxes.....	8	10	9
Monthly Prayer Meetings....	2	11	4
Ditto—Green.....	0	7	6
	18	14	7

Less Expenses....	0	5	0
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Bethel—Rev. J. Roberts.....	0	11	1
Siloam—Ditto.....	0	8	5
	0	19	6

Nantglyn and Rhw Chapel.....

Llanrwst—Rev. E. Davies.....	0	6	9
Pentrellynymyer—Rev. T. Ellis.....	6	3	0
	1	3	1

Llangollen—Rev. T. Jones—

Subscriptions.....	2	16	0
Eglwys Eagle—By E. Edwards and T. Jones.....	0	17	7
Llangollen Fechan—By T. Humphrys and T. Jones.....	0	12	8
Penyweruen Bach—By John Jones.....	0	15	0
Rhyeys Tafod—By E. Roberts and J. Thomas.....	0	12	4
Trevorissaf—By J. Powell and E. Jones.....	1	5	0
Ditto—Uchaf—S. Williams and E. Jones—Subscriptions....	1	0	0
	7	18	7

Rhuabon—By T. J. and W.

Jones—Subscriptions.....	2	0	2
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Cefni—By Mr. Lewis and J.

Smiths.....	0	15	0
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	2	15	2
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Rhosllanerchrigog—Rev. W. Williams....

Wern—Ditto.....	4	0	8
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Sunmyrna—Rev. D. Davies—Subscriptions

	5	18	6
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Flintshire—St. Asaph—By Rev. J. Lloyd—

Subscriptions.....	0	15	3
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Holywell—Subscriptions.....

	16	4	0
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Missionary Box by Miss S.

Pritchard.....	0	11	1
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	16	15	1
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Greenfield—Subscriptions.....

Missionary Prayer Meetings...	5	17	0
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	0	16	3
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Reol Mostyn—By Rev. W. Reece.....

	6	13	3
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New Market—By Rev. T. Jones—Collection

	0	11	4
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Montgomeryshire—Forden—

By Rev. J. Jones and M. Jones—	3	10	0
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Sunday School Children.....

Subscriptions.....	0	6	6
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	0	13	6
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	1	0	0
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Merionethshire—Bala—

Missionary Box, By Miss A.

Evans.....	0	10	2
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Bethel—Rev. H. Pugh—

Collection.....	1	8	2
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Llandrillo—Ditto.....

	0	12	10
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Rhydywernen—Ditto.....

	0	7	0
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	2	18	2
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Merionethshire—Dolgellau—

Rev. C. Jones—Subscriptions..

	3	0	0
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Collection.....

	6	3	3
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Rhydyrnain—Ditto.....

	2	0	0
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	11	3	3
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Less Expenses....

	5	1	0
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	6	2	3
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Tywyn—Rev. H. Lloyd.....

	5	15	0
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Dinas—Rev. John Williams.....

	6	7	0
--	---	---	---

Montgomeryshire—Machynlleth—

Rev. D. Morgan—Subscriptions

	8	4	5
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Aberhosan—Ditto.....

	1	0	7
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Penal—Ditto.....

	0	9	6
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	9	14	6
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Llanidloes—Rev. J. Jones.....

	2	6	3
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Llanbrynmair—Rev. J. and S.

Roberts—Contributions.....	12	4	0
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Carno—Ditto.....

	1	11	6
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Beulah—Ditto.....

	0	14	5
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	14	9	11
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Montgomeryshire—Llanfair—

By Rev. J. Davies—

Subscriptions.....	0	10	0
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Collections.....	6	14	0
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	7	4	0
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By Rev. E. Williams and E.

Ellis—Subscriptions.....	2	14	10
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By J. Ellis and T. Price.....	1	14	0
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By E. Ellis and T. Byner....	0	11	2
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By J. Mills and T. Griffiths...	1	3	0
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	6	3	0
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Less Expenses....	0	1	0
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	6	2	0
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Anglesey—Capel Mawr—

By Rev. D. James—Subscrip..

	8	1	8
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Sardis—By Rev. D. James....

	1	18	5
--	---	----	---

	10	0	1
--	----	---	---

Pentraeth—By Rev. T. Davies—

Subscriptions.....

	1	16	0
--	---	----	---

Penymynydd—By ditto.....

	1	0	0
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	2	16	0
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	212	10	2
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Less Expenses.....

	1	8	3
--	---	---	---

	211	1	11
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South Wales Auxiliary Society—

Rev. D. Peter, Treasurer—	
Panteg—By Rev. D. Davies....	3 18 9
Peniel—Ditto.....	4 16 6
Sunday School.....	5 8 6
Ffynnon-wen.....	0 14 11
	<hr/>
	14 18 9

Henllan and Carvan—By Rev. J.

Lloyd.....	1 8 0
Henllan Sunday School—Ditto	5 11 0
Bethel ditto.....	2 0 0
Carvan ditto.....	2 2 0
Forge ditto.....	3 8 0
	<hr/>
	14 9 0

Ffaldybrenin—By Rev. Mr. Jones

Sunday School—Ditto.....	1 10 8
Esgerdawe—Ditto.....	1 8 3
Capel yr Erw—Ditto.....	1 10 3
	<hr/>
	0 16 6

Trelech—Rev. Mr. Jones.....

Blaencod.....	2 13 8
Sunday School.....	3 9 0
	<hr/>
	6 2 8

Peterwell.....

Capel enan.....	3 1 7
	<hr/>
	1 16 0

Pembrokeshire English Auxiliary Society—

Mr. W. Owen, Treasurer.....	106 7 0
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Milford—Tabernacle—Rev. W. Warlow—

Collected by Mrs. Fowell.....	2 15 6
Collections.....	10 12 3
Subscriptions.....	1 13 6
Missionary Boxes of	
Master Gwyther.....	1 7 4
Miss S. Lloyd.....	0 16 5
	<hr/>
	17 5 0

Less Expenses....

	0 15 0
	<hr/>
	16 10 0

Pembrokeshire Welsh Auxiliary Society—

Rev. J. Griffiths—	
Bethesda Collection.....	2 6 0
Maenclochog Collection.....	3 1 6
Sunday School.....	1 4 6
Brynberian Collection.....	4 3 7
Sunday School.....	2 17 5
College Green Collection.....	0 12 4
Sunday School, per Rev. H.	
George.....	2 10 2
	<hr/>
	16 15 6

Llwyryrhwrdd—Collection by the Rev.

J. Davis.....	1 13 6
	<hr/>
	191 4 0

Less Expenses....

	1 3 5
	<hr/>
	190 0 7

Breconshire Auxiliary Society—

Rev. D. Lewis, Secretary—	
Plough—Rev. T. Evans—	
Collection.....	3 9 0
Collected by Miss Dunn.....	7 10 6
	<hr/>
	10 19 6

Brychgoed—Rev. E. Jones and Friends ..

Cwmysg—Rev. D. Evans and Friends...	3 11 0
	<hr/>
	1 6 6

	<hr/>
	15 17 0

Cardiganshire Auxiliary Society—

Rev. D. Davies, Secretary—	
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Aberystwith Missionary Meeting

Less Expenses.....	2 0 6
	<hr/>
	25 0 0

Llanbadarn—Rev. B. Rers—

Missionary Box.....	2 10 6
Collection.....	0 18 6
Clarach Missionary Box.....	1 6 1
Collection.....	0 14 2

Dyffrynpaith.....	0 6 1
Produce of Poultry.....	0 7 0
	<hr/>
	6 2 4

Penrhywgaed—Rev. D. Thomas

Wig.....	2 12 4
Sunday School.....	2 16 6
Pisgah.....	3 14 8
Maenysgroes.....	1 9 10
Rev. D. Thomas.....	2 12 0
	<hr/>
	1 0 0

Ebenezer—Rev. G. Griffiths.....

School.....	1 14 4
Tynygwndwn.....	0 12 7
School.....	1 17 6
Llanfair.....	0 11 4
School.....	0 13 10
	<hr/>
	1 10 4

Horeb—Rev. S. Griffiths.....

School.....	4 1 6
	<hr/>
	4 2 6

Glyn Collection—Rev. T. Griffiths.....

School.....	8 7 1
Aberporth.....	10 7 0
D. Jenkins, Trevas.....	1 3 7
Hawen Collection.....	0 15 0
School.....	5 1 5
Cwmpantyrholiaid.....	10 10 10
	<hr/>
	0 13 0

Neuaddlwyd—Rev. T. Phillips..

Cilcenin.....	6 12 9
Penycae.....	2 11 4
Nebo.....	1 17 9
	<hr/>
	1 8 2

Llechryd—Rev. D. Davies.....

School.....	1 11 0
	<hr/>
	1 18 0

Less Expenses....

	<hr/>
	113 8 8

Total.....

	<hr/>
	0 8 8

Total.....

	<hr/>
	113 0 0

Llanfyllin—Rev. W. Morris—

Subscriptions.....	4 2 6
Collected at Missionary Prayer	
Meetings.....	2 8 9
Collection.....	1 1 10
	<hr/>
	7 13 1

Montgomeryshire—Newtown—

Rev. E. Davies.....	16 4 5
Abergavenny—Rev. Mr. James (omitted).	9 2 1
	<hr/>

Scotland—Old Aberdeen Juvenile Missionary

Society.....	2 0 0
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Stranraer Society for Religious Purposes—

Rev. J. Mc Gregor, Secretary.....	5 0 0
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Glasgow Auxiliary Society—

Mr. J. Risk, Treasurer—	
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Male Branch—Subscriptions.....

Collected by Mr. W. Lethin.....	35 2 6
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Black hill Sabbath School.....

Carmunnock Bible and Missionary Society	2 4 0
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Dovehill Youths' Bible and Missionary

Society, per Mr. W. Brodie.....	0 12 0
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Galston Bible and Missionary Society...

per Mr. J. Mather.....	3 0 0
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Hamilton Bible and Missionary Society,

per Mr. J. Goldie.....	4 0 0
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Mechlin Bible and Missionary Society, per

	<hr/>
	3 0 0

Less Expenses....

	<hr/>
	57 18 6

Female Branch—Subscriptions

Glen Park Sabbath School.....	22 13 0
	<hr/>
	0 10 6

MISSIONARY CONTRIBUTIONS.

Collected by					Missionary Box.....	0 10 0			
Miss M. King.....	0 14 6				St. Martin—Subscriptions....	1 3 0			
Mary Mindock.....	0 12 0								
Miss Mc Kinlay.....	0 12 0					37 12 7			
Miss Reid.....	0 6 1				Less Premium and Expenses..	2 12 7			
		25 8 1					35 0 0		
		76 5 2			Jersey Auxiliary Society—Rev. F. Perrot—				
					St. Aubin—Rev. P. Messervy and Friends		17 10 6		
Glasgow—Per Mr. W. Mc Gavin—					St. Jean—Rev. T. Martin and Friends...		12 1 0		
Sterling—Collected at Missionary					St. Helier—Rev. F. Perrot and Friends...		30 8 6		
Prayer Meetings.....	3 12 6				Subscriptions.....		1 11 0		
Donations.....	0 10 0						61 11 0		
		4 2 6			Less Premium and Expenses....		4 1 0		
Stewart Field Youths' Society for Religious							57 10 0		
Purposes, per Rev. D. Allison....	2 0 0								
					St. Helena Auxiliary Society—				
Ireland—Hibernian Missionary Society—					Captain D. O'Connor, Treasurer—				
Rev. J. B. Grey	377 17 3				Male Branch.....	28 18 5			
					Female Ditto	11 4 7			
Guernsey—French Independent Chapel—							40 3 0		
Rev. J. S. Hine—					Less Expenses....	0 3 0			
Male Branch.....	7 19 5						40 0 0		
Donation.....	3 0 0								
Female Branch.....	25 0 2								





WILLIAM D. BROWN

Author of "The History of the

United States of America

from 1776 to 1861

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FOR JUNE, 1832.

MEMOIR OF THE LATE MRS. YOUNG,

MEMBER OF THE SCOTCH CHURCH, CROWN COURT.

THE life and walk of a private Christian, though oftentimes replete with varied experiences of the love of God, has generally little in its aspect to interest or attract the attention of the world. The unobtrusive virtue, and the silent joy ; —the sanctified feeling, and the ardent piety of a sincerely humbled soul, may want that vividness of colouring, and diversity of incident, that fascinate the mere intellectual eye, and yield a momentary satisfaction to the man of taste. Nevertheless, every exhibition of the power of faith, every development of the native efficacy of pure and undefiled religion, elevating the moral character, purifying the heart and overcoming the world, is a treasure to the man of God ; and whether it be pictured forth in the history of one who grows up like a cedar of Lebanon, or in the life of another who blooms like the meanest floweret in the garden of the Lord, still it tells him of the blessedness and the peace of such as have made the God of Jacob their trust ; of the happiness of all who have fled for refuge unto Jesus

as the hope set before them ; and of the abiding peace realized by the sinner, within whose heart the Spirit of God has made his abode, filling it with that joy which passeth all understanding.

Under the impression, then, that we are rendering a service thus to the Christian world, we would humbly submit a very few notices of the faith and hope of the late Mrs. Young.

It would little interest the public mind to know where the subject of this memoir was born, or how her early years were passed ; and our aim is rather to point out how she lived, and in what hope she died. There is, indeed, something delightfully interesting in watching the gradual changes of mind and feeling that accompany regeneration—it is as when we wait in summer's twilight for the beams of morning. We behold the blessed light first tinging the surrounding elevations, and then spreading itself downward till the panorama of nature is flooded with its brightness ;—so we mark the progress of the light of truth, first influencing

the prominent features of the character, and at length irradiating the whole life and conversation, clearly discovering that the heir of darkness has become a child of light and of the day. In the present case, however, we cannot thus gratify the reader, as it was not our privilege to be acquainted with the deceased, until she had attained her thirty-eighth year, and had already grown up in the faith—until the branch had not only been cut off from the wild olive-tree, and grafted into the true vine, but had exhibited decided and multiplied evidences of that living principle, imparted unto all who are rooted and grounded in the faith of the Lord Jesus.

At this period of her Christian career, we were first introduced into her family circle, and experienced in the familiarity of social intercourse all that refined pleasure, which an heart devoted to the Saviour ever diffuses on those around. In her we witnessed the warmth of maternal love, the ceaseless anxiety of the parent, and the winning mildness of the wife, all subordinated to the love of God. She loved and loved deeply those around her; but her affection was displayed chiefly in the fervour of her prayers, and the earnestness of her endeavours, for their spiritual welfare. Her own family shared naturally the largest part in her pious breathings, but the church of Christ was never forgotten. The mother of a numerous progeny, and the victim of a painful distemper, that for years kept her fluctuating between life and death, we might have expected that sorrow and pain, combined with a mother's care, would have induced a peevish discontentedness of spirit, a narrowed selfishness of disposition, that would have cramped her energies, and concentrated them within her own household; but so far

from this being the case, there was even a disposition displayed in the hour of sadness to leave all things in the hands of God, and in the hour of health to extend her cares and her valuable assistance to all the dwellings of affliction. One who knew her well, has thus recorded his sense of her private attentions. —“All who have participated in her friendship have had reason highly to appreciate her acceptable services in times of domestic affliction, from the unassuming manner in which they were proffered, and the noiseless promptitude with which they were rendered; while they were not made the occasion of neglecting or deranging her own family concerns, which amid many interruptions of health, and the anxieties inseparable from an increasing family, were always prudently conducted, &c. &c.”

That this is no laboured panegyric, but the simple embodying of what appeared with far more beauty in her life, and with far more simplicity in her diary, we subjoin a few extracts from the latter, as proving that, in this matter, the faithful, though dead, yet speaketh.

“*Sabbath Evening, March, 1799.*”

“My dear husband assembled the children, and read a very affecting discourse from Dr. Doddridge, from 2 Samuel xviii. 33, “O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son!” It was a very affecting discourse; our dear children seemed to hear it with great attention; and, when it was done, I spoke to them on the necessity of living a godly life, and what the result would be of living near to God, and what a happiness it would be to die in his favour; with some other remarks on that subject. My three eldest children, and my young maid, were deeply affected with the conversation, and I was glad to see the appearance of such feeling in their young minds. But, blessed be God! I have often seen the tears trickle down their cheeks, while speaking to them on such subjects. Oh, may the grace of God be early seen in their lives and conversation!”

{ As furnishing proof that her affliction, indeed, wrought patience,

and experience, and hope, and dependence on the living God, we subjoin the following extract, doubly interesting, because written during a season of great bodily anguish :—

“ Oh, Father of Mercies! how great is thy loving kindness to me above all creatures, that thou shouldest spare me so long in the land of the living, to speak of thy wonders—me, who am but dust and ashes! How justly mightest thou have cut me off, and consigned me to the place of the dead; but thou, Lord, knowest what is best for me. Thou hast been pleased again to visit me with a sharp affliction; thou knowest there is a need be for all thou doest. Lord, be pleased to try my heart and reins—let there be no allowed guile in my soul; but make me an object of thy love; and when thou shalt see fit to summon me hence, oh! grant that I may leave the stage of time triumphant, rejoicing in God, my Redeemer. Oh! what a mercy it is to be kept humble; my disorder assails me, but, blessed Lord, let me be enabled to devote myself to thee. O merciful God! thou hast laid thine afflicting hand on me, but thou hast helped, thou hast supported my drooping soul; thou hast poured in oil and wine, and refreshed me with thy precious promises. I know thou wilt correct me in mercy—it is to take away my sin and dross. Lord, grant that it may have the desired effect—that I may live more near to thee, and have more close communion with thee, while here. Oh, take possession of my soul for thyself!”

As an evidence that her soul's desire was for the salvation of others—that, deeply imbued herself with the knowledge of the Redeemer, she eagerly desired to make others acquainted with that living bread which came down heaven—we subjoin the following extract from a letter written to Mr. B——.

“ 18th April, 1805.

“ I came with a view to speak to you the other day, but had not an opportunity, on account of the people present. I therefore write to remind you that this sickness is another warning from God to prepare for eternity. I have been upon my knees before his throne on your behalf, praying that he would change your heart, and bring you savingly to himself. My dear B., who ever hardened his heart against God and prospered? You break his express commandments, by casting up your books, and seeking amusement, on the Lord's day,

instead of going to hear the word of God, or reading your Bible, or praying with and for your children. For Christ's sake, my dear Sir, as you and I must stand with our naked souls before God on the great day of account, think what shall we have to say for ourselves. Oh, I cannot see for tears! My heart is overwhelmed to think that you are so careless about your soul—the immortal part that cannot die—that must be eternally miserable or happy! Oh, if you should cast this admonition behind your back, and not take it into serious consideration before it is too late, with a doleful lamentation will you condemn your own folly. Do you think it cost Jesus nothing to redeem us from the curse of an offended God, when it caused him to sweat great drops of blood in the garden Gethsemane? and say, do you profess a great deal of respect for a person who does you a small kindness, and will you not love Christ, who has done so much for your soul? He has fed and led you all the days of your life, and if you are determined now to shut your ears, God will open them with a vengeance when you appear before his bar. Think seriously of it before it is too late.

“ Yours affectionately, &c.”

We have hinted that Mrs. Young was the subject of a painful disease, which she bore with exemplary and Christian fortitude—making it the occasion of earnest solemn admonition to all around to prepare for their latter end; and, more than once, bidding her weeping family farewell, with an eye that was dimmed by the tear of regret for those to be left behind, yet that shone like the sun through a shower, with the brightness of undying hope. Her days were prolonged far beyond what might thus have naturally been expected, and her spared life was devoted to her God. In private she was beloved as a friend, in public she was respected as an example of Christian consistency, of steadfast faith, and of that combination of humble and modest deportment which the apostle describes as the ornament of a meek and quiet spirit. Her prosperity changed not her demeanour to the lowly, nor did her adversity sour her temper to the dependant; the leaves of the Christian tree might be shaken by the blasts of sorrow,

but the stem was too firmly rooted in the rock of ages, to be seriously injured by the storms of life. Thus she lived at peace with all—beloved most by those who knew her best—a kind, a dutiful partner—a faithful and most affectionate mother—a tender and devoted friend—and, what is far better, a humble and zealous follower of the Lord Jesus.

In September last, an all-wise Providence saw meet to afflict her in a way that rendered the expression of her feelings altogether impracticable, and thus her surviving friends were deprived of the consolation of again hearing the glowing language of unbroken confidence, and of animated love—she lingered in an almost apathetic state till February 29th, when the spirit that was indeed burdened with a weight of clay, and the soul that was fettered by the feebleness of a dying frame, burst from its confinement, and hasted away to the God who gave it.

Her funeral sermon was preached in the Scotch Church, Crown Court (of which she had been a member upwards of forty years), from these words:—"That by two immutable things in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold on the hope set before us." In which the preacher delineated, in the first place, the feature of Christian character herein described, in a sinner fleeing for refuge and laying hold upon Christ as a refuge from the storm, and a hiding-place from the tempest. II. He described the consequence of that

flight—viz. the reception of strong consolation, and the solid basis upon which that consolation rested, even the word and oath of Jehovah, in which it is impossible for God to lie. And, in the application, his aim was to prove that the character, the confidence, and the consolation were neither fictitious nor imaginary, but were practically demonstrated in the experience of all who were really members of the mystical body of Christ. Reader! the deceased, a sinful creature like thyself, obtained strong consolation, comfort, peace—peace that passeth all understanding, and the blessed hope of a glorious immortality—and she obtained this, by resting on the atonement of God's dear Son. Art thou able to say, Glory unto God in the highest, for pardon secured through the blood of Jesus?—then for you is provided strong consolation. Art thou able to say, Glory unto God in the highest for peace procured, and felt, and enjoyed, through the influence of the Holy Spirit?—then you have shared the strong consolation. Reader, canst thou say, Glory unto God in the highest, for an inheritance incorruptible, undefiled, unfading in the skies, almost seen, and almost realized?—then you have obtained the strong consolation; and it will bedew your spirit with holy joy to know and be assured, that the experience of others testifies to the great truth that God's mercy is rich unto all who call upon him in sincerity. Blessing, and glory, and power, be unto him that sitteth on the throne and to the Lamb for ever and ever.

EXPLANATION OF A MISTAKE.

(To the Editor of the *Evangelical Magazine*.)

SIR,—You will very greatly oblige me by inserting a few lines relative to Mr. Wilks's reply to a former communication.

from me respecting the Vaudois persecutions. I feel ashamed to have overlooked the date of Mr. W.'s letter, and beg to

acknowledge the generous manner in which he notices my mistake. He might, indeed, have charged me with assuming to know of facts of which I was ignorant, and of too confidently expressing my impressions as to the probability of further persecutions. I, therefore, feel it due to myself to say, in explanation, that when I was in the valleys, the violent proceedings against the Momiens, as they are called, was the subject of constant conversation both with the pastors and the people; that M. Audie was always mentioned as the head of those who had rendered themselves obnoxious by their piety and zeal, and had, therefore, been already subjected to many hardships, the particulars of some of which were detailed to me; and that, when I saw Mr. W.'s letter, I concluded that those things which he mentioned formed a part of the persecutions which I knew he had already endured. The grounds on which I concluded that scenes similar to those which had occurred at St. Jean would not recur again were, that they were generally con-

demned by the pastors and people with whom I conversed, and that there seemed to be a conviction in the minds of all, that the exhibition of quarrelling and dissension among themselves was highly impolitic as well as unchristian, as it might tempt the court of Turin, which was not thought to be very favourable to them, to make it a pretence for taking away some of the privileges which are now so reluctantly conceded to them. But I have miscalculated; and though I cannot but regret that my expectations have been disappointed, I fully concur with your esteemed correspondent in thinking that it is becoming that such disgraceful scenes should be exposed and branded, and especially when occurring in those valleys where we might have supposed it was unnecessary to show the evils of persecution and intolerance.

I am, Sir,

Yours truly,

J. W. H. P.

Attercliffe, May 8th, 1832.

REMARKS ON A LATE REVIEW.

Oxford, May 7, 1832.

SIR.—I am induced to trouble you with a few lines in consequence of a mistake which the reviewer of Jahn's Hebrew Commonwealth has fallen into, in the notice of that work in your last month's number. It is with reluctance that I intrude into this publicity; but, as I was the printer and publisher of the work in question, and have been arraigned for what I have done, both in your journal and the North American Review, I trust I shall be excused for setting myself as nearly right with the public as possible.

Both the writer of the note in the American Review (vol. xxxi. p. 375) and of the article in your journal, seem to consider this work as having been printed surreptitiously by me in England; whereas, the fact is, that, while the printing of the work was in progress in the United States, and before its publication, part of the sheets were offered to me by the London agent of Mr. Stowe's American bookseller, expressly for republication here; and I purchased the work of him without the abatement of one single farthing from the price first demanded. This I consider a complete answer to the charge, so far as I am concerned, "that the American au-

thor (translator) is deprived of whatever pecuniary advantage might accrue to them from British sale." Further, with regard to the translation of Mr. Stowe's, so far from neglecting to use any effort to ensure its accuracy, I actually put it into the hands of a senior member of this University, who revised it throughout; and who wrote the note in the preface which seems to have given such mortal offence to the American critic, and which, notwithstanding what is said by him, I still firmly believe to be true; as I think any candid critic will after comparing the two editions. I shall beg you further to publish, as my reply to his charge, that no mention is made in that note of any thing beyond the mere amendment of the style, as the preface of Mr. Stuart was and is considered as a sufficient guarantee that the sense of the German is correctly given. With regard to the complaint that Mr. Stowe's name was left out of the title-page, it is really undeserving notice; as no one, I will venture to assert, could consult the work without knowing from his name being appended to the preface, the translation to be his. I feel, moreover, too well convinced of Mr. Stowe's learning and abilities, not to be assured

that the time will soon be, if not already arrived, when this translation will be rather a blot than an honour, in the escutcheon of his literary fame. As you have mentioned Mr. Stuart's name, whose *Hebrew Grammar** I have reprinted, I beg to notice that I have done it entirely with his authority, and am under engagements to render to him a share of the profits; and that I also am in treaty with him for printing, in this country, his *Commentary on the Romans*, which he has written me to say is now nearly ready for the press.

* This edition was carefully superintended through the press by Mr. Pauli, teacher of Hebrew in this University; and a comparison between it and the American edition will show that it has not been slovenly done.

Having thus far vindicated myself, let me just urge, in favour of such of my brethren as have not been quite so scrupulous, that it is a well known fact that the Americans are in the constant habit of reprinting English books without any arrangement, either with the English author or publisher. I should be exceedingly sorry to think any thing I have said could be taken as disrespectful towards the Americans, or the writer of the article in your review. I have too sincere a respect for the cause of learning in general, not to have a kind regard for every individual engaged in its promotion.

I am, Sir,
Your obedient servant,
D. A. TALBOYS.

POETRY.

THE PROPHET AND THE WIDOW.

Before Sarepta's gate was seen
A widow lone, who tried
A few dry sticks from earth to glean,
To warm her ere she died.
A famine sore had swept the land,
And though she knew the Lord,
She dared not hope his sov'reign hand
Would help to her afford.

There as she bent her feeble frame,
A stranger, parched with drought,
Approach'd, and in Jehovah's name
A cup of water sought.
The widow turn'd to seek the spring,
When forth his hands he spread,
And begged that she would also bring
A morsel of her bread.

The mourner heaved a deep-drawn sigh,
Then cried, in accents wild,
"As lives thy God, no cake have I,
To feed me or my child:
Of meal remains one handful bare,
And one small cruse of oil;
And 'tis to dress this scanty fare
That thus I sadly toil."

"Fear not," the prophet mildly spake,
"Nor doubt Jehovah's aid;
But make me first a little cake,
Then do as thou hast said:

For thus declares the Lord Most High,
Before whose throne I bend,
Nor meal shall waste, nor cruse be dry,
'Till rain on earth descend!"

And now those joys the widow tastes,
From simple faith which flow;
And on the man of God she hastes
Her morsel to bestow.
And thus with him, from day to day,
Herself and household far'd;
Nor meal did waste, nor oil decay,
As God by him declar'd.

O Lord! if famine e'er should reign
In this fair land of ours,
May faith like hers our souls sustain,
And cheer our fainting pow'rs:
May we, while dearth and drought prevail,
Still love thy saints to feed,
Assured no meal nor oil shall fail,
While we thy precepts heed!

And if a dearth more dreadful still
In these bless'd Isles be found;
If Britons cease to work thy will,
And sin and wrath abound;
O may some crumbs of living bread
Solace our lonely land;
And we from day to day be fed,
As by a Father's hand!

Edinburgh.

H. E.

REVIEW OF RELIGIOUS PUBLICATIONS.

LETTERS TO UNITARIANS AND REPLY TO DR. WARE. Second Edition, with an Appendix. By LEONARD WOODS, D. D. Abbot, Professor of Christian Theology in the Theological Seminary at Andover. *Massachusetts.* 8vo.

Holdsworth and Ball.

IN our last Number (p. 189) we were lamenting the extreme difficulty, amounting almost to an impossibility, of obtaining in Great Britain those important works in Biblical and theological science, which have issued from the Andover school. It is now a matter of peculiar pleasure to us to be enabled to state, that this desirable object is in a fair way of being attained. In consequence of the reiterated and urgent representations of the Divinity tutors of Homerton and Highbury, a number of the various treatises of Dr. Woods have at length been sent to this country, and are on sale at the respectable booksellers above indicated. We trust that this experiment will be so far successful as to induce the sending of more extensive consignments, especially of the works of Beecher, Stuart, Murdoch, Robinson, Emerson, and those other distinguished men whose powerful and unfettered minds, profound researches, and ardent piety, are conferring upon the Christian cause in New England benefits great above description.

Among these works, we now take up the earliest published. It was occasioned by a sermon of Dr. Channing's, of Boston; in which that celebrated writer, with consummate ability, and in a very attractive style, laboured to subvert the system of orthodoxy, and to establish that of Unitarianism. The former part of this volume, the *Letters*, is chiefly occupied in relation to two branches of discussion. The first is, the endeavours of Dr. C. to exhibit the Unitarian system as maintaining, *peculiarly and exclusively*, certain principles and doctrines which are justly represented as of the greatest importance. These are such as the following:—the plainness and intelligibility of the Scriptures in all essential points,—the unity of God,—the moral perfection of God,—his paternal character,—and the wisdom, justice, and benevolence of his moral administration over mankind. On these and several other topics, Dr. W. exposes the unjust assumptions and untrue assertions of Dr. Channing, and refutes his fallacious arguments, in a manner singularly acute and luminous, with the kindness of a friend, the language of a gentleman, and the spirit of a "holy man of God." The second course of investigation relates to *misrepresentations* which Dr. C. makes of the *sentiments* of the Orthodox, and of the *arguments* commonly used in

support of them. Here the author enters fully into the great questions concerning the *natural character of man*,—the ground of it,—the nature and results of the *connexion* between the first man and the whole human race;—the *election* of grace, and the *decrees* of God in general;—*mediation* and the *atonement*;—the use of metaphorical language in the expression of that doctrine;—the attribution of *passions* to God;—the nature of *forgiveness*, and the *freeness* of divine mercy therein;—the *influence* of the Holy Spirit on the human mind,—its perfect consistency with the *free agency* of man;—the nature of real *holiness*,—*love to Christ*;—human *accountableness*,—that depravity does not deprive us of the power of *knowing* and *performing* our duty;—the *practical tendency* and *fair influence* of the orthodox system.

Upon the first edition of these admirable letters some remarks, by way of opposition, were published by Dr. Ware, the theological professor of Harvard College, that noble foundation whose funds, originally invested for the support of the orthodox faith, have, in modern times, been diverted to Unitarianism. To Dr. Ware's work a *Reply* is given in eleven chapters, and an *Appendix* of Dissertations; these two parts forming the much larger portion of this closely printed volume of 360 pages. Here Dr. Woods is brought to a putting forth of his argumentative power, which forms a striking combination with his Christian meekness and humility. The principal subject discussed is the *Depravity of Human Nature*. It occupies, under its different aspects and relations, eight chapters out of the eleven, and the larger part of the appendix. The author follows this extensively influential subject into ample developments of scriptural evidence and the dictates of experience, the sound philosophy of human nature. We are sure that the impartial inquirer after religious truth, and the established believer who delights in possessing a correct acquaintance with the foundations and the pillars of his faith, will warmly thank us for introducing this volume to their knowledge. It would not be possible, by any citations that were not far too extensive for our limits, to convey a just idea of Dr. Woods's close, patient, luminous, and overpowering method of reasoning; but we shall quote the last paragraph of the eleventh chapter, as an exemplification of the disposition which breathes through the whole work, and which the exigencies of our time and country *peculiarly* need to have earnestly inculcated at the present moment.

"Let me be excused for one more remark in this place; and that is, that I shall think I have not lived or written in vain, if I may

contribute in any measure to diminish the incivility and violence, and I was ready to say barbarity, with which religious controversy has too generally been carried on; and to promote a spirit of benevolence and kindness and forbearance among those who differ from each other. Let it not be supposed, however, that I wish, in any measure, to promote that timid, time-serving policy which would either conceal the truth or treat it as though it were of little consequence. The Lord deliver every friend of orthodoxy from this! But I would still remember the rebuke which our blessed Saviour administered to those who, in a moment of resentment and impatience, wished for divine judgments upon some who did not favour their cause. And I would ever impress upon my memory and my heart the admonition of the apostle, that 'the servant of the Lord must not strive, but be gentle unto all men,' even opposers. And if, in any thing which I have written in this controversy, I have violated this excellent precept, the Lord forgive such an offence against the spirit of love!"—p. 288.

The other writings which are now brought within our reach, we propose to notice in future review-articles. At present we can do little more than mention their subjects.—*Letters to Dr. N. W. Taylor*, occasioned by his sermon at Yale College Chapel, entitled, *Concio ad Clerum*, on the Moral Depravity of Mankind. Allured and deceived by the idea of removing difficulties, Dr. T. had asserted principles which involve the germ of Pelagianism; not perceiving (as we trust) their tendency and legitimate consequences, but which Dr. Woods has uncovered and refuted in the most satisfactory and masterly manner. If we were called upon to recommend a short work to theological professors and students, to ministers, serious inquirers after sacred truth, and devout Christians universally, on the rectitude and wisdom of the divine government, on the permission of sin with its awful consequences, on predestination, and on the moral condition of man, his capacities, and his responsibility;—this would be the work on which we should deliberately fix. Lectures on the *Inspiration* of the Old and New Testaments, including the Modes of Citation in the New Testament from the Old, an Application to particular Books of the Bible, and other momentous questions. Lectures on *Infant Baptism*, maintaining its divine authority, its important design, and its utility when duly improved. Single Sermons, on the *Great Encouragement* to Ministerial Effort, from 1 Cor. iii. 7—The Importance of a Minister's Reputation, Eccles. vii. 1—The *Hindrances* to the Spread of the Gospel, Isaiah lxii. 1, 2—The *Completeness* and *Symmetry* of the Christian Character, Acts x. 38, occasioned by the death (Feb. 1831) of Jeremiah Evarts, Esq., who

might justly be called the Howard and Humboldt of Christian Missions.

A GRAMMAR OF THE HEBREW LANGUAGE.
By MOSES STUART, Associate Professor of Sacred Literature of the Institution at Andover. Fourth Edition, reprinted with the corrections of the Author. 8vo. pp. 248.

Oxford: D. A. Talboys.

WE happen to know that Mr. Talboys has printed this edition of Professor Stuart's Hebrew Grammar with his entire concurrence, and that an arrangement has been made with the worthy and learned professor for a share in the profits which may accrue from its sale. As the work has been superintended in its progress through the press by Mr. Pauli, professor of the Hebrew and Chaldean languages, and the Rev. J. Jones, of Christ Church; it may, we think, be taken for granted that it is distinguished by a considerable measure of accuracy.

When the public are informed that Mr. Stuart has re-written some parts of this edition of his grammar, four, and even seven, times over, for the purpose of simplifying all its details, it will come before them with very powerful recommendations. For our own part, from the little knowledge we have acquired of the Hebrew language, we regard this grammar as a desideratum to the students of Oriental literature. It is full without being tedious; but there is no pretence, on the part of the author, of conveying a correct knowledge of the language to any who will not be content to labour with diligence and zeal for its acquirement. We beg to recommend this beautiful edition to all the lovers of Hebrew literature.

EXPOSITORY NOTES, WITH PRACTICAL OBSERVATIONS ON THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST, wherein the sacred text is at large recited, the sense explained, and the instructive example of the blessed Jesus, and his holy Apostles, to our imitation recommended. The whole designed to encourage the reading of the Scriptures in private families, and to render the daily perusal of them profitable and delightful. By WILLIAM BURKITT, M. A., late Vicar and Lecturer of Dedham, in Essex. 2 vols, 8vo. pp. 1657.

James Dinnis, Paternoster Row.

THIS is the first time, we believe, that Burkitt's Commentary has appeared in octavo, and at the cheap rate of eighteen shillings. The typography and paper are highly creditable to the publisher; and we doubt not the work, in its present form, will meet with general encouragement. We cannot say that such a writer as Burkitt deserves to oc-

cupy a first rank among commentators ; but we are far from despising him ; and we know that many clergymen of the Church of England are in the constant habit of consulting him. We wish this beautiful edition success.

LETTERS TO A DAUGHTER ON PRACTICAL SUBJECTS. By WILLIAM B. SPRAGUE, D. D., of Albany, United States of America. pp. 248.

Religious Tract Society.

THESE Letters will be found an invaluable present to any young lady ; and if presented by a parent their value will be greatly enhanced. They are *twelve* in number.—1. Introductory. 2. Early Friendships. 3. Education—General Directions. 4. Education—Various Branches. 5. Education—Domestic Economy. 6. General Reading. 7. Independence of Mind. 8. Forming the Manners. 9. Conversation. 10. Amusements. 11. Intercourse with the World. 12. Marriage. 13. Forming Religious Sentiments. 14. Proper mode of Treating Religious Error. 15. Practical Religion. 16. Self-Knowledge. 17. Self-Government. 18. Humility. 19. Devotion. 20. Christian Benevolence. 21. Christian Zeal. 22. Improvement of Time. 23. Preparation for Death. Sermons to Young People.—1. Awakening to Religion. 2. Embracing Religion. We can speak of these Letters in terms of unqualified approbation. They are pious, eloquent, and persuasive.

MATERNAL SKETCHES ; with other Poems. By ELIZA RUTHERFORD. 12mo. pp. 176.

Holdsworth and Ball.

WE are more than wearied, we are even disgusted with much of the poetry of the day. Our shelves groan beneath the pressure of volumes, which have scarcely any other pretensions to poetry than that which meets the eye at the first glance, and which distinguishes the form of their pages from that of a prose composition. Indeed, so much are we shocked at the vanity of some people imagining themselves poets, that we have almost ceased to look with expectation, in this degenerate age, to the poetic muse ! This feeling, we doubt not, may lead us occasionally to overlook a work of real merit ; and where we are guilty of such injustice, we shall greatly regret it.

We are thankful that circumstances, which, if disclosed, would in no way interest the public, directed our attention to the unpretending volume now on our table—a volume which reminds us more of Beattie's "Minstrel," and of Campbell's "Pleasures of Hope," than any effusion of the poetic muse we have yet seen ; a volume which, if we do not greatly mistake, will rank the fair authoress

among those women of genius who have conferred honour on their country, and shed lustre on their sex.

There is a strength of conception, a fertility of imagination, a purity of sentiment, and withal a fine flow of language, about this poem, which cannot fail to gratify the taste, and to improve the heart. Never did we see the virtue of a mother's name so forcibly exhibited. We happen to know that the favourable opinion we have expressed of this volume, has been fully borne out by the testimony of one, at least, of the most distinguished poets of the age. Christian families may put this poem into the hands of their daughters, without any fear of tainting their morals, or vitiating their imaginations.

WORKS RECENTLY PUBLISHED.

1. *The Self-Existence of Jehovah Pledged for the Future Revelation of his Glory to all Nations* ; a Sermon, preached before the London Missionary Society, at the Tabernacle, Moorfields, on Wednesday Evening, the 9th May, 1832. By JOHN MORISON, D. D., Minister of Trevor Chapel, Brompton. Westley and Davis.

2. *Sermons*, intended for the use of Families, or to be read in Villages. Second Series. By W. GARTHWAITE. 8vo. 7s. 6d. This volume of sermons is well fitted for extensive usefulness in the way proposed by the Author. The simple, impressive, pointed, and unostentatious method pursued by him reminds us powerfully of Mr. Burder's justly popular Village Sermons.

3. *The Change Necessary for the Enjoyment of Heaven* ; a Sermon, occasioned by the death of William Lacon. By JOHN KELLY. With a brief Memorial, by J. B. Williams, Esq., LL. D., F. S. A. 18mo. pp. 84. Holdsworth and Ball. This is a most tender and instructive memorial of one whose course, though short, was brilliant, and who has left behind him, in a large circle of friends, recollections never to be effaced. We thank Mr. Kelly and Dr. Williams for their respective services:—the one for his able Sermon, and the other for his valuable Memoir.

4. *Harveian Oration for 1832* ; being the Discourse read before the Harveian Society of Edinburgh, on the fifteenth anniversary of its institution. By RICHARD HUIE, M. D. ; Fellow of the Royal College of Surgeons, of the Medico-Chirurgical Society, and of the Society of the Scottish Antiquaries ; President of the Harveian Society ; and Surgeon of the Magdalene Asylum. This is an ingenious essay, full of information on a variety of subjects interesting to the lovers of medical science. As Dr. Huie is a decided friend of evangelical truth, and one of our most steady and valuable contributors, we are truly glad to see him taking such a high standing in the medical literature of his native city. Such men never touch on subjects connected with general science without subserving the general interests of Christianity.

5. *A Plan of Church Reform*. By LORD HENLEY. 8vo. Those of the Church of England who wish to contribute their honest aid to the preservation of that Institution will do well to read this able pamphlet, which contains a complete scheme of church reform. Lord Henley, like every other wise advocate of the national church, would have all the bishops out of the House of Lords.

6. *The Moral Obligations connected with Talent and Science* ; A Lecture, delivered before the members of the Chichester Mechanics' Institution, on Wednesday Evening, March 28, 1832. By JOHN DAVIES, B. D. Rector of St. Pancras, Chichester ; and Member of the Royal Society of Literature.

8vo. Mr. Davies, instead of railing at Mechanics' Institutes, sets himself, like a wise minister of the cross, to direct them; and we cannot doubt that this effort of his pen will prove a blessing to many who are in danger of being led astray by the virus of infidel sentiments.

7. *The Missionary Church.* By W. H. STOWELL. 12mo. pp. 192. This is a work eminently suited to the times, and greatly fitted to rouse and to sustain the missionary spirit. It treats of the special Relation of the Church to the World—of the Warrant of the Church for Missionary Undertakings—Of the Missionary Efforts of the Primitive Christians—Of the Progressive Decline of the Missionary Spirit—Of the Revival of Missionary Efforts—Of the Present Obstructions to the Progress of Missionary Efforts—Of the Evils resulting to the Church from the Defect of the Missionary Spirit—And of the Arguments and Motives for Increased Devotion to Missionary Objects. We hope soon to review this excellent volume.

8. *Manual for Emigrants to America.* By

CALVIN COLTON, A.M., of America. 18mo. 2s. 6d. Such a work as this—so authentic, so distinguished by rigid adherence to truth, so ample in its details, so pure in sentiment—was much needed for the guidance and warning of emigrants.

9. *The Annual Historian*; a Sketch of the Chief Historical Events of the World for the year 1831. Principally designed for Young Persons. By INGRAM COBBIN, A.M. 18mo. pp. 322. Like Mr. Cobbin's other writings, this is a most entertaining and instructive volume, which will be read by young people and others with great pleasure and advantage.

10. *The Aged Christian Ripe for Glory*; a Sermon, preached in the Independent Meeting-House, Stoke Newington, on Lord's Day, April 29, 1832, occasioned by the Death of Mr. John Scott. By JOHN JEFFERSON. We well knew and greatly respected the deceased. This valuable memorial of his beloved pastor will be regarded, by a large circle of his friends, as a faithful portrait of one of the excellent of the earth.

RELIGIOUS INTELLIGENCE.

LONDON.

BRITISH AND FOREIGN BIBLE SOCIETY.

The anniversary of this great Society was held at Exeter Hall, on Wednesday, the 2nd of May, and the occurrences of the day were such as to awaken sentiments of devout thanksgiving to God, among all the attached friends of the cause. The Hall was full—the platform presented a delightful spectacle of rank, talent, and piety—and the dove of peace once more hovered over the assembled advocates and distributors of revealed truth. LORD BEXLEY, in the absence of the venerable PRESIDENT, took the chair; and, in an appropriate speech, congratulated the meeting on two things—the mild visitation of the hand of God, in that disease which has of late prevailed, and the re-establishment of peace and union in the Society. He concluded by urging the friends of the cause to increased diligence, watchfulness, and prayer.

The Rev. A. BRANDAM, one of the Secretaries, read letters from LORD TEIGNMOUTH, the BISHOP of WINCHESTER, and from LORD GAMBIER, apologising for their absence, and expressive of undiminished attachment to the cause.

The Report of the Society was unusually interesting. It opened by a temperate reference to recent differences; it recorded the unanimity of the Society's councils; and mentioned the fact that *more than one thousand pounds had been voluntarily spent by the friends of the cause in defending it from the attacks of its enemies.* The Foreign operations of the Institution have been most encouraging. At Paris 176,000 Bibles and Testaments have been put into circulation; and, in many parts of France, schools have been supplied with copies of the Holy Scriptures. In that country, the Minister of public instruction had appropriated 10,000 francs to the pur-

chase of the Scriptures for the use of schools. The issues of the Paris Bible Society during the past year, have been 11,900 copies of the Scriptures, or parts of them. By the Frankfort Society, 71,500 copies of Bibles and Testaments have been issued. By the Munich Society, 9,539 Testaments. At Wurtemberg, fourteen pious ministers and laymen have come forward to aid Dr. Pinkerton. For distribution in the kingdom of Prussia, the Society had been asked for a grant of 20,000 copies of the Scriptures. The entire issues for that country had been 530,000. In Sweden, 341,700 copies of the word of God had been printed. At St. Petersburg there had been circulated, during the year, 28,500 copies of Bibles and Testaments. At Malta, a new translation of the Maltese Testament had been effected, and was about to be printed under the direction of Mr. Jowett. At Corfu, 2,280 copies of the New Testament had been circulated; and, at Constantinople and Smyrna, 5,400 copies. In the East, the word of the Lord has free course, and is glorified. Many translations are in contemplation or in progress; 600 English Bibles have been sent to Calcutta for the use of the schools; 14,600 copies of the Scriptures, or parts of them, have been issued from the dépôt in that city. The Madras auxiliary proceeds most vigorously, having just printed 12,000 copies of the New Testament in one of the eastern languages. In Bombay, in China, in Malacca, in South Africa, in Madagascar, in Egypt, in the West Indies, and in South America, the great work of distributing the word of God advances with most desirable success. In North America, 242,000 copies of the Scriptures have been issued, making a total, from the formation of the American Bible Society, of 1,326,698.

The income of the Society, during the past

year, has amounted to £81,735 16s. 4d.; being a diminution on the receipts of the preceding year of £13,688, arising exclusively from a variation in the amount of legacies falling in to the Society during the year. The expenditure of the Society has been £98,409 10s. 9d. The issues of Bibles have been 160,701, and of Testaments, 182,444, which, added to the issues on the Continent, make a total of 583,888, being an increase on the issues of the preceding year of 100,000 copies of the word of God. The total issues of Bibles and Testaments, from the commencement of the Society, have been 7,608,615, and the sum spent in effecting this grand object, £1,878,382 16s. 2d.

The speakers were the BISHOP of CHESTER, the Rev. JOHN CLAYTON, JUN., the BISHOP of CALCUTTA, the Rev. THOMAS GALLAND, the BISHOP of LICHFIELD and COVENTRY, SIR T. DYKE ACKLAND, the Rev. J. CAMPBELL, the Hon. Rev. GERARD NOEL, the Rev. J. W. CUNNINGHAM, the Rev. J. A. JAMES, the Rev. E. BICKERSTETH, the Rev. DR. STEINKOFFF, the BISHOP of SODOR and MAN, and the Rev. J. CLAYTON, SEN.

Among the occurrences of the day, nothing was perhaps more gratifying, than the modest, humble, and self-denying manner in which the Hon. and Rev. Gerard Noel acknowledged his error in having opposed himself, for a time, to the great and good cause. We trust that many misguided friends will follow his example. One of those friends told us, the other day, that he had been grossly deceived by the pretensions and high-sounding orthodoxy of certain parties, but that his eyes were now opened, and he was heartily ashamed of himself for his temporary advocacy of party designs.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The twenty-seventh annual meeting of this Society was held on Monday, the 7th of May, LORD JOHN RUSSELL in the chair. His lordship called on the Secretary forthwith to read the Report, which commenced with some very enlightened remarks on the necessity of a vigorous effort on the part of the friends of revealed religion to keep pace with the diffusion of general knowledge. During the past year, sixty-two candidates for boys or girls' schools have been admitted; thirty-nine have been boarded wholly or in part at the expense of the Society; thirty-eight have been appointed to schools; three have sailed for foreign stations; and nineteen remain on the list. *Eight* missionaries have attended at the schools to learn the system. The Report adverted, with great effect, to the state of those unhappy beings who crowd our prisons. In September last, there were fifty prisoners in Bedford gaol, but only *four* could read. In January there were between fifty and sixty in the same gaol awaiting their trial, and

only ten could read. At Wisbeach, out of nineteen prisoners, only six could read and write. In Herefordshire, out of 41,017 individuals visited, only 24,222 were able to read. In and about the metropolis, there are ninety-two schools connected with the Society, in which there is an average attendance of about 14,866. Reports of a favourable kind have been received from sixty-three schools in various parts of the country. In Scotland the cause prospers. In *France* there are 1100 schools. In Sweden there are between three and four hundred schools; and in other foreign parts the Society is equally prosperous. We trust this noble cause will continue to enjoy the divine blessing. The total receipts of the past year, including £100 from the king, have amounted to £2572 10s. 8d.; and the expenditure has been £2538 4s. 3d.

The meeting, which was numerous, was addressed by W. ALLEN, Esq., the Rev. DR. BENNETT, the Rev. J. DIXON, the Hon. and Rev. GERARD NOEL, the Rev. DR. COX, LORD JOHN RUSSELL, the Rev. J. CAMPBELL, the Rev. ROBERT REDPATH, HENRY POWNALL, Esq., the Rev. D. WAHLIN, the Rev. W. BROADFOOT, and the Rev. G. CLAYTON.

SUNDAY-SCHOOL UNION.

The annual meeting of this society, which has been so greatly blessed of God, was held, at Exeter Hall, on Thursday evening, the 3rd of May, LORD HENLEY in the chair. After prayer, by the Rev. Mr. JACK, of Brixton, the noble chairman addressed the meeting in a very impressive and eloquent manner. He eulogized the Earl of Roden, who was unavoidably detained in his own country. He expressed his warm attachment to the cause of Sunday-school instruction, and to the Sunday-school Union. He referred to the state of our population, and called on the the Established Church, and on the various bodies of Evangelical Dissenters to exert themselves to overthrow the ignorance and vice which prevailed.

MR. LLOYD, the secretary, read the Report, which detailed the foreign and domestic operations of the society. In France eighty-eight associations have been established, and are increasing. In Hamburg, there are hundreds of children receiving instruction in the great principles of Christianity. Among the *teachers* in that city *nine* are candidates for the Christian ministry. In Denmark, the agents of the society have been as a light shining in a dark place.

In the Mediterranean the society's operations have been advancing hopefully. A life of Robert Raikes, and a sketch of Sunday-schools, have been translated by Mr. Wilson into Modern Greek, and 1500 copies have been put into circulation. In Mr.

Wilson's school there are fifty children. In Corfu there are six Sunday-schools, comprising at least 300 scholars. Many adults, as well as children, attend the instructions of a deacon of the Greek church, a native of Cyprus. In Van Dieman's Land there are four schools, thirty-one teachers, and 245 scholars. From the Cape of Good Hope Dr. Philip reports that, the cause of Sunday school instruction prospers there; 100 children attend his school, and about from fifty to sixty at the school in Rogge Bay. There is also an infant school, having in it about sixty children, besides several other schools under the care of various missionaries. In several parts of South Africa Sunday and Infant schools promise the most extensive benefits to the native population.

At the seventh anniversary of the American Sunday-school Union, it was reported that it has 7244 schools, 64,215 teachers, 451,075 scholars. The total number of schools in the United States is estimated at 600,000. A Sunday-school Union has been formed among the Cherokees with six schools, twenty teachers, and 113 scholars. In the West Indies the cause advances. The sum realized to the Union from the Sunday-school Jubilee has been £2257 19s. 8d. Including the Sunday-school Society for Ireland, there are belonging to the Union, 10,897 schools, 115,709 teachers, 1,131,023 scholars; being an increase, during the year, of 735 schools, 8162 teachers, and 78,367 scholars.

The meeting was ably addressed by JOHN BROWN, Esq., of Wareham; RICHARD FOSTER, Esq., of Cambridge; the Rev. J. CAMPBELL, Mr. JONES, THOMAS THOMPSON, Esq., the Rev. E. A. DUNN, and the Rev. THOMAS THOMAS.

CHRISTIAN INSTRUCTION SOCIETY.

THE seventh annual meeting of this valuable society was held on Tuesday evening, 1st of May, at Finsbury Chapel, Moorfields, the right hon. LORD HENLEY in the chair, when the whole of that spacious chapel was crowded by an attentive and deeply-interested auditory. The Rev. James Rowlands, of Baldock, having first offered prayer, the noble chairman addressed the meeting in an appropriate and impressive speech; after which the Rev. John Blackburn read the report of the committee, which was of a peculiarly encouraging character. The society, it appears, is favoured by the services of 1200 gratuitous agents, by whose constant and zealous attention more than 32,000 families are brought under the influence of Christian visitation. The design of these domestic visits is not only to lend religious tracts, and to lead the individuals receiving them to serious conversation upon their contents, but quietly to observe where real distress exists, and, if possible, to obtain some

benevolent aid—to notice the ignorant or neglected children of the poor, and to help forward their admission into a Sabbath or some other school; and to inquire whether copies of the sacred Scriptures are possessed, and to promote their circulation amongst them. From the returns made by the visitors of the respective associations, it appears, that 1266 cases of distress have been relieved; 1956 children obtained for Sabbath and other schools; and 528 copies of the Scriptures have been circulated, during the past year, through this benevolent agency. Many striking instances of usefulness in this department have been reported to the committee; some of which were narrated, but which our limits will not allow us to copy. Besides the systematic visitation of the abodes of the poor, it has also been an object with several of the agents to visit manufactories, workhouses, and police stations, situated near the scene of their operations, whose efforts have, in most cases, been very gratefully received. The society has also eighty-four stations in different districts of the metropolis for prayer-meetings, reading the Scriptures, and occasional preaching. The number of persons attending these services necessarily varies; but in the more important places, where it exceeds that allowed by law, the apartment or house is registered according to act of parliament. Besides these, the city missionary of the society was occupied, during the summer months—in connection with several respectable ministers of different evangelical denominations, who kindly afforded their assistance—in conducting stated services on the Lord's day, at an early hour, in the public streets; and in the afternoon and evening, under the tents erected at Bethnal Green, Deptford Road, and Islington, at which stations alone at least 2000 Sabbath-wanderers heard the gospel on each returning Sabbath. The committee feeling that, at a period like the present, when the advocates of infidelity are busily employed in diffusing their anti-social and delusive principles, that the peculiar constitution of this society placed it for "the defence of the gospel," made arrangements to revive those courses of lectures on the evidences of Christianity which were pursued with so much advantage during the first year of its establishment. They obtained, therefore, the use of Tonbridge Chapel, Somers' Town, and Surrey Chapel, Blackfriars Road, for the purpose, those commodious chapels being peculiarly eligible from their proximity to places occupied by the busy propagators of infidel opinions. The able, gratuitous services of twenty-one ministers were kindly afforded for this good work; and the two courses were attended by large and deeply-interested congregations, that filled those spacious places from week to week. The report, after adverting to other schemes

of benevolence which have been prosecuted during the year, concludes with a reference to operations of a similar nature which have been encouraged or promoted through the assistance of this Society in different parts of the country, and states that the committee have received from various societies, formed anterior to the last annual meeting, communications containing pleasing reports of their progress; that, during the year, they have afforded aid to associations at Gloucester, Long Compton, Milton, and in the north-east part of Cambridgeshire, and have also had the pleasure to assist in the formation of twenty-seven new associations in various parts of the kingdom.

Mr. Pitman next read the cash statement, from which we were sorry to learn that a debt of £230 was due by the society to the treasurer. The several resolutions were then moved and seconded by W. A. Hankey, Esq. Rev. G. Clayton, Rev. John Burnet, Rev. John Dyer, Rev. Dr. Bennett, Josiah Conder, Esq., Thomas Wilson, Esq., and the Rev. J. P. Dobson.

THE TWENTY-SIXTH ANNIVERSARY OF THE LONDON HIBERNIAN SOCIETY.

On Saturday, the 5th of May, the anniversary of this institution was celebrated at Exeter Hall, the Marquis of CHOLMONDELEY in the chair. The meeting having been opened with prayer, by the Rev. Mr. WEBSTER, the noble chairman briefly and appropriately explained the objects of the society.

The report stated that the past year had been one of great anxiety to the committee. At its commencement, the society was indebted to the treasurer and Irish agents the sum of £1500. During the earlier part of the year, this debt had augmented to the sum of £2040. But, at the making up of the society's accounts, by the liberality of the public, the burden has been reduced to the inconsiderable sum of £580, which would soon be altogether liquidated by the receipt of certain expected legacies. The number of day, Sunday, and adult schools, in connexion with the society, during the past year, have been 1569, in which 90,085 scholars have been enrolled, being an increase on the returns of the former year of 4330 children and adults. Making allowance for the double enrollment of certain of the pupils in the class-books of the day-schools, and of the Sunday-schools, it appears that no fewer than 73,655 have been in actual attendance, for a longer or shorter period, during the past year, being an increase on the preceding year of 3500. The Roman Catholic pupils, it is calculated, have amounted to 36,000.

The day-schools are 692, in which there are 55,750 scholars; 24,490 of whom are Roman Catholics, and 31,260 Protestants. The Sunday-schools are 468, containing

23,346 scholars. The adult-schools are 409, containing 10,989. Of these, three schools have been entirely instructed in the Irish language. In the day-schools, there are thirty-four Irish classes, in which 594 children have been taught to read in the Irish tongue. Of the thirty-two counties into which Ireland is divided, twenty-nine are blessed with the schools of this admirable institution.

It was reported that of the 692 day-schools belonging to the society, 347 were under the superintendence of clergymen of the established church of Ireland; forty-five under the ministers of other denominations; 282 under noblemen, ladies, and gentlemen; and eighteen having no local visitors.

The Bibles distributed during the year have been 4712; the English Testaments 12,832; the Irish Testaments, 330; and the Irish Bibles, 69; making a total of, since the commencement of the society, 273,519. During the past year, a grant has been made to the institution by the British and Foreign Bible Society, of 500 Bibles and 16,000 Testaments.

The receipts of the past year have amounted to £9822 15s. 6d.; and the expenditure to £8297 8s. 1d.

The meeting was addressed by Lord MOUNTSANDFORD; the Rev. HORACE TOWNSEND; Lord RADSTOCK; the Hon. and Rev. BAPTIST NOEL; the Rev. Dr. BURTON; the Rev. Mr. ROBINS; the Hon. and Rev. GERARD NOEL; JAMES LEFROY, Esq., M.P.; the Rev. Mr. BRADWITH; the Rev. W. BLOOD; and the Rev. Mr. WEBSTER.

The meeting was upon the whole highly interesting; but the condemnation in the report of the system of education proposed by Lord Grey's administration called forth that measure of disapprobation which might have been expected by any impartial observer of the course of human events. May the society continue to advance in its glorious work!

EIGHTEENTH ANNIVERSARY OF THE IRISH EVANGELICAL SOCIETY.

THE annual meeting of this valuable and justly popular institution was held at Finsbury Chapel, on Tuesday evening, the 8th of May, THOMAS WALKER, Esq., in the chair. The attendance was large and encouraging.

The CHAIRMAN briefly stated the objects of the society, as embracing the establishment of Sunday and week-day schools, the circulation of the Scriptures, the distribution of religious tracts, and especially the preaching of the everlasting gospel.

The Rev. A. TIDMAN, the Secretary, read a highly-encouraging report, from which it appeared that the society had, during the past year, employed no fewer than *fifty-four* agents:—*eleven* in *Leinster*, *eleven* in *Con-*

naught, seventeen in Ulster, and fifteen in Munster. The account furnished of the labours of these devoted agents, in all the labours of the Christian ministry, was truly creditable to their piety and zeal. A spirit of inquiry has sprung up in their several spheres of exertion, not a few conversions to God have taken place, new churches have been formed, and long established ones have been revived. At the same time, the report bore ample testimony to the great difficulties which still lie in the way of the evangelization of Ireland. From the combined virus of popery and political faction, it is a task of great responsibility to attempt any thing for the real benefit of that much-injured land. In our opinion, the Irish Evangelical Society is pursuing its course with great prudence and energy, and, we rejoice to say, with many substantial tokens of the divine benediction.

The meeting was powerfully addressed by the Rev. J. LEIFCHILD, the Rev. Dr. H. F. BURDER, the Rev. Dr. FLETCHER, the Rev. J. BURNETT, the Rev. H. TOWNLEY, the Rev. NOBLE SHEPHERD, and the CHAIRMAN.

The receipts of the society, during the past year, have been £3003 5s. 6d., and the expenditure £2936 0s. 11d.; leaving a balance in the hands of the treasurer of £66 4s. 7d., who is under acceptance for £326, besides other obligations for the present quarter, amounting to £600. We beg very earnestly to commend this institution to the support of the friends of Evangelical religion both in and out of the national church.

RELIGIOUS TRACT SOCIETY.

On the 8th of May, early in the morning, the anniversary of this society was celebrated at the City of London Tavern, W. B. Gurney, Esq. in the chair. After prayer, the chairman briefly explained the objects of the society, and then called on Mr. W. JONES to read the Report. It stated that a grant had been made in China to Leang-a-fa for the printing of tracts written by himself, and circulated from one end of that vast empire to the other. In Siam a tract, printed at the request of one of the native princes, has been largely distributed, and has excited great interest among thousands. At Malacca 10,000 Chinese tracts have been circulated. About 17,500 Javanese tracts have been printed, 4000 of which have been furnished at the expense of the Singapore Society. The accounts from Burmah, transmitted by Dr. Judson, are of the most encouraging character. He says the Burmans are an inquiring and reading people, and that the tracts of the society now pervade the whole country, from the frontiers of China to the banks of the Ganges, and from the borders of Cassay to the southernmost villages of British Pegu. At the last festival 10,000 tracts were distributed. At

Calcutta 72,500 tracts have been printed, and 83,204 circulated. At Serampore 18,000 copies of eleven new tracts have been put in circulation; and in various languages there have been distributed altogether no fewer than 33,050. A grant of 4200 tracts have been sent to Berhampore. 3800 suitable books and tracts have been sent to Chunar. 9000 tracts have been sent to the military stations at Cawnpore and Meerut. During the year 92,000 native tracts have been printed at Madras, including twelve new tracts. In the same period in various languages, 99,305 tracts were circulated, being an increase on the former year of 47,831. The total circulation of the Madras Society has amounted to 461,722 tracts. At Bangalore 15,000 tracts have been printed on the divine attributes. At Nagercoil, 45,000 tracts have been dispersed. At Bombay 25,000 have been printed within the year. At Surat, Mr. Fyvie, Missionary, has distributed 40,000 books and tracts during the year. Other parts of the Report were equally encouraging. Both at home and abroad God is eminently prospering its endeavours to spread the knowledge of divine truth. 8350 tracts have been voted for distribution in the Highlands and Islands of Scotland; 150,000 for Ireland; for the the courts and alleys of the metropolis, 99,750; for circulation in reference to the cholera, 72,500; for counteracting Sabbath-breaking and infidelity in the metropolis, 164,000; for hospitals and workhouses, 8000; for country villages and hamlets, 300,000; for horse races, 20,500; for places where scepticism has been making visible progress, 10,700; for the North of England during the prevalence of cholera, 28,000; for soldiers, sailors, watermen, rivermen, bargemen, and canal men, 43,000; for foreigners, 8800. The new publications for the year have been 186. The sum received from auxiliaries has been £1226 7s. 11d. The annual subscriptions have been £1336 3s. The donations £495 10s. 4d. The collections by cards, £179 19s. 11d. After sermons £24 10s. 7d. Sums received for stereotyping approved works, £360. Legacies, £313 5s. 5d. The total benevolent income, £3342 10s. 3d. The expenditure has been £3668 13s. 8d. The sums received during the year for the sale of publications has been £26,949 11s. 8d. The total amount of the Society's receipts has been £31,376 6s. 11d. The publications circulated during the year amount to 11,714,965. The total circulation at home and abroad has amounted to nearly 165,000,000.

The meeting was addressed by THE REV. W. W. ROBINSON, the REV. J. FLOOD, the REV. J. BURNETT, the REV. MR. JONES, from Madagascar, the REV. MR. ADEY, the REV. DR. STEINKOPFF, and the REV. JOSEPH HUGHES.

ANTI-SLAVERY SOCIETY.

ON Saturday, the 12th of May, a splendid meeting of the friends of this society was held at Exeter Hall, James Stephen, Esq., the long-tried friend of oppressed Africans, in the chair. Contrary to his usual rule, he had consented to take the chair, and perhaps it might be the last time that he might be permitted to occupy such a post. The Hall was crowded to excess in every corner; and the intense interest felt in the cause of negro emancipation was powerfully marked in every countenance. LORD SUFFIELD moved the first resolution, and, in doing so, expressed his deep regret that, in 1832, and in the present state of public opinion, such a numerous assembly should have occasion to be convened, in Great Britain, for the purpose of annihilating colonial bondage. He observed that there was an apathy, in certain quarters, on the subject of slavery, which filled his mind with utter astonishment. He observed that the object of the Anti-Slavery Society was to hold meetings, to circulate tracts, and to resort to every other lawful expedient, for enlightening the public mind on the real and unalterable character of that dreadful system with which it had to contend. His lordship enumerated several of the most revolting features of slavery, both moral and social, and at the same time showed its general tendency, from its extreme oppressiveness, to diminish the population of the slave-islands. He rebutted, with suitable indignation and effect, the odious opinion that English peasants are in a worse condition than West Indian slaves. THOMAS FOWELL BUXTON, Esq., M.P., next addressed the meeting, in a speech most luminous and eloquent, in which he succeeded in throwing all the charm of novelty around a theme which has been discussed a thousand times. He exposed the fallacy of appointing a committee of the House of Lords, at this late period, to furnish evidence on the state of slavery, with a view to guide either the decision of the public, or the course of government. There was no need of committees to determine whether human beings should be treated as beasts or as men. The Rev. J. W. CUNNINGHAM, of Harrow, next addressed the meeting. He maintained that the business of the meeting was not political, but religious; its basis was the gospel of Christ. On mere political grounds slavery ought to cease; but on Christian grounds its destruction was still more loudly demanded. His speech was full of wit, and argument, and honest remonstrance. Dr. LUSHINGTON then came forward, and with his usual zeal and good sense supported the great cause of slave emancipation. He urged the friends of the institution never to relax their efforts till they were crowned with triumph—in the complete freedom of African slaves. He considered the condition of those who trafficked in

human flesh as far more, in one sense, to be pitied than the unhappy sufferers who groaned beneath their oppression. He maintained that political freedom, however dear, was not to be compared with personal freedom. He went the whole length of maintaining that there could be no property in the person of a human being. WILLIAM SMITH, Esq., M.P.; DANIEL O'CONNELL, Esq., M.P.; the Rev. J. BURNETT; WILLIAM EVANS, Esq.; G. STEPHEN, Esq.; and ——— CRAMPTON, Esq., Solicitor-General for Ireland, severally addressed the meeting. Mr. O'Connell's speech was full of admirable appeals, and was managed with great effect. We believe that slave-emancipation is an event which must speedily be realized. God grant that the advocates of slavery may not attempt to uphold a system which must, sooner or later, involve its supporters in ruin and disgrace!

NAVAL AND MILITARY BIBLE SOCIETY.

On the 8th of May, the fifty-second annual meeting of this society was held at Exeter Hall, the Marquis of CHOLMONDELEY, President, in the chair. After prayer, by the Rev. Mr. Davis, the noble chairman briefly introduced the business of the meeting. He congratulated the friends on the numbers assembled, and on the interesting object for which they were convened, viz. to promote the circulation of the Holy Scriptures among the sailors and soldiers of the country.

The SECRETARY read the Report, which contained many encouraging statements of the success of the society; in its efforts to supply the troops at home and abroad with the word of God. Military pensioners, also, and seamen, both in the navy and merchant service, have received the constant and assiduous attention of the institution. The total number of Bibles distributed among the army, during the past year, have been 2401. 510 copies have been placed in various regimental schools and hospitals; 300 copies have been sent to the veterans serving in the local militia in Prince Edward's Island, British America; 100 copies have been placed at the disposal of the East India Company's service at Chatham; to the seamen of the merchant service 1238 Bibles and Testaments have been granted. The distributions of the society for the whole year have been 12,432 Bibles and Testaments; and from its commencement, in 1780, 264,560. The total receipts of the society, during the past year, have been £2719 6s.; the expenditure has been £2854 15s. 6d.

The meeting was addressed by Lord MOUNTSANDFORD; Captain HARCOURT, R.N.; Mr. W. MARSHALL, Surg. of R.N.; Lord MANDEVILLE; Captain CAMPBELL, R.N.; Lieut. SIMMONS, R.N.; the Hon.

and Rev. G. H. CURZON; the Rev. J. DAVIS; Colonel PHIPPS; Lieut. BROWN; and the Rev. G. W. PHILLIPS.

The meeting was interesting upon the whole; but there was a slight portion of the leaven mixed up with it which has so seriously interrupted the peace of the Bible Society. We trust that all pretensions of superiority among brethren will speedily be laid aside.

PORT OF LONDON AND BETHEL UNION SOCIETY.

The thirteenth anniversary of this truly excellent institution was held at the City of Londern Tavern, on Monday, the 7th of May, Lord MOUNTSANDFORD in the chair, who apologized for the absence of Lord Gambier, the president of the society, who was prevented from taking his place by severe indisposition. He said he had been his messmate many years ago, and he would endeavour to fill his place as well as he could. After prayer, by Mr. Drury, the Rev. E. MUSCUTT, the Secretary, read the report, which stated that the FLOATING CHAPEL had been well attended throughout the year, and that more than one-half of the attendants were sailors, 5239 having at least made their appearance in the chapel. It also stated that *twelve* BETHEL MEETINGS for prayer were held on the river weekly. The LOAN LIBRARY was increasingly prized by the sailors, who were becoming a reading and thoughtful race of men. The number of books lent to sailors amount to 1300 volumes, including boxes of books lent to captains of ships going long voyages, and 5 Bibles and 51 Testaments given to sailors and apprentice-boys. The DAY-SCHOOLS at Wapping, established for the children of seamen and rivermen, averaged in attendance 140 boys, and 70 girls. The boys educated in these schools are eagerly sought after by the masters of vessels. The MERCHANT SEAMAN'S ORPHAN ASYLUM had received, during the past year, most valuable marks of public patronage. Since its establishment, four years ago, 39 boys and 24 girls had been admitted, making a total of 63 orphans wholly clothed and supported. The report referred to the public testimony which had been borne to the merits of the society by several ministers in the metropolis, who had affixed their names to a document strongly urging its claims on the warm support of British Christians.

The receipts of the society, we regret to say, have only amounted to £709 10s. 6d. This is not as it should be, when the importance and excellence of the society is taken into account.

The meeting was interestingly addressed by the Rev. JOHN CLAYTON, jun.; the Rev. J. ROBINSON; the Rev. T. LUKE; the Rev. MR. SCOBELL; R. H. MARTIN, Esq.; W.

COOK, Esq.; the Rev. Dr. STYLES; Rev. ANTHONY BROWN; the Rev. CALVIN COLTON; WILLIAM MARSHALL, Esq.; Lieut. BROWN, R.N.; the Rev. Dr. BENNETT; Lieut. T. L. KNEVIT, R.N.; and Mr. G. A. CLARKE.

PROCEEDINGS OF THE THIRTY-SECOND ANNUAL MEETING OF THE CHURCH MISSIONARY SOCIETY, MAY 1, 1832.

LORD BEXLEY in the Chair.

Moved by the very Rev. Dean of Salisbury; seconded by the Rev. Professor Scholefield:—

1. That the Report, an abstract of which has been read, be received and printed under the direction of the committee; and that this meeting recognizes with thankfulness the continued goodness of God to the society during the past year.

Moved by the Rev. J. W. Cunningham; seconded by the Rev. William Jowett:—

2. That the removal of those Christian brethren, who have been taken from the service of their Saviour on earth, should be considered as a solemn call to those who survive diligently to avail themselves of present opportunities, and to be followers of them who through faith patience inherit the promises.

Moved by the Bishop of Calcutta; seconded by the Rev. J. H. Stewart:—

3. That the thanks of this meeting be given to the Rev. Edward Bickersteth, for his sermon preached before the society last evening; to the president, vice-patrons, and vice-presidents, and to all those friends who, during the past year, have exerted themselves in its behalf; and that the following gentlemen be appointed the committee for the year ensuing, with power to fill up vacancies.

Moved by the Rev. E. Bickersteth; seconded by Lieutenant-Colonel Phipps:—

4. That this meeting regards the various trials which the society has experienced in its foreign operations, and in the diminution of its pecuniary resources as special calls to increased dependence on the promises of God; and that it thankfully views the steady progress of the work abroad as an encouraging proof of the divine presence and blessing on the society's labours.

Moved by the Rev. C. Simeon; seconded by the Hon. and Rev. G. T. Noel:—

5. That this meeting desires to remind the members of the society that the times in which we live are such as should excite every member of the church of Christ earnestly to intercede for the pouring out of the Holy Spirit, that the church, receiving a full blessing herself, may be made the instrument of an extensive blessing to the world.

Receipts of the year £40,751 18s. 0d.
Disbursements . . . 47,173 3 5

CONGREGATIONAL UNION.

We have much pleasure in apprising our readers generally, that, after very mature deliberation and consultation, a union of the Congregational churches has been at last effected. On Tuesday morning, the 8th of May, and on Friday the 12th of that month, meetings were held at the Congregational Library for the purpose of effecting an object so desirable. The secretaries read a report of the provisional arrangements which had been made preparatory to the said meeting, after which the following basis of union was proposed and adopted. I. That its object is to promote Evangelical religion, in connexion with the Congregational Denomination. II. To cultivate brotherly affection and sincere co-operation in every thing relating to the interests of the associated churches. III. To establish fraternal correspondence with Congregational churches, and other bodies of Christians throughout the world. IV. To address an annual or occasional letter to the associated churches, accompanied with such information as may be deemed necessary. V. To obtain accurate statistical information relative to the Congregational churches throughout the kingdom and the world at large. VI. To inquire into the present methods of collecting funds for the erection of places of worship, and to consider the practicability of introducing any improved plan. VII. To assist in maintaining and enlarging the civil rights of Protestant Dissenters.

For the purpose of accomplishing these objects, and the general interests of the union, it was agreed that an annual meeting shall be held, consisting, if practicable, of an equal number of ministers and laymen, and that each association throughout the country may appoint such a number of representatives as it may deem necessary; that the annual meeting shall be held in London, or such other town or city as may, from time to time, be appointed; and that at the annual meetings of the delegates, every minister and officer connected with any association united in the general body shall be eligible to attend and vote.

It was further agreed that, for the purpose of defraying the necessary expense of printing, postage, committee meetings, &c., connected with the business of the union, it is recommended that the churches united should severally send an annual contribution, to be transmitted on or before the first day of May, in every year, to the official persons connected with their respective associations, and by them remitted, before every general meeting in every year, to the treasurer of the union.

The committee for the following year are to consist of the treasurers and secretaries of all the united associations (being members of churches), together with the following gen-

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tleman, resident in London, with power to add to their numbers; viz. the Rev. Dr. Bennett, the Rev. Dr. H. F. Burder, the Rev. Dr. Fletcher, the Rev. John Clayton, M. A., the Rev. John Burnett, the Rev. W. S. Palmer, Thomas Wilson, Esq., Dr. J. B. Brown, Mr. Challis, Mr. Coombs, Mr. Morley, Mr. Coles, Mr. Jackson, Mr. W. C. Wright; and the following gentlemen are the officers of the Union for the same period; Mr. Benjamin Hanbury, treasurer, the Rev. Arthur Tidman, the Rev. Joseph Turnbull, A. B., and Joshua Wilson, Esq., secretaries.

LONDON SOCIETY FOR FEMALE SERVANTS.

The Report read at the nineteenth anniversary of this useful institution (of which the Lord Mayor is president) states, that during the past year, seventy-seven Bibles and £570 13s. 6d. have been given in 385 rewards to the servants of subscribers.

Since the commencement of the society £6507 7s. and 1459 Bibles have been given to servants in 5154 rewards. The Bible is in truth "a servant's directory;" it inculcates contentment in the station in which God has placed us, though it be comparatively humble. It is a book for *all*, and graciously intended of God for the *good of all*.

The society gives annual rewards to the servants of subscribers, to induce them to view their employers as friends, and to continue as long as possible in the same service. Subscribers are allowed as many servants on the books for rewards as they subscribe guineas, besides the privilege of resorting to the Society's Registry, 110, Hatton Garden, for servants free of expense.

ON A SEASON OF THANKSGIVING.

SIR,—It is not long ago that the Christian public was most seasonably and seriously addressed on the duty of prayer and fasting. A heavy judgment was hanging over our guilty land, and had already begun the work of destruction in our borders. The panic prevailed in all directions; and such was the alarm that our national interests were for the time materially affected. At length the desire of many hearts was granted, and a day was set apart to confess our personal and public offences before God, and to implore, as with one voice, the divine clemency. It was a season of remarkable seriousness. There were few who did not outwardly respect the appointment. Our churches and chapels were thronged, and business was permitted to give place to devotion.

What has been the issue? Shall we not acknowledge that God has dealt graciously with us, that he has turned away the fierceness of his anger, and in the midst of wrath remembered mercy? Surely then such an

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instance of the divine goodness and forbearance deserves especial and public commemoration. Shall we not be chargeable with ingratitude and inconsistency if we are not as ready to praise God as we were to implore his blessings?

Days of thanksgiving are as scriptural and as profitable as days of humiliation and prayer; and if it is not thought possible or expedient to encroach so far on the ordinary business of life as to consecrate a lengthened period to this exercise, may not some evening in the week be fixed upon for our different congregations to assemble and openly to present with their respective pastors a tribute of gratitude and praise?

Other reasons might be urged for this. We have still to desire a sanctified use of this alarming visitation; and if we have found the efficacy of prayer on our own land, we should become the more earnest in our intercessions for others.

Must we not feel, and deeply feel, for those who are now smitten with that very pestilence which has so lightly afflicted us? and whilst we recognize, in this spreading evil, the consequence of sin and the display of divine indignation, shall we not beseech the great arbiter of life and death to render this event effectual to silence infidelity and subdue corruption where vice and impiety have so fearfully prevailed?

The Bible abounds in invitations to thanksgiving, and contains some illustrious examples of gratitude for benefits received. In the narrative of the ten lepers who were cleansed, we read of one only who returned to give thanks unto God. Where were the nine? Wholly insensible perhaps to the blessings they had received. Referring them to second causes rather than to God, or perhaps abusing the return of health and strength to provoke additional displays of the divine displeasure.

In the 20th chapter of the 2nd of Chronicles we have an account of a solemn fast proclaimed by Jehoshaphat; and at the close of the same chapter, after God had answered the prayer of the people, and given them signal success, we read that they re-assembled in the valley of Berachah *expressly* to bless the Lord. We can scarcely imagine, however, that these citations are necessary; and we venture to hope that it will not be long before the subject is taken into earnest and effectual consideration.

HOMERTON COLLEGE.

The annual meeting of the subscribers and friends of this institution will be holden at the College, on Thursday, the 28th of June, at ten in the forenoon; after which the public examination of the students will take place.

NOTICES.

Sermon to Young People, at Stockwell, on Whit-Monday, at 4 o'clock, by the Rev. T. Jackson.

On Whit-Monday, June 11th, the Annual Sermon to Young People, at the chapel, Lower Street, Islington, by the Rev. John Yockney. Service to commence at half-past six o'clock.

The anniversary of the Village Itinerancy, or Evangelical Association for the propagation of the Gospel, will be held in the Society's chapel, Well Street, Hackney, on Wednesday the 20th of June. The public business to commence at eleven o'clock.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

We state with pleasure, that though, from particular circumstances, the annual meetings of this society have been postponed, yet the institution continues vigilant and useful, and that any persons who desire its interference or advice, may address their applications to the Hon. Secretary, John Wilks, esq., M.P., Finsbury Square, London, who will kindly afford them all the attention they may require.

PROVINCIAL.

WESTERN ACADEMY.

The anniversary of this Institution will be held (p. v.) on Wednesday, the 27th of June, at the Academy-House, Exeter, at 9 o'clock, A. M., when the subscribers and friends of the Institution are urgently requested to attend. There will be a public meeting in the evening.

The examination of the students, by a committee appointed for that purpose, will take place on the preceding Tuesday, commencing precisely at 11 o'clock. The examination will of course be open to all subscribers, and it is hoped that as many as possible will attend.

The Independent Chapel, Milbourne Port, Somersetshire, was re-opened on the 16th of November last, after a considerable enlargement. The Rev. Thomas Evans, of Shaftesbury, and the Rev. John Jukes, of Yeovil, preached on the occasion. Since the enlargement, the number of hearers has increased, and the cause has greatly improved.

NEW INDEPENDENT CHAPEL, HOUNSLOW.

The Rev. T. Atkinson, late of Halstead, and formerly of Homerton College, has

accepted the unanimous invitation of the church and congregation assembling in the New Chapel, Hounslow, and commenced his stated ministry in that place on the first Sabbath in May.

ORDINATIONS.

On Thursday, April 5th, the Rev. Joseph Sortain, of Trinity College, Dublin, was ordained to the pastoral charge of the church and congregation assembling at the late Countess of Huntingdon's chapel, Brighton. The Rev. James Trego, of London-road Chapel, commenced the service by reading the Scriptures and prayer. The Rev. William Hodson, of Zion Chapel, London, delivered a succinct and Scriptural introductory discourse, and asked the usual questions, which, on behalf of the people, were answered by Henry Brooker, Esq. The Rev. John Finley, of Tonbridge Wells, offered the ordination-prayer. The charge was given by the Rev. James Sherman, of Reading, in a manner the most impressive and affectionate, from 1 Tim. iv. 16; and the Rev. J. N. Goulty, of Union Chapel, concluded. In the evening, after a prayer by the Rev. John Edwards, of Hanover Chapel, a very forcible and appropriate sermon to the church and congregation was preached, by the Rev. G. Clayton, of Walworth, from Deut. i. 38; and the Rev. John Harris, of Epsom, closed the solemn and ever-memorable services of the day. The hymns were given out by the Rev. Messrs. Owen, Lambert, and Soale.

We understand that, agreeably with the urgent request of the ministers and congregation, the services will be published.

On Tuesday, the 24th of April, the Rev. H. Wingar, formerly a student at Highbury College, was publicly recognized as the pastor of the Independent Church at Roxton, Beds. The Rev. R. Cecil, of Surrey, commenced the services of the day by reading and prayer; the Rev. R. Halley delivered the introductory discourse; the Rev. S. Hillyard, of Bedford, offered up the ordination-prayer; the Rev. H. F. Burder, D.D., gave the charge, from 1 Tim. iv. 15, 16; and the Rev. T. Middleditch, of Biggleswade (Baptist), concluded with prayer. In the evening, the Rev. J. K. Holland, of St. Ives, began with prayer; the Rev. T. Morell, Theological Tutor of Wymondley Academy, addressed the people from Acts xii. 5; and the Rev. Mr. Miall, of St. Neots, closed the services of the day with prayer.

On Wednesday, May 2nd, the Rev. John Robertson, late of Airedale Academy, was ordained to the pastoral charge of the Independent church at Selby, Yorkshire. The

Rev. I. Wilkinson, of Howden, commenced the services; the Rev. Thomas Scales, of Leeds, delivered the introductory discourse, and proposed the usual questions; the Rev. James Jackson, of Green Hammerton, offered the ordination prayer; the Rev. R. W. Hamilton, of Leeds, delivered the charge to the minister; and the Rev. James Parsons, of York, preached to the people. Although the day was very unfavourable, the attendance was numerous; and the services produced an impression which it is hoped will be long remembered, and abundantly useful.

FOREIGN.

LETTER FROM AMERICA.

To the Editor of the Evangelical Magazine.

Surrey Chapel, April 12, 1832.

DEAR SIR,

The accompanying letter was given to me the other day by Josiah Marshall, Esq., a gentleman from America; it was written by one that was formerly an attendant at Surrey Chapel. We have heard much of late of the gracious out-pouring of the Spirit of God in that happy land. Why are we not more in earnest for the like manifestations of a divine power amongst ourselves? I think this letter will be judged a rich specimen of what the grace and power of God can do upon the heart; and as such may not be unworthy a place in one of the numbers of your magazine.

Yours, sincerely,

ROWLAND HILL.

P.S.—If the letter from a young clergyman to an old man be not printed, I shall thank you to return it.

[The letter here referred to shall appear in some future number.—Ed.]

Auburn, North America, Sept. 4, 1831.

DEAR BROTHER AND SISTER,

Feeling as I do on the confines of eternity, and every moment getting nearer and nearer unto it; lying on the very brink of the river of death, and viewing the stream gliding swiftly by me; waiting and looking out for the coming of the Son of Man; as the end of my pilgrimage appears more distinctly in view, I long to be holy that I may see him as he is, and be with him, whom my soul loveth. I am anxiously waiting for his appearing, that I may get down at his feet, and begin my happy employment to bless him to eternity. I feel ready and willing to quit my hold of all those things that have occupied me in the world, and am anticipating a thrill of unknown joy, when I

shall distinctly perceive the prints in his hands, and shall begin to join the general assembly, singing, Worthy is the Lamb that was slain. I am yet a living witness that to them that believe he is precious. How often, in the wilderness, since I came out of Egypt about forty years ago, has he satiated my soul with his goodness! How often, under a deep sense of my guilt and pollution, and while filled with shame and remorse, have I been overwhelmed and captivated with some view of the most precious Redeemer; or by some sweet word of his promise been encouraged to trust in him! I could not do other than come to him weeping for joy, knowing, experimentally, that the Son of Man hath power on earth to forgive sins.

Dear brother and sister Marshall, oh, how shall I speak of his kindness, during the last eight months, when he gave me a true token that I should soon see him in the light of eternity; he has surely kept some of his best wine to the last! Oh, how he makes it sweetly light at evening-tide, and gives me a relish and an appetite for spiritual provision, of which I had very inadequate ideas while coming through the wilderness! Sometimes I look over the river and listen to their song, and humbly endeavour to join them and imbibe their spirit. I stretch my eye to the place where his honour dwelleth, and long to mingle in their employment. I range among and view the amazing perfections of God, sometimes one and sometimes another; and, while looking, I can distinctly perceive the glory of the Most High expanding and looking greater in my eye than I ever saw it before. His separate perfections mingle their glories until I, sweetly bewildered, cry, "Who is a God like unto thee!" Oh, the height, oh, the depth of the amazing glory! Who would not fear, who would not love thee! Surely, I never before, as I have done lately, have seen that, over all his other glories, his sweet purity casts a divine radiance that illumines and enlivens the worlds of light, and fills every inhabitant with the deepest awe—the most profound reverence; and, while I am in meditation on this subject, before ever I am aware, I feel myself less than nothing and vanity; I long to get down at his feet, I cannot get down low enough. Oh, it is sweet to lie low before God, and I do lament I cannot feel humble! I look around me and discover the millions of the redeemed on their faces before the throne. Oh, to join them! Indeed, I think this is one of the happiest spots I ever saw; I feel myself to have arrived on the very banks of Jordan; the world withers and fades away from my view; the things of eternity come near, feel real, and are quite substantial in my eye; the glory of God every thing, myself nothing—his will delightful to me, my own seems

lost—I feel sometimes as if I had none. It is a matter of indifference to me whether he comes at midnight or in the morning watch—whether all alone, or in the midst of my family. I sometimes look up and wishfully say, "How long, Lord, how long?" but generally check myself, saying, "All the days of my appointed time will I wait till my change come." My mind has been remarkably clear; there, surely, is a clearness of vision in those that lie right on the river side, that they that live far back in the wilderness can have no conception of. You know it is said, "He that believeth shall not make haste;" I sit down and calmly look around me, I deliberately look at the ground I have trod, and look at the motives of my heart, as I have come on my journey, and am convinced, and am certain, if the Lord deals with me according to my deserts, I sink to hell, and all heaven and hell, and myself must approve the sentence; but, oh, glory for ever be on his head that was separated from his brethren, I am not now left to inquire, what shall I do to be saved? When I was about twenty years of age, through grace, I believe I honestly repented of sin, and fled to Jesus, and found him all and in all to my soul; and now, through grace, when I am sixty, I hope I honestly repent of sin and flee to Jesus, and have no refuge beside, and, under a view of my unprofitable—my waste life, I cling closer to the most precious, and say, "O precious blood of sprinkling! O wondrous fountain, opened for sin and uncleanness!" and without which, after all, I should beund one. I rejoice that report says you are a working Christian—may the Most High keep you in the way, and he will do it, if you are kept humble and dependent upon him. Oh, seek not great things for thyself in this world; but let your eye, and your heart, and your treasure, be above, and the Lord will make you a blessing! Oh, cease from man whose breath is in his nostrils, for wherein is he to be accounted of! Oh, it is the sweetest life in the world to live as seeing him who is invisible, to act as in his presence, and to feel what we do, is approved of by him! Oh, for more of this honest, simple-hearted, communion with him! Oh, what shall I do, my dear brother and sister, as I am stepping into the river, unless I can get a firm hold of the most precious; but he said, "Fear not to go down, for I will be with thee!" And he has almost assured me, as I pass over, the enemy shall be still as a stone; but I do not know it is my business to trouble myself about the mode of my death—for surely the sting is gone; and I, base wretch as I am, will shortly lift up my head with joy, when the day of my redemption is come. Oh, I promise myself I will shout hallelujah! And now that the world is

withered and dead, and all creature-dependence is vain, I turn away my eyes from beholding vanity, and look to the hills whence cometh salvation; I lie at the feet of my sovereign God, and say, I have waited for thy salvation. I sometimes say, "Whom have I in heaven but thee?" Sometimes I say, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation;" sometimes I say, "I know in whom I have believed, and can trust him;" and sometimes with Stephen I say, "Lord Jesus, receive my spirit!" and when he says, "behold, I come quickly," I say, "Even so, come, Lord Jesus." But often, in my happiest moments, under a view of my waste life, I wonder how he can put me among his children; I sink down at his feet and cry, "Not unto me, Lord, not unto me; but to thy name shall be all the glory."

My affectionate wife desires her love to be mentioned to you both, she is in pretty good health, and I cannot but hope, when I am removed, she will act becoming her character. I have desired her not to wear an inch of black, nor shed a tear on my account. Express our kindest affection for our dear, dear friend Susan H—. I have lately had a visit from my friend, the blessed D. Clanson. Encourage and comfort my son Richard and family; oh, I long that he and they may walk straight on their way, and they and theirs be bound up in the bundle of life. Give my sincerest love to Mr. and Mrs. M—, may he be decided for God, I make no doubt but he is. I only wish him to let his light shine before men, that they, seeing his timidity removed, may glorify our Father which is in heaven. Remember us to our beloved brother and sister Ambler—I rejoice in their Christian love, and in their Christian hospitality. My dear brother and sister, do abstain from the appearance of evil; watch where your danger lies. Oh, maintain a simple, honest heart, with a most precious Redeemer! Oh, keep your armour tight about you until Jesus comes, then he will not find you idle; and I hope to see you enter into the joy of our Lord, and we together shall bow and bless him for eternity. Praying you may get safely through.

We are, dear brother and sister,

With much esteem and gratitude,

JOHN and RUTH OLIPHANT.

Give my dying love to brother E. Griffin,—we prayed together—I hope to have his society in eternity.

EXTRACT OF A LETTER FROM A LUTHERAN CLERGYMAN, FORMERLY RESIDENT IN LONDON, TO THE REV. DR. STEINKOPFF, DATED BERLIN, MARCH 26, 1832.

ON the 19th of March, we held a solemn festival here, for the purpose of offering up our humble thanks to Almighty God for

having graciously delivered us from the cholera. The morning was fine, the sun ascended with cheering splendour for the time of the year, in the clear azure sky, and long before the hour of public service, multitudes were seen pressing through the streets to reach the house of prayer, there to join in the general thanksgiving to the Lord. All the churches, without a single exception, were crowded to excess; and, at the conclusion, the "Te Deum," &c., was sung in every one by the whole congregation, accompanied by the trombones. The texts appointed to be preached from were Psalm cvii. 17—22, Psalm cxvi. 1—9, Jonah xi. 8—10, John v. 14, from which you may easily gather that the solemn and humiliating characteristic of the festival was not thrown into the back ground. I preached in the afternoon at the hospital, where the cholera had chiefly raged, and all who could any way be present made a point of attending; even patients who were unable to come down stairs had themselves carried into the chapel; and a verse, expressly selected for the occasion from that beautiful hymn beginning

"Out of the deep I cried to thee,
My God, with heart's contrition," &c.

was sung with the liveliest emotions, as was also the Te Deum. Oh, that many happy effects of the distressing period which we have witnessed may be manifested at the last great day! I am grieved, however, to inform you, that we are threatened with a new plague, in the shape of a malignant typhus fever, which has caused greater devastations in Galicia than the cholera itself. May God in his mercy grant that the single chastisement which we have received may lead us seriously to repent and be converted, so that our sins may not compel him to visit us still more severely! At the same time it is cheering to see in what a manner the Lord is pleased to open a way for communicating his Spirit to the hearts of men. This is in a particular manner experienced by our Missionary Society for Propagating the Gospel among the heathen, in union with which several auxiliaries and associations have been recently established. Among the rest, a communication from Glogau, in Silesia, states that, at the conclusion of the afternoon's service in the different churches, a short but energetic appeal was made to the respective congregations to co-operate in promoting the missionary cause. The superintendent, with all the clergy, put down their names, as being willing to patronize the undertaking, and many followed their example. A Missionary Society has also been formed at Buntzlau; and in Pomerania so great is the zeal in behalf of missions to evangelize the heathen, that one minister wrote to me from thence, "Only let us know what the Missionary Society requires: tell

us that you want so and so much, and you shall have it." Such an ardour tends to inspire many here, so that the missionary cause gains an accession of friends. I do not pretend to say that all who take share in it are vital Christians; but thus much I may with truth aver, that every where in the different committees there are decided Christians, who, without imposing a test upon every individual member, unite together in humble faith on Jesus Christ as their only Saviour and Redeemer, who is God over all, blessed for ever!

ON THE RELIGIOUS PERIODICAL JOURNALS OF GERMANY, AND AN EXTRACT ON PARABLES.

(See our Number for May, p. 201.)

IN addition to those which we have already described, it is with great satisfaction that we can mention the following:—

The *Beuggen Monthly Paper*, published by a Society of Gratuitous School Teachers, at Basle. It consists of matter which appears admirably adapted to interest, instruct, and edify.

The *Swabian Church-Friend*; but this title was, in September, 1831, changed into the *Christian Messenger from Swabia*, published by Mr. Steinkopf, at Stuttgart, every Saturday evening. Every number commences with a memoir of some exemplary Christian, and the rest consists of intelligence, short essays, or rather observations, and correspondence.

The *Most Recent Accounts of the Progress of the Kingdom of God*: Berlin. A pamphlet of the nature of a missionary register; whether published monthly or oftener we do not know.

We committed an error in saying that *Dr. Tholuck's Indicator* commenced with the present year. This arose from the fact that the numeration of the series begins anew with the first number in January, and that there is no intimation given of the previous course of numbers or volumes. We have since received a complete series for the years 1830 and 1831. It is a work invaluable for ministers or others, who desire to attain a comprehensive and profound acquaintance with biblical and theological learning. Reviews of new books occupy a considerable portion of each number. From that of February 20th, last, we select the following passage, on account of its useful tendency, which we are sure that many of our readers will appreciate. It is a small part of an article, continued in three numbers, upon a work just then published by the Rev. F. G. Lisco, one of the evangelical ministers of Berlin: *Dissertations, Exegetical and Practical, on the Parables of Jesus*. We have little doubt that the writer of the article is Dr.

Olshausen, Professor of Divinity in the University of Königsberg.

"In the Introduction, the following topics are particularly treated. (1.) The word *Parable*, and its proper Idea. (2.) The Antiquity of Parables. (3.) The Reference of Parables to the Invisible and to the Visible World. This appears an incongruous mode of expression; for, though a parable is indeed derived from the objects of the visible world, its only proper reference is to spiritual things and their relations. (4.) The Reasons why our Lord employed the method of Instruction by Parables. (5.) The Perfection of a Parable. (6.) The Matter of Parables. (7.) The Elucidation and Treatment of Parables. (8.) The Distribution of the Parts of a Parable. Under these heads we find some things which have given us satisfaction, particularly under the fourth section; only we must remark, that Mr. Lisco has not brought forwards, with sufficient clearness and prominence, what may be called the negative side of the effect which the Redeemer had in view from the parables which he employed. Thus he translates (probably from fear of approaching too closely to the strict doctrine of predestination), Matt. xiii. 15, *μήποτε ἴδωσι*, &c., not by 'lest they should see,' as an expression of the *design*, but by 'so that they see not,' denoting merely the *result*: a mode of representing the clause which can neither be maintained on grammatical principles, nor made consistent with what the Bible teaches concerning the *designs* and *ends* of the divine government.

"The explanation of the *idea*, or just conception, of a parable, is particularly deficient. This ought, by all means, to have been clearly determined at the outset; otherwise it is impossible to ascertain what elements must enter into the subsequent investigation, and what do not belong to it.

"The author lays down the distinction between *fable* and *parable* thus: that the component matter of the former is something which does not actually exist and act in the way supposed, while the circumstances represented in the latter are such as do, or at least may, readily take place; or, to use his own words, 'Parable borrows its material only from the domain of possibility and reality.' Hence he infers that parable is employed only upon religious truths, but fable has for its objects to convey lessons of experience and principles of prudence. On this matter the author would have reached his object with much more certainty, if he had been more exact in distinguishing the ideas of the *actual* and the *possible*. In fabulous composition, the series of circumstances is represented as if it were *actual*, though it frequently departs from the idea of *possibility*; yet, let it be remembered, this is but frequently: it is not the constant and necessary constitution of a fable. All fables which repre-

sent animals as *acting* only according to the real character given them by their Creator (without *speaking*, as in the fables ascribed to Æsop,) might actually take place, for they contain nothing but what is in itself possible. We therefore think that the distinction between fable and parable is to be sought in the *design* and *tendency* of each. Parable ascends to the upper sphere of existence, and is therefore derived immediately from the *intellectual* world; while fable employs the circumstances and relations of the *animal* world, as a mirror to reflect ideas which concern only the lower range of life. Hence, in the New Testament, we find only parables; because the highest phenomena of the soul and its spiritual life have the absolute predominance in the dispensation to which it belongs; on the other hand, in the Old Testament, which approaches more to the lower or earthly sphere of life, yet still possessing its own proper truth, some narratives occur which are analogous to fable. In pursuance of this distinction, the author might safely have included in his elucidations *every* parabolical representation that occurs in the New Testament, without any apprehension of meeting with any thing dissonant to the true character of a parable. But now, as a feeling of difficulty, not wholly erroneous, but obscure and imperfectly apprehended, withheld him from including in his disquisitions some passages [e. g. John x.

and xv.], so his progress has been unsteady, because of his want of clearness in his conception. He has, for instance, entirely overlooked the propriety of distributing the parables of the New Testament according to the *form* of their presentation, into two classes:

"1. Those which are completely finished in all their parts and circumstances.

"2. Those which are presented only in detached intimations.

"Had the author accurately distinguished these two classes, he would either have excluded all the parabolical intimations, or have brought them all under consideration: but, instead of that, he has partly excluded and partly included them, and has thus deprived his work of its due congruity.

"Another important circumstance which should have been found in the introduction is, the *disposition* of the parables considered as a whole. The parables of Jesus contain such a richness and depth of matter, that one may say they form a grand survey of the whole domain of gospel truth. A treatise, therefore, which professes to handle these similitudes, must, in order to satisfy our ideas of completeness, *so arrange* all our Lord's parables, that they shall mutually supply and fill up each other, and thus appear as forming one whole. But this prolific idea has escaped the respected author's consideration."

OBITUARY.

MRS. BOOTHROYD.

Mrs. Boothroyd was the child of a remarkably sensible, pious, and devoted mother, and most probably owed her first serious impressions to her instructions, prayers, and examples. To the same instrument and means, through the blessing of God, is to be ascribed the early serious impressions made upon the minds of *five* brothers (one of whom died of consumption in his twenty-second year, full of hope) and *four* sisters, who have all lived under the influence of the gospel, and been active and steady supporters of the Redeemer's cause in different congregational churches. Mrs. B. was the youngest daughter, and even in childhood was more thoughtful and less playful than most others of the same age. As she grew up, the holy principles, planted in her heart by divine grace, became more evident by her constant and serious attendance at the house of God, and on other means of instruction and piety. Though always of a modest and retiring disposition, yet constrained by a sense of duty, she came forward, and in the bloom of youth professed her faith in Christ, and was

united to the church at Pontefract. Her watchfulness, humility, devotional spirit, cultivating "the hidden man of the heart," threw a spiritual radiance around her conduct and character.

In the providence of God she removed to London, where, though situated in a regular, but not a religious family, she was enabled to hold fast her integrity, and generally attended at the Tabernacle. There she heard many of the popular preachers of that day, to her own great improvement in the divine life, many of whom she was accustomed to mention with pleasure. On the death of her father she returned home; and after some time the connection was formed with her now bereaved husband. She did not enter into this connection from any worldly motives; but having been benefited by his ministry, and attached to him as a pastor, and regarding chiefly her spiritual interest, she hoped in this connection she might pass her days in comfort, and have a companion to advise and assist her in journeying through the wilderness to the promised land—the heavenly Canaan.

She discharged the duties of her new relative situation in a manner not often exceeded. Her husband soon found that he was favoured with one in whom he could confide; who was active, uncommonly industrious, frugal, and managing, in all her domestic affairs. When favoured with an offspring, she exercised the care and superintendence of an affectionate mother. As they advanced in age and capacity, she instructed them, and endeavoured to impress those truths on their minds which were so dear to herself. She took them by the hand into her closet, and by prayer with and for them, commended them to the Redeemer. She lived to follow four children to the grave, with strong grounds to believe that their immortal souls had entered into the joy of the Saviour.

In the survey of providential dispensations, how often may it be said, "God's footsteps are in deep waters, and his ways past finding out!" Such, indeed, is the providence which has removed one so dear to her family, so highly esteemed by all who knew her, and so active and useful in the promotion of the Redeemer's kingdom and glory. This was the atmosphere in which she breathed and lived. The occasion of this event was, an attack of the erysipelas, with which her husband was afflicted; and from her anxiety, care, and watchfulness, and being in a delicate state of health, she caught the same disease; and though medical aid and skill were assiduously employed, they proved ineffectual, and *she is gone the way of all flesh.*

It may be observed that, it is not the manner in which persons die, but that in which they live, that proves the reality and power of godliness, and shows that they are heirs of the heavenly inheritance. The disease of which she died did not permit her to say much, but what she did say was expressive of the spirituality of her mind, and of her submission to the holy will of God. At an early period of the disease, she was fully persuaded that the time of her departure was drawing near, and said that her sickness would prove a sickness unto death; and then added, "that she had no fears, no anxieties." On the arrival of her sister she was collected, and her sister asking her if she could say, "For me to live is Christ," she concluded, saying, "and to die is gain;" but added, "Not by works of righteousness which I have done; but according to his mercy he saveth us." On the evening of the following day, she desired her sister to pray, who did so; and, to the various requests made, she repeatedly and heartily said, Amen.

She was frequently engaged in this exercise when she did not, and even could not, speak so as to be heard, as was evident from the motion of her lips. She addressed her children in a most tender and affectionate manner, and especially the youngest, giving

to each, at different times, as she was able, the most suitable advice; and fervently praying that her God might be their God, and her Saviour their Saviour. She had said to her eldest daughter, that, when she should be unable to speak, if sensible, when they asked her a question she would give them a sign by raising her right hand; and it being evident that the taper of life was nearly extinguished, she was asked if she enjoyed comfort in her mind, and in answer she raised her right hand. Her strength being exhausted, she gradually and gently, as to the body, fell asleep in Jesus; and her soul, emancipated from the earthly tabernacle, took its flight to the region of unclouded day and unmingled bliss—to join the spirits of the just made perfect, and to enjoy the presence of Him who redeemed her by his blood, and called and renewed her by his grace.

She possessed many interesting natural qualities, which an unsanctified heart would have led her to devote to the worldly advantage of herself and family, but which she consecrated to the service of God. The instances of her self-denying exertions were, indeed, numerous; there being few families in the congregation and church to which she belonged that did not experience her sympathy and valuable services in scenes of affliction; indeed, all within the sphere of her acquaintance shared her friendly attentions. But the spiritual interest of the church occupied an especial place in her affections, anxieties, and prayers. On her first apprehension of the dangerous nature of her complaint, she thus expressed herself in reference to the church:—"Prosper, O God, this church, and spare the life of thy servant (the pastor); and may the remainder of his days be more and more useful." She then added, "God only knows how long, often and fervently, I have wrestled at a throne of grace for the prosperity of this church."

The post she occupied in various societies was responsible and laborious; but she cheerfully undertook, and perseveringly attended to them. Her exertions in the Sabbath-school, Bible and Anti-Slavery Societies, were unremitted; and the visiting connected with a benevolent society, devolved almost exclusively on her, which led her on the approach of winter, to visit every poor family in the congregation, notwithstanding the distance at which some of them resided. The only secular business she transacted during her illness, was the examination of the accounts belonging to these societies, which she had been in the habit of keeping *distinct and correct*, to prevent confusion if she should be taken away suddenly.

In the Female Branch Missionary Society, in aid of the London, connected with Highfield Chapel, Huddersfield, she was most active and indefatigable. Having united in this cause, the afternoon of every other

Wednesday, was diligently employed in making useful and ornamental articles for a missionary basket, by the sale of which a considerable sum has been annually raised. In this department she took the lead and superintendence; and she devoted occasionally much time in preparing such articles as were wanted, and which the members were in the habit of taking home, and making when they had an opportunity. The fortnight meeting was not a meeting for work only, but for instruction and the promotion of piety. Some suitable book was always read on the occasion. Thus were industry and religion united; instruction and pleasure combined. This was her favourite society; and for it she would sit up late and rise early; undergo any toil and labour. While she prayed for missions, she was anxious to support them.

Prior to her last affliction she was particularly anxious for the formation of Bible classes, and proposed the subject to the Sabbath-school teachers and others. She was desirous to see this work commence, as she hoped it would bring the young to know and love the word of God; and with her characteristic humility she proposed to become one of a class as a learner. Indeed, the word of God was to her sweeter than honey, and more valuable than thousands of gold and silver; and by her constant habit of reading it in private, her knowledge of it was comprehensive.

Her prudence, economy, and good management, in household affairs, were deservedly admired; but she counted these and all her estimable qualities as unworthy of any praise. The spiritual light she had received prevented her judging herself by the opinions of the world. She sought to be useful; and the young and the old, the rich and the poor, shared her regard, treating them as one in Christ. She rendered to all their due, and in lowliness of mind esteemed others better than herself, and still panted after greater conformity to the image of her Saviour. Far from being satisfied with her past services, she regretted that she had not more faithfully reproofed sin in others, and been more ready to declare what God had done for her soul.

Her natural feelings were quick and sensitive, which might have subjected her to endless mortifications, if she had not been strengthened and renewed in the spirit of her mind. During the course of her life she had a share of almost every species of affliction; and, in the most trying scenes, she exercised submission and patience, and the refining effects were apparent to all. The composure of mind she evinced when seized so unexpectedly with the disease, showed the stability of her trust in the Saviour, and of her habitual preparation for death.

VOL. X.

REV. JOHN FISHER.

Died, at his residence, Harleston, on Tuesday, 17th April, the Rev. John Fisher, pastor of the Independent church at Wortwell, Norfolk. This laborious servant of Christ was taken away in the midst of usefulness, after a short but severe indisposition. A brief memoir of his life and labours will appear in a future number.

REV. J. MANTELL.

It is with feelings of deep-felt regret we announce the death of the Rev. J. Mantell, of Swindon, Wilts. The painful event took place the latter end of February. He had for many years suffered from spasmodic asthma, but was enabled to continue his ministerial labours until within a month of his decease, when, under the advice of his medical attendant, he desisted from preaching. His health from rest appeared to improve, and he was looking forward with pleasure that the time would speedily arrive when he should be enabled to resume, with renewed ardour, the work of his Lord and Master. But God had otherwise ordained; and, without the least warning of increasing indisposition, he arose from his chair, dropped on the floor, and, with neither a struggle or a groan, resigned his spirit into the hands of his Redeemer, in whose cause he had been an active, faithful, and avowed champion for more than half a century; the last twenty-eight years of which he had the pastoral care of the Independent church of Swindon.

He was a man of superior learning, strong intellectual endowments, and energy of disposition; zealous for the spread of the gospel, and wishing nothing more than to spend and be spent in the glorious work. In him the cause of Christ has indeed experienced a loss; he being always ready to aid with his purse, as well as his talents, all societies and institutions which had for their objects the conversion of sinners and the extension of the Redeemer's kingdom.

MRS. JANE PARKINSON.

Died, on Friday, the 23rd of Sept. last, aged 59, Mrs. Jane Parkinson, the wife of Mr. Thomas Parkinson, of Enfield, Middlesex. For several years previous to her death, she was the subject of disease, complicated in its nature and enfeebling in its effects. In the month of April, 1826, it was judged necessary that she should submit to the operation of having her left breast entirely removed, in consequence of the formation of a very painful tumour; and although attended with great danger, was performed with eminent skill, endured with exemplary fortitude, and perfectly healed before the expiration of that year; yet does not now appear to have been so

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serviceable as was then anticipated ; for since that period she has frequently had much suffering to endure, but more especially for the last four months of her life, when, being worn down by disease, she was wholly confined to her bed, agonized with extreme pain, and which, after two months' excruciating sufferings, were still more aggravated by the fracture of her thigh, while attempting to ease her position by gently moving her ; and although the bone was speedily and carefully set, it was discovered after her death never to have united.

The former part of this period was distinguished by severe distress of mind, by gloomy apprehensions as to the sincerity of her professions ; the fact of her regeneration, and her prospects in eternity. Yet she had from her early years manifested a strong attachment to the public means of grace, and given symptoms of spiritual life. Her religious friends had discovered in her spiritual tastes and desires, delight in religious ordinances, and a desire to be delivered from the bondage of corruption, a regard for the Divine glory, and a love to the saints, to those whom she esteemed as the excellent of the earth ; and besides these things, there was an ingenuous fear of deceiving and being deceived. But she was apt to perplex herself with human opinions, when a simple and direct appeal to the Scriptures, and a resting on them as the unerring testimony of a faithful God, would have given her relief, instead of sifting the emotions of her heart, when her time would have been more satisfactorily employed in contemplating the foundation of her hopes, and without giving way to the encroaching nature of earthly cares, whereby her intercourse was necessarily abridged with that Saviour, " whose favour is life, and whose loving-kindness is better than life." It is certain that these topics furnished her with subjects of lamentation in her illness, and she frequently adverted to them for arguments with which to enforce the solemn admonition to her friends, to beware of formality and negligence in matters of religion, and urging upon them never to forget the reverence due to Scripture in making it the standard of appeal. But whatever clouds might rest upon her mind for a time, it pleased Him, who is the hearer and answerer of prayer, to disperse them, and to inspire her with a tranquillizing confidence in the promises of grace, for some time before her death, when her serenity was as remarkable as before they had been distressing. When she came near the Jordan, the waters divided, and she passed over on dry-ground.

The day and night before her departure, she was often anxious to say something to those who waited upon her, but was no longer able to speak. Her pains seemed to be now removed—her mind was tranquil and serene—and she appeared to be leaning on the arm

of her beloved. In the morning her husband held her by the hand for several hours, with anxious solicitude, to ascertain the state of her mind now she was evidently sinking into the arms of death, and said to her, " Now, my love, you are drawing very near to the end of all your sufferings ; I hope all your fears of death are dissipated ; that you feel assured that Jesus loves you, and died for you ; and that, therefore, you love him, and will soon be with him for ever. If so, give me the sign by pressing my hand with your fingers," which she did, and shortly after gently breathed her last, without a struggle or a groan.

Her remains were interred in the family grave, Bunhill Fields, on the Wednesday following, and on the next Lord's day, Oct. 2nd, her funeral sermon was preached by her pastor, the Rev. Samuel Ambrose Davies, from Prov. xiv. 32, " The righteous hath hope in his death."

MRS. SARAH FELLOWS, OF WOOBURN, BUCKS.

The Christian religion is one of purity and superlative excellence. Its Author is divine, and from him nothing but good can proceed. The person who cordially receives the truth, so as to live under its sanctifying influence, most resembles God, and is most worthy of our admiration and esteem. Yet, in attempting to delineate character, we too seldom can call to remembrance those in whom religion appeared in its native worth and amiable attractions. But the writer has to record the name of an aged mother in Israel, who was one of the choicest ornaments in the Christian church, as all who knew her can testify. The late Mrs. Sarah Fellows, of Wooburn, Bucks, who was the senior member of the Independent church in that place, having been admitted at its first formation by her relative, the late Rev. Thomas Grove, in the year 1773 ; was called to the knowledge of the truth under the preaching of the pious Mr. Francis Blackwell, a man of true apostolic zeal. She had, indeed, been accustomed to attend a prayer-meeting with her mother before there was preaching by a stated minister. Mrs. Fellows, her sister, and a few others, were in the habit of attending what were called by them conference-meetings. One of these was held at a place about two miles from her residence ; yet she was accustomed to be present, though held early on the Lord's-day morning. This pious female met for some time with a considerable degree of opposition, and underwent some very painful trials ; but she was a faithful servant, and was therefore decided. There never was a greater lover of God's house, for in this she was an example worthy of imitation. When health would permit, she was never absent at the seasons of worship ; and she did not attend herself only, and also required her

servants to do the same, but was in the practice of calling on the members of the church and others to ask how it was she had not seen them in their places in the sanctuary; so that her late friend, Rev. Matthew Wilks, was accustomed, in his quaint and rather blunt way, to call her the *belwether*, which was certainly characteristic of her. This eminent Christian would seldom part with a minister or a friend without requesting him to pray with her. Indeed her whole soul was engaged in religion; it was her very element. It might be truly said she walked with God. We do not mean to intimate that she was perfect. No, she, with all others, had her failings, and of these she was very sensible, and mourned over them, and was ever remarkable for humility; but, amidst every imperfection, there was in her an uniformity of conduct that did credit to her profession. Sincerity and integrity were distinguished traits in her character. There was nothing in our aged friend of mere appearance, nothing of disguise; and hence, the more she was known, the more she was esteemed. No characters were more disliked by her than the smooth, the canting, and the deceitful. She preferred the crusted diamond to the showy but rotten fruit; she was in fact an Israelite indeed, in whom there was no guile. This appears to have been her motto: "Let integrity and uprightness preserve me." The fidelity of this venerable saint was thought by some to be a bluntness of manners; for she spake as she thought; however, nothing but good was her intention. Mrs. F. was a very liberal contributor to the cause of Christ, both at home and abroad; and what she freely gave was not of her great abundance, but the fruit of economy. We believe that few, with her limited income, did so much; for she denied herself many things which others would have thought necessary for her station in life, for she was esteemed one of the most respectable inhabitants of the village, and justly so. The zeal of this honoured disciple on behalf of the gospel did not make her indifferent to the poor around her, for she was in the habit of visiting them and relieving their wants. Her minister has often had the honour and grateful pleasure of presenting to the needy and to the sick her bounty. She would often say to him, "You are going to such a place to-day or to morrow; shall you see such an one?"—and would put into his hand something to give to the person. The dear departed once said to a friend, "I want a new cloak; but then if I should purchase one, some of the poor will, perhaps, want a meal." To show the disposition of this good woman towards the church with which she was united, it may be mentioned, that she would frequently inquire after the different members, and she rejoiced in the addition of new ones. She would often ask how the sub-

scriptions went on, ever being anxious for her minister's support and comfort, towards which she was liberal herself. It is worthy of remark, that while Mrs. F. rejoiced to hear of large collections for missionary or other objects, she would say, "I hope *home* is not neglected." And when her pastor went to any public meeting, she would give him something to put into the plate. This eminent Christian felt great anxiety for the spiritual welfare of her family. Her soul was sometimes almost overwhelmed when thinking of the affecting state of her children. Deep were her sighs for them, and many and fervent her prayers. But to come to the closing scene: This aged saint was long and painfully afflicted; wearisome days and nights were appointed to her; but amidst all, her greatest comfort was derived from true religion and the prayers of her friends. Her constant cry was for mercy, till her strength was often spent, and she would frequently call her maid to read and pray with her; and was herself almost always praying or repeating verses of hymns, some of which we had marked down, but they are too numerous to mention. However, one was,

"Oh, for a heart to praise my God;
A heart from sin set free;
A heart that's sprinkled with the blood
So freely spilt for me!"

She was frequently heard to say in prayer, "Heal my soul, for I have sinned against thee." "Receive me graciously, and love me freely." "Oh! that the Lord would prepare me, and take me to himself." "Let me die the death of the righteous, &c." "Come, Lord Jesus, come quickly." She felt the need of patience, and on the day of her death she said, "I must go, I must go." Though the dear departed had no raptures, she was composed, trusting in her Redeemer. At length she sweetly fell asleep in Jesus, in the 91st year of her age. Thus she "came to her grave in a full age, like as a shock of corn cometh in its season."

MR. RICHARD PARKINSON.

Died, Nov. 12, 1831, at Hythe, in Kent, at the advanced age of nearly eighty-two years, Mr. Richard Parkinson, formerly of Distaff Lane, London; a man highly and deservedly esteemed by all who knew him for his sterling piety, uprightness of character, and conscientiousness in all his dealings, both as a man of business and as a Christian. He was born at Walton-le-Dale, Lancashire, was sent to London when very young, and evinced the true fear of God from the days of his youth. He had for many years been a consistent member of the church of Christ, under the pastoral care of the Rev. Mr. Barber, now under that of the Rev. Mr. Dean, at Aldermanbury Postern, to which he continued united to the last. Some time after the

death of his wife, in the month of December, 1817, he left London to reside in the family of his daughter, at Hythe, in Kent, and regularly communicated with the church of Christ there, under the pastoral care of the Rev. Mr. Marsh. In this situation he ever manifested a strong attachment to, and anxious solicitude for, its spiritual interests and prosperity, as well as for the inhabitants of the place in general.

During the last thirty years of his life he had been completely deprived of his hearing; notwithstanding which he never absented himself from the public or more private means of grace, unless prevented by illness. He always considered "God's house as his dwelling-place," for he loved the habitation of God's house, and the place where his "honour dwelleth," to which he frequently retired by himself and alone to pour out his prayers and supplications for the prosperity of the church, his country, and the world at large.

As he could not hear any thing, he always had recourse to those who sat near him to point him to the hymns sung, the chapters read, and the minister's text; then, fixing his eyes steadfastly on the preacher, formed some ideas in his own mind of the plan which would be adopted and pursued; so that he always found it good to be there, and was greatly rejoiced when explained to him by others, especially when it happened to harmonize with his own pre-conceived views of the subject.

He was a man of much prayer, and uniformly attended all the social prayer-meetings, on which occasion he was frequently called upon to engage; which circumstance, as he could not hear others, speaks the powerful language of reproof to those members of churches who enjoy the invaluable blessing of hearing, together with that of leisure and opportunity, and yet are so very seldom seen uniting with the rest of their brethren in this all-important and hallowed exercise.

In a letter addressed to the writer, from the minister at Hythe, in reference to the closing scene and character of the deceased, he says, "His sun set in full splendour. Looking up, and seeing me at his bed-side, he said, 'I am waiting at the foot of the cross until my Lord shall call me;' and, I suppose, feeling some pain, added, after a short pause, 'Oh, sin, sin, what hast thou done!' These were among his last words. It was my privilege to visit him frequently during his confinement and sickness, which, from the first, I felt persuaded would end in death. On every occasion what holy confidence in the

riches of divine grace!—what settled calmness he manifested! I scarcely ever saw him, but good old Jacob was present to my mind, and his pious exclamation, as it were, on my tongue—"I have waited for thy salvation, O Lord."

"In our little church we have sustained a loss, whether we look at his constant and unwearied attendance at our meetings, public and private; his lively and unabating zeal in the ways of God; or his earnest and devout supplications at the throne of grace. He walked with God. Some few months since, a friend from Cambridge and myself went into the chapel, and found your brother engaged in silent prayer. Being deaf, he did not hear us enter. We stood several minutes and witnessed with unusual pleasure his uplifted hands and marked devotion. We retired without his knowledge. To my friend I said, 'You may travel many miles and not be blessed with such a sight.' The impression produced is still strong on my mind. Of him it may be said, he was at home in the house of God.

"He made religion his chief concern; but withal was a true patriot, a lover of his country, and often wept between the porch and the altar for the sins of the people. He had passed through his trials, difficulties, and perplexities of various descriptions: but his warfare is over—the days of his mourning are ended. 'He was a faithful man, and feared God above many.' During the last fortnight he was entirely confined to his bed, worn down by pain and disease, longing to depart and to be with Christ. A little before his departure he was seized with a convulsive struggle, which was soon over, when he peacefully and calmly closed his eyes in death, and came to his grave in full age, 'like as a shock of corn cometh in its season!'"

His funeral sermon was preached on Lord's-day afternoon, Nov. 20th, by the Rev. Mr. Marsh, to an attentive and full congregation, from the text himself had chosen, Rev. iii. 11: "Behold I come quickly; hold fast that which thou hast, that no man take thy crown."

REV. MR. DAVIES.

We regret to inform our readers, that the Rev. Mr. Davies, of Edmonton, has been called away from an affectionate church, and a sorrowing family, in the midst of his usefulness. He died of a rapid decline. He was a good minister of Jesus Christ.

MISSIONARY CHRONICLE

FOR JUNE, 1832.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William McGavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.

THE THIRTY-EIGHTH ANNIVERSARY OF THE *London Missionary Society.*

THE Annual Meeting of the Society was held, this year, in the large room, at EXETER HALL, where, at an early hour, a numerous and respectable assembly was collected, which was afterwards increased till the spacious apartment was entirely, and even crowdedly, filled. It is gratifying to add, that we do not recollect to have observed, on any former Anniversary of the Society, a more seriously-attentive auditory, or one apparently more deeply and intensely impressed with the vast and solemn importance of the object, and with the weighty obligations of all Christians to promote it, than we witnessed on the late occasion. Nor can we help auguring from the general spirit and tone of the Meeting—enlightened and cheering, subdued yet decided, as they were—an increased devotedness and zeal on the part of those who composed it, in their future support of the glorious cause, and also on the part of those members of the Society who were *not* present on the occasion, but who, from the influence of those who were, will receive an increased warmth to their zeal and an additional stimulus to their exertions—so that in the issue all may be led to dedicate their piety, their talents, their property, their strength, and their time, more unreservedly and entirely, to the adoption and promotion of measures for the enlargement of the Society's permanent resources—and thus put it into the power of the Directors to enlarge the sphere of its permanent operations, for the advancement of the kingdom of the Lord Jesus Christ, and the eternal salvation of multitudes who dwell in Pagan, and other unenlightened parts of the world.

We proceed, as usual, to communicate particulars of the various services, as well as the proceedings at the Annual Meeting.

MONDAY, May 7.

POULTRY CHAPEL.

The introductory service for prayer and reading the Holy Scriptures at the above chapel was numerously attended. The address was delivered by the Rev. John Blackburn; and the prayers offered by the Rev. Messrs. W. S. Palmer, Jeula, Blackburn and Hillyard.

WEDNESDAY, May 9.

SURREY CHAPEL.

The prayers of the Church of England were read by the Rev. W. B. Collyer, D.D., after which the Rev. C. Colton prayed from the pulpit. The Rev. James Thomson, D.D., of Paisley, then delivered a discourse from Phil. i. 27—*Striving together for the faith of the gospel.*

In the introduction some remarks were made on the rise and progress of the missionary spirit in modern times, and on the success with which God has blessed the labours of the London Missionary Society, and the other kindred institutions leagued with it in the same holy warfare. In accordance with what appeared to the preacher to be the design of such meetings as the present—to animate to persevering exertion in the cause of Christ—he had selected the words of St. Paul as the subject of discourse—*Striving together for the faith of the gospel.*

He began with some observations on the faith of the gospel. The phrase denotes the same thing with what in other places of the New Testament is called, “the faith which was once delivered to the saints”—the truth as it is in Jesus—the gospel of God or of Christ. To ascertain what the faith of the gospel is, it was noticed, that we must have recourse to the Holy Scriptures, the only infallible standard of the belief and practice of Christians; that we are to take their declarations in their plain and obvious sense, and that our researches are to be conducted with diligence, humility, and prayer to the Father of lights. A brief statement was then given of the leading and essential doctrines of the gospel. While it recognises the unity of God, it reveals to us the threefold personal distinction in the Godhead of Father, Son, and Holy Ghost; it contemplates man as in a fallen condition; it unfolds the plan which the God of mercy has devised for the deliverance of our guilty race from sin, and their restoration to holiness and happiness. The great agent in this scheme is the only begotten Son of God, the brightness of his glory, and the express image of his person; for the accomplishment of it, in the fulness of time he was manifested in our nature, and gave himself for us “an offering and a sacrifice to God, for a sweet-smelling savour.” The blessings which he has procured by his death, and is now exalted to dispense, are many and invaluable—pardon—the influences of the Holy Spirit—and eternal glory. The gospel calls upon us to believe on Jesus—to receive him as our teacher, our priest, our sovereign; and assures us that, on our believing, all these blessings shall be ours. In conclusion it was remarked, that in the scheme of salvation which the gospel reveals, grace reigns through righteousness—that in it provision is made for every evil under which we labour, and that as it is needed by all, so it is adapted to men of every clime.

The language of the apostle, concerning the faith of the gospel, was next considered. The Philippians are exhorted to strive together for it. They were to hold it fast in its original purity—but this was not all—they were to endeavour to extend the knowledge of it. Adopting this latter view of the text, it was noticed that it suggests this important

observation—that as it is the duty of all Christians to aid, so all of them have the means of aiding, in disseminating the faith of the gospel. They may do this, and they are bound to do it, by cultivating purity of heart and life, and maintaining an exemplary deportment—by their pecuniary contributions—by uniting and co-operating with one another in measures and efforts to promote this most important object—and by their humble, importunate, and believing prayers.

But more, it was stated, was implied in the text, than that all Christians may aid, and are bound to aid, in disseminating the faith of the gospel,—it also suggests to us, that in this good work Christians are to be zealous, and to engage with all their might. The original term, which is rendered striving, is borrowed from those games so celebrated in ancient times, the competitors in which exerted their utmost skill and strength to obtain the palm. To stimulate the zeal of Christians, it was observed—that the diffusion of the gospel is a work which requires their most strenuous exertions, on account of the formidable and inveterate opposition which it has to encounter—that it is worthy of them, on account of the important ends with which it is intimately, nay, essentially, connected—the glory of God, the best interests of the children of men, and the honour of our blessed Redeemer. And, in fine, that the exertions of Christians shall not be in vain in the Lord.

The sermon was concluded with a few observations adapted to the occasion of the meeting, recommending the London Missionary Society to the Christian regards of the audience, soliciting in its favour their efforts, their prayers, and their pecuniary liberality; and reminding them that, as the time in which we shall be called to strive for the faith of the gospel is precarious, and cannot possibly be long, whatsoever our hand finds to do, we should do it instantly, as well as with all our might.

Concluding Prayer—Rev. R. Vaughan.

TABERNACLE.

After prayer by the Rev. Mr. Adey, of Ramsgate, Rev. J. Morison, D.D., preached to a crowded and attentive auditory, from the words of God to Moses, Numbers xiv. 21—*But as truly as I live, all the earth shall be filled with the glory of the Lord.*

After an appropriate introduction, which tended to illustrate the circumstances in which the prediction of the text was originally uttered, and which was fitted to stimulate the friends of missionary enterprise. The preacher proposed the following outline of thought:—

I. *To inquire what we are to understand by the glory of the Lord?*

II. *To mark the vast field upon which that glory is to be displayed.*

III. *To examine the wondrous form in which Jehovah condescends to assure his servant that the project of his infinite wisdom and benevolence shall not fail of accomplishment.*

Under the first head of discourse, Dr. Morison endeavoured to show that the simplest and grandest idea of the glory of the Lord is, that assemblage of infinite perfections which combined to form his wondrous character, irrespective of the existence of any of his rational creatures. He then proceeded to take another view of that glory, in the forms in which it may have been displayed before sin entered among a portion of accountable beings. Having glanced at these views of the divine glory, he showed that they were not the immediate subject of the text; that the Christian revelation contained a disclosure of God's character and glory to a sinful race; and that the brightest and most overwhelming manifestation of Jehovah's glory was now to be traced in that surpassing scheme which exhibited the possibility of a sinner's deliverance, through the incarnation and blood-shedding of the Son of God, for the redemption of a lost world.

Under the second head of discourse, the preacher marked the affecting circumstances under which God spake to Moses; and before calling the attention of his auditory to the bright vision of the text, paused to contemplate the past and present mournful state of the world. The picture of *Paganism, Mohammedanism, Judaism, nominal Christianity*, and even of the *true church*, was truly mournful. The preacher then proceeded to exhibit the opposite scene; but at the same time entered his warm protest against the personal reign scheme. Four things he regarded as necessary to the fulfilment of the text:—1. *That the gospel should be universally proclaimed.* 2. *That providential events should contribute their aid.* 3. *That the Holy Ghost must be more largely effused.* 4. *That the world must be converted to the faith of Christ.*

Under the last head of discourse, Dr. Morison dwelt with much force on the absolute and unconditional form of the assurance—looked at the state of missionary operations, and warmly eulogized the London Missionary Society.

Concluding Prayer—Rev. W. Crow.

THURSDAY, May 10.

ANNUAL PUBLIC MEETING,

EXETER HALL, STRAND.

JOHN DYER, Esq., having been called to the Chair, the proceedings were commenced by the Rev. JOHN ARUNDEL, the Home-Secretary, giving out the cix. Hymn in the missionary collection of the Society, beginning,

“How sweet and awful is the place,” &c., which was sung by the vast assembly. The Rev. T. LUKE afterwards offered up prayer.

The CHAIRMAN then rose and said:—In consequence of the resignation of my much-esteemed friend on my right hand, of the office of Treasurer, and the gentleman who, with your permission, will be proposed to succeed him having declined to take the chair, I have been requested to do so. I, therefore, take the liberty of requesting your kind indulgence, to myself in particular, from the conviction that I am not sufficiently qualified to stand before you on this interesting occasion. Allow me, however, as one of the oldest Directors of the London Missionary Society, to congratulate myself, and many of my friends now present, that we have lived to see the 38th Anniversary of this god-like Institution—an Institution which has done incalculable benefit to the souls of men, not only among the heathen at large, but even among Christians at home; for I have no hesitation in saying, that many in this country have been, individually, benefited, in consequence of the establishment of this

Society. It has also been, under God, the means of awakening the dormant zeal of many who before were engaged in promoting missions among the heathen. It has, likewise, led to the formation of many other societies, bearing very strongly upon it. I believe I may venture to say, without fear of contradiction, that it was, instrumentally, the parent of the Bible Society. We have much cause for thanksgiving, that, by means of the establishment of that Society, the Scriptures have been translated into so many languages, not only among civilized, but heathen nations also. A writer has very justly asked, “Are we to expect that our Bibles will spread their covers for wings, fly through the world, and convert the nations without the agency of Christians?” We may, I think, very fairly answer that question by asking, “How shall they believe in him of whom they have not heard?—and how shall they hear without a preacher?—and how shall they preach except they be sent?” Blessed be God! our missionaries have gone forth—they have laboured long—they have laboured hard—and, I think I may venture to say, they have laboured successfully. We have seen especially what has been done in regard to the South Sea Islands, and other distant parts of the world, and we believe that the time is fast hastening when *the kingdoms of this world shall become the kingdoms of our*

Lord, and of his Christ; and he shall reign for ever and ever.

It is not my intention to trespass on your time, because, happily for me and you, I am surrounded by a great number of gentlemen who are well qualified to support and advocate this holy cause. Allow me, however, just to drop one word. I trust that, as this must be considered a religious meeting, all allusions of a political nature will be avoided. I will now call on one of the Secretaries to read the report.

The Rev. J. CLAYTON then rose and said:—Before I present the interesting documents which I hold in my hand, I throw myself upon the candour and kindness of the Chair, while I ask permission to offer one or two remarks to the large assembly now convened within the room. I believe it is well understood, by all who are in the habit of conducting these public meetings, that the Secretaries of your Institution should, on such an occasion as this, somewhat resemble the springs of the watches in your pockets. They are to be comparatively unseen, except, so far as they may be called to explain circumstances which require elucidation, and to make a distinct enunciation of the report for the year. With regard to the latter duty, that naturally devolves upon me this year, and most cheerfully should I proceed, but for two reasons; the first of which relates to myself, since I am exceedingly enfeebled, in consequence of a recent attack of indisposition, which almost disqualifies me for a public appearance; and the second, relating to a valuable individual who will assist me in the engagements of this consecrated hour—an individual well known to the friends of all missions, and to the friends of this Society in particular, as one of the most powerful advocates of the missionary cause from the pulpit, from the platform, and the press. The individual to whom I allude is he who has been the principal instrument in assisting in the Foreign Secretary department of this Institution for the last few months, and who has also been particularly engaged in the construction of the report—I mean the Rev. W. Ellis. I also cast myself on your kindness while I make one additional remark. It may happen that, in the course of our proceedings this morning, there may be an allusion to one or two topics which may excite not only powerful, but very painful, feelings in the mind of every Christian. I trust we shall all carefully recollect, therefore, that religion is given not only to excite our affections and passions, but also to discipline and to control them, and keep them under due and proper subordination; and also to empower us so to conduct our public meetings, in conformity with the principle suggested from the chair, as to leave upon the popular mind an impression of the piety of their character. We

are assembled together to advocate the cause of God—to advance the best interests of millions—and thus to promote the glory of Him who gave himself for the sin of the world. I venture, therefore, to express my confident anticipation, that, with a certain holy guard kept upon our minds, this meeting, in particular, will be distinguished by its sacred intelligence, by its sacred fire, and by its sacred affection too; and that, in the exercise of deep gratitude to God, and of a kind, charitable, and catholic feeling one towards another, we shall bring our Association into a nearer resemblance than ever to that of the angels of light and blessed spirits above, who dwell in those happy regions of love and peace, of which we so often sing in our Christian assemblies.

Rev. Messrs. CLAYTON and ELLIS, then, in succession, read an abstract of the Annual Report, the leading features of which (and we are desirous that all the members of the Society should particularly notice this statement) were the DECREASE OF MISSIONARIES, the DIMINUTION OF FUNDS, and IMPORTANT OPENINGS FOR EXTENDED OPERATIONS, each of them presenting powerful motives for increased efforts on behalf of the Society.

W. ALERS HANKEY, Esq. then stood forward to present the cash account, from which it appeared that the total ordinary receipts of the Society, during the past year, amounted to £34,568 3s. 8d.; and for special objects £517 3s. 2d.; and the expenditure to £39,240 10s. 7d. The Society had been under the necessity of selling £3,700 Exchequer bills, and was now in debt to the Treasurer the sum of £852 8s. 1d.; such is the summary (continued Mr. Hankey) of your financial affairs. Happy should I have been, in performing this concluding act of my office, if I had had it in my power to tell you that the two branches of your prosperity had run in parallel lines, and thus have sustained those feelings of gratification which the former part of the report cannot but have excited in your minds. But such is not the case. You have had prosperity in that which lies nearest to your heart—in that which it has been for the honour of God himself to confer upon you. All that you could expect on his part has been performed, for you have heard of the success of your operations in every quarter of the world. With regard to that part of the prospects of the Society which has been dependent on the zeal and the efforts of man, that certainly has fallen short; for the income of the Society, including all its branches, has been this year £6,300 less than it was last year. But one part of it has not at all depended upon any human arrangements. That portion resulting from legacies has been short this year £2,740 of what it was last year. But we have to congratulate ourselves that our friends are living, and will dispense

with their own hands those benefits to the Society which, in case of their removal to a better world, in which they could not have the honour of contributing to the cause of God on earth, they had intended to leave as a lasting memorial of their attachment to your Institution. But there is nothing in the statement that I have read that makes it necessary to utter a single note of despondency. It is true that the voluntary part of the subscriptions, which are the best indication and index of the zeal of the churches in supporting the Society—I mean those that arise from personal subscriptions and other contributions—has fallen short of the preceding year to a serious amount: such I will call it, for it is no less than £3,500; and I am quite sure there is no one who hears me that will not think it a subject of very considerable diminution of satisfaction; because that which ought to have been progressing, like the other parts of the Society's interests, has, on the contrary, been retrograding. But I say this only as a means of stimulating to those future exertions that will be more than adequate to counterbalance all the deficiencies of the past year. I trust that will be one of the happy results of the meeting of this important day. The very idea of relaxation in the cause in which we have embarked is wholly inadmissible. There can only be two legitimate grounds for such relaxation—one of which is, that the cause has lost its importance in the esteem of the Christian community, and the other, that the end we had in view has been fully accomplished. Will any of us say that either of these is the case? Surely not. It, therefore, only remains for us constantly to go forward and make progress, till the object which the Society, not only from principle but from affection, embraces has been fully accomplished. The Society is advancing in its most important interests; the reports that we are receiving from day to day are cheering in the highest degree, and encouraging to our Christian efforts. Truly I can say this is not the day for relaxation in any one of those objects that are necessary to our final and complete success. Addressing you, therefore, as a Society, and after having sustained so long the office which I have done in it, I beg to tell you, and all the members of the Society through you, that you are not only under obligations to God, but you have come under obligations to man. There is an implied and strong engagement subsisting between yourselves as a Society, and those to whom you charge with the management of your affairs. You expect from them fidelity and zeal, and you pledge to them an adequate degree of support in all their well-intended measures. The report that has been made to you will be, as it were, the Judge between you. That report will tell you how far the directors have done their duty in the management of your affairs;

and your opinion will be proved in a short time by the vote that you will pass upon it. The financial report rises up to tell you in what manner and to what degree you have fulfilled the obligations which you have voluntarily laid yourselves under to them. From the experience that I have had in the management of your affairs, I can truly tell you that the directors need not the addition to their ordinary labours of the care and anxiety which a deficiency in the funds must necessarily throw upon them. Your affairs, so far as they are secular, bear a commercial character; and I will tell you what is plain fact and truth, that your business can no more be managed successfully with defective funds than any other commercial establishment can be with insufficient capital; and therefore, as this is not a thing dependent upon the option nor upon the inclination of those charged with your affairs, I beg you will take it seriously into consideration, and feel it is your duty to take care that the directors of the Society have both ample and timely supplies of funds for the maintenance of their necessary engagements on its behalf.

I have another fact to state to you, and that is, that the expenditure of the past year has exceeded that of the preceding year by about £1,050. Now this is a very moderate increase, and I have always held out to you that excess in each year is the proper and natural course of your affairs. So long as they are going on prosperously there is no impeding this progress, because every where success generates a necessity for additional expenses. An increase of schools is requisite, and various other things, and this necessarily leads the missionaries to call upon your directors for larger supplies, the refusal of which would frustrate their intention and impede their operations. But how is this necessary advancement of your funds to be attained? Not merely as the effect of a temporary excitement. Showers, which may fall into your reservoirs in such seasons as those, are soon exhausted, because they cannot be expected to be seasonably supplied. But allow me to tell you what it is that that excitement ought really to produce. It ought to lead the individual, under the influence of those holy feelings to which just excitement always contributes, to say, *What shall I render unto the Lord?* That is the question which the slightest consideration of our obligations, not to say serious deliberation upon them, will propose. It is a question addressed to conscience, to the feelings, to the moral sense of each individual, and, therefore, it is a question not to be resolved and satisfied, as it were, by the mere act of a moment, but it is to be taken into the closet, where the whole import of it is to be weighed; and after the individual has reviewed what God has done for him, and requires of him, let him act upon the answer which

conscience dictates ; and then, I apprehend, with submission to my reverend friends around—to whom I ought not to preach—the inquirer will have found a genuine and legitimate application of the text.

Now, I trust there is no need whatever for any further remarks from me, but, before I sit down, I must say that my esteemed friend, who is to be my successor in the office of treasurer, will feel the need of an increased attention on your part to the obligations that I have thus endeavoured, though feebly, to point out—I mean not only in an ample, but also in a timely supply and recruiting of the Society's resources. In the situation in which I stood, connected with commercial life, which my friend is not, I had opportunities and facilities, which I was always happy to employ, of rendering assistance to the cause in seasons of need, and thus economizing the resources of the society, which an individual not in a similar situation cannot have. Therefore, I beg to say, on behalf of my esteemed friend and successor in office, that you must, if you please, be more attentive to him in the management of his department than it was necessary that you should be towards myself. I have been under very large advances indeed, from time to time, which you cannot expect to receive, under different circumstances, from similar resources ; and very, very sorry should I be to see the affairs of the Society cramped in any way from a defect in the required supplies. Having thus acquitted myself, in some measure, of the obligation I felt myself under to address you on these topics, and fulfilled what my regard for the interests of the Society has led me to state, I beg your acceptance of that part of the report which it has been my duty, and, as I esteem it, my privilege, also, to present on this occasion.

JOSIAH CONDER, Esq., moved the following Resolution:—

I. That the Report which has been read, and which contains ample materials to excite devout thankfulness to God, for his continued smiles on the operations of the Society be accepted and printed in the usual form.

JOSIAH CONDER, Esq., in rising to move the first resolution, spoke to the following effect:—I will not waste one moment of the precious time of this audience by expressing what I nevertheless feel most deeply, my inadequacy to discharge the duty which the kindness of the committee has imposed upon me. The motion which has been put into my hands, points out what is the feeling which every speaker upon this platform ought to endeavour to excite in his own heart, and in the hearts of those whom he addresses. Devout gratitude to God is, indeed, the element at once of humility—that humility which especially becomes us when

engaged in such a cause as this. It is also the element of zeal and activity. I might appeal to you all, whether the report does not, according to the language of the motion, contain ample materials to excite devout thanksgiving to God. Truly was it observed, in the report, that the era in which we live is the most important era the world has ever seen since the apostolic age ; and, if it will not be trespassing too much on your time, I would take a hasty retrospect of the past, in order to contrast the circumstances attending our missions, at this moment, with what they would have been about a century ago, had they then been established ; for it is only by a contrast of this kind that we can arrive at a correct idea of the real aspect of the times, and the real position which this country occupies. When I reflect, indeed, what would have been the gratification of the founders of this society, could they, thirty-seven years ago, have conceived it possible that such a meeting as this would have been assembled upon such an occasion ; I feel astonished at the wonderful progress which the cause has made within that short space of time. But allow me to ask you to place yourselves, in imagination, in the political condition in which you would have been one hundred years ago. At that period, as you must be well aware, there was not, strictly speaking, a single Protestant Missionary Society in operation.* With the exception, at least, of the Danish Mission in the south of India, every Christian mission among the heathen, was a Roman Catholic Mission, and the only religion in the world that was not making progress, was the Protestant faith. One

* The Society for the Propagation of the Gospel in Foreign Parts, incorporated in 1701, was formed for the purpose of supplying the British colonies with Episcopal ministers and schoolmasters ; and though some attempts were made to bring the Mohawk Indians under Christian instruction, the design was soon abandoned, and the operations of the society among the heathen have been very inconsiderable. In 1709, the Society in Scotland, for Propagating Christian knowledge, was established, the chief design of which was the extension of religion in the Highlands and Islands of Scotland. By this society also, between 1732 and 1772, some feeble attempts were made to establish missions on the borders of New England among the Indians ; but they were unsuccessful, and were soon relinquished. But the first society formed with the express view of planting Christianity in Foreign parts, was the society or company for the propagation of the gospel in New England, constituted under the sanction of an act of parliament in 1646, and re-established by royal charter in 1663. This society originated with the Puritans or Non-

hundred years ago, what was the political condition of the world? The great powers who divided the empire of the world amongst them, were France (which had succeeded to the predominance of Spain), Germany, Holland, Turkey, and India, the latter under a Mohammedan ruler. What was the political condition of Great Britain at that period? The total number of the subjects of the King of Great Britain, including all its dependencies, was, I believe, under 13,000,000; so that it was not equal to that of the United States of America, at this period. What is the number of the subjects of the British sceptre at the present time? Upwards of 152,000,000, which is more than a sixth portion of the human race;—considerably more than the population of the Roman empire; nearly double that of the nations now subject to Mohammedan rulers; and greatly exceeding the number of those who acknowledge the supremacy of the pope, who professes to be the head of the catholic world.* Now when we only look back for 100 years, and see the wonderful change, which, by the providence of God, has been made in the distribution of political power, a man must indeed be an atheist not to be struck with the fact, and to exclaim, "What hath God wrought!" And *why* hath he wrought it?

After the Portuguese power had been overthrown in India, a Portuguese priest of Goa was asked, "When do you expect that your nation will recover its power in India?" The answer of the priest was, "As soon as the wickedness of your nation shall exceed that of ours." Now God has given India to us; and let us consider for a moment what is involved in the trust. Upwards of 120 millions of human beings are thus placed under the sceptre of England. England has

conformists; and it still exists under the name of the New England Company. But its operations have not been worthy of the pious design of its founders. The Danish Mission, at Tranquebar, dates from the year 1710. The foundations of the Greenland Mission were laid by Hans Egede, in 1721. The Moravians commenced their modest labours in the missionary field in 1732. But these obscure proceedings excited little interest in the Christian church; no general feeling was awakened; and the rise of the missionary spirit dates from the closing years of the last century.

* Malte Brun estimates the number of Roman Catholics, throughout the world, at only one hundred and sixteen millions; that of Mohammedans at one hundred and ten millions. The subjects of the various Roman Catholic states, according to Balbi, form an aggregate of one hundred and thirty-five millions; those of Moslem states, seventy-two millions.

succeeded, within the past century, to the possessions of Holland, and of Portugal in India; she has also succeeded to the empire of the Mohammedan sovereigns of India—to the commercial ascendancy of the Venetians in the Levant—has, in fact, by the political and moral ascendancy she has attained, more nearly approached to universal empire than probably any other empire of which we read in the page of history. Well, therefore, may we feel that we occupy a deeply responsible trust. Now what has been done by missionary exertions in India? It may be thought that hitherto little has been effected; little, when the amount of success is compared with the vast amount of the population. But those best acquainted with India will tell you, that you must not judge of the effects of missionary exertion there by the number of converts. Gratifying as it is to think that any have been rescued from the deplorable state of idolatry which has prevailed there, and, if a single soul only be saved, it is a matter of rejoicing among the angels of God; we must rather look at the general state of society there—at the change which has already begun to take place. We are assured, by those who are impartial judges of the fact, that idolatry has been undermined, that it is tottering on its base; and we may believe that the time is drawing nigh when a revolution will take place in India, somewhat similar to that which God has wrought in the South Sea Islands. When you consider what is being effected in the shape of schools for the instruction of the rising generation; when you hear also of the multiplication of printing-establishments there—of a native press in India, what may we not look for? When you hear, again, of whole villages in Southern India *casting their idols to the bats*, pulling down their pagodas, or devoting them to the worship of the true God, must we not believe that God is really working with us, and on our behalf; and that we have ground to hope that we shall be spared as a nation? God gave India to Portugal, but she was unfaithful to the trust, and lost all her possessions there. He gave Holland the ascendancy in the Indian seas, but Holland was unfaithful to her trust; for, though she did introduce a species of Christianity in her dependencies, yet the result has proved that it was neither the work of the Spirit of God, nor any thing more than the device of secular policy. Now God has put India into the hands of England—and for what end? The language of divine Providence to us, as a nation, is that which was addressed to ancient Israel:—"Not for your sakes do I this."

I must not take up your time by adverting to other subjects of thanksgiving in the report. I understand that the information from the South Sea Islands is highly gratifying, and affords a triumphant refutation of

the calumnies which have been vented against your operations there. I might congratulate you also upon the work going forward in the Island of Madagascar; and I might also refer to what has taken place in the Levant, and in the Mediterranean, where God has been pleased to interpose both in judgment and in mercy. There the power long divided between Mohammed and the Man of sin has been taken from both. The ascendancy in the Mediterranean, so long enjoyed, first by Venice and then by France, has been transferred to this country, and the Morea has become lost for ever to Mohammed. Five times a day for ages the cry had resounded from the minarets of the Morea, "*There is no God but one, and Mohammed is his prophet!*" Now, says Mr. Hartley, that cry is unheard. To that country of Europe where the feet of the holy apostles first trod, where the light of the gospel first shone, we are now sending back the word of life. But I will not attempt to go through the report. I will merely call your attention to the fact, that, during the past century, there has taken place an extraordinary change in the distribution of political power; which has placed the Protestant nations collectively a-head of the Roman Catholic states, and England at the head of them all. Now there is no Roman Catholic mission but is in a state of decay. The missionary spirit has been sent down upon us as a nation, and is reviving the church. We have seen this spirit enter into venerable and decayed systems of polity, and they have seemed to be inspired with new life. It has been seen to check the progress of moral corruption in those institutions which were previously exhibiting signs of rapid decay. It has also entered the meagre skeleton of cold orthodoxy, and that has started into life. That spirit we may justly regard as the conservative principle both of our ecclesiastical institutions and of our national prosperity. Dr. Southey has remarked, and he must be deemed a competent and impartial witness, "The rise and progress of the missionary spirit will be one of the most remarkable features in the present age. Yet its rise was so obscure as scarcely to be noticed;" and this remarkable circumstance attended it, which shows that the work is not of man but of God; that not a single missionary institution has been formed, not a single missionary enterprise undertaken, that did not meet with opposition and scorn in the first instance, not merely from the world, not from the jealousy of evangelical parties, but from that very body in which it originated." Nor ought we to overlook one important result. Missionary institutions have afforded a stronger demonstration of the unity of the faith, than perhaps any other event could have exhibited to the infidel world. Our separation into denominations is in itself a stumbling block to the infidel; it tends to

obscure that cardinal article, "The unity of the Catholic church." But, however divided we may be in this country, when our missionaries go abroad ecclesiastical jealousies are left behind. The very reverse has been the case with the Roman Catholic missions. No sooner did the Church of Rome send out the Franciscans, the Dominicans, and the Jesuits, as missionaries, than, in the distant fields of labour, they began plotting against each other. But is any thing of this kind found in our missions? Send out a Churchman, a Wesleyan, an Independent, a Baptist, to distant climes, and there, in the presence of millions of idolaters, they dare not stand upon their ecclesiastical differences, but exhibit both abroad, and by reaction at home, the essential unity of our common Protestant faith. Now, in *this* point of view, again the missionary spirit is the conservative spirit of our Institutions. And it is the conservative spirit of our country; for it is this which alone will secure to us our distant possessions. I know not whether, 500 years hence, India may belong to Great Britain or not; but I know that if the English faith be planted there, and the Bible be planted there, she must, in a moral sense, belong to England. But I believe that God is beginning to fulfil, by England, as an instrument, the promise that the universal dominion shall be given to Him in whose name the missionaries go forth—of Him who is riding forth on the white horse (the mysterious symbol of the reigning family of this country) conquering and to conquer. What, then, is the temper of mind which it becomes us to cultivate? It is that of a deep sense of the responsibility which lies upon every one of us to show our gratitude to God, *not only with our lips, but in our lives, by giving up ourselves to his service*—by a tone of decision warranted by the *miracles*, I will say, of an unequivocal character, which are taking place before our eyes. We want no miracles at home to establish our faith, but we can point to miracles abroad. We can point to converted Brahmins; we can point to South Sea Islanders evangelized. These things ought to assure and animate our faith. After all, what we see is but the beginning. We are looking for the outpouring of the Holy Spirit upon the world. At this season of the year God is represented in Scripture as "*visiting the earth, and watering it, and blessing the springing thereof.*" We look, also, for a moral spring; and let us beseech God to visit anew this earth, which seems so long to have been abandoned to spiritual barrenness, that it may yield its increase to God.

One word more and I have done. I wish to remark upon the strong claims which the missionaries themselves have upon our best affections and our prayers. They have separated themselves from their brethren to go

forth in what we all profess to be our common cause. I shall be followed by one who has long laboured in a distant region—in bleak Siberia—and who is again going forth to labour in the cause. Will you not accompany him with your prayers? Will you not remember him when he is far away? I have heard it said, that missionaries dare not trust themselves, at times, to speak, or hardly to think of England; but when the evening of the Monthly Missionary Prayer-Meeting comes round, they can bear to dwell on the remembrance, because they know there are thousands then engaged, in intercession at the throne of grace, who remember them in their prayers.

The REV. WILLIAM SWAN (Missionary from Siberia) next addressed the meeting, and said:—I cheerfully second the resolution which has been proposed for your adoption; and in doing so, I am reminded that, at this stage of the proceedings, I must be brief. It is always expected that a missionary should deal more in fact than sentiment, and this I shall attend to. In proposing the adoption of the report, I cannot help alluding to the first paragraph of it, which records the death of missionaries during the past year. The instruments employed in this cause are mortal, but the cause itself is immortal; and he whom we serve lives for ever. Few of the missionaries who appeared once at the anniversary meetings of this institution, before proceeding to their place of destination, returned to tell what God had wrought; but a still smaller number returned in health or in circumstances permitting them to go out a second time: and it is with feelings which may be better conceived than I can now express, that I regard myself as among the few who are thus favoured. I am again about to re-enter the field of missionary enterprise; and if the question be put, under what impression I go out a second time, I would say in a few words, *under precisely the same impressions that I went out at first—the impression of duty, of imperative obligation.* The charm of novelty may have passed away, but the charm of obedience to Christ has not. The enthusiasm of both may vanish, but the visions of faith cheer us as we proceed in our work. I might say (in especial reference to the land from which I have returned, and to which I expect soon to proceed again—a land of which comparatively little is known in this country, and concerning which almost all I could say, would be new, perhaps, to most persons present; but upon the details respecting which I cannot now enter)—I might say it is a good land, and there is much land there to be possessed. I should expect to be hissed from this platform were I to utter one note of despondency respecting the missionary cause. There is no one part of the world,

even to the utmost ends thereof, that is not given to Christ for his possession. We go out to assert his claim in the midst of idolaters. I am reminded here of the picture, which has been presented to our view by my respected friend who has addressed us, in regard to the progress of Christianity, and the state of the world during the last century. I fully concur in what he has brought before you, and perhaps it may all be expressed in a few words—that the prospects of idolatry were never more gloomy, and the prospects of Christianity never more bright, than they are at this present moment. But there is a fact, in reference to those parts of Siberia where I have been for a number of years, which ought to be brought before the notice of this meeting. Had this Missionary Institution existed a hundred years ago, and had missionaries gone to those parts of the world, they would have found the land overrun with that form of superstition which has existed there for many centuries; but there would not have been found one priest, properly so called, and not one heathen temple desecrating the ground. But when we went thither, fourteen years ago, we found nearly twenty heathen temples rearing their heads amid the snows of Siberia, and to these temples were attached 4000 priests of the Buddhu superstition. The simple fact is this, that if, within the last century, Christians have been making, in some parts, the greatest efforts to propagate the truths of the gospel, the powers of darkness have not been dormant. Their cause has been making progress eastward and westward; and, during the period that I have now mentioned, it has made progress in those very parts where missions have been established, and perhaps, it cannot yet be said to be retrograding. But what we have been engaged in, we trust, has at least a tendency, and we trust will soon have the effect of turning the tide; and, instead of idolatry spreading there, the light of truth will roll southward and westward to China, that grand source of idolatry.

Perhaps I ought to state what have been our chief occupations during the period of the establishment of the mission. The Scriptures, I am happy to state, have been translated into the language of the Mongolian tribes—a language spoken by many of the tribes to whom we have access, and spoken within the boundaries of the Chinese empire by millions. It is spoken and read (for the books in that language are numerous) from the shores of the Baikal to the gates of Peking. We know that the weapon by which the monster of idolatry must be pierced, is the sword of the Spirit, which is the word of God. That part of the Scriptures which has been printed and circulated among the people, has produced effects

which we, perhaps, cannot properly estimate. Our part is to do the work; and we should ever remember that success is not the criterion of duty. But while we are circulating the sacred volume, from day to day, the light of truth is spreading to those around us in various parts of the country; and we cannot doubt but the word, in due time, will have its legitimate effect, and that Siberia will soon stretch forth her hands to God.

You may easily conceive that I fully sympathise with the affectionate and tender allusion which has been made to myself and brethren in regard to the prayers which are, and, we trust, will continue to be offered to God for us and all other missionaries. We know that while to do the work is ours, we are, at the same time, to do it in the exercise of faith, the language of which is prayer; and this prayer, while I believe it is offered up sincerely and constantly by those who are sent forth in this cause, must not be omitted, and is not omitted, by those who continue at home. Those who pray sincerely and fervently will work diligently. But we consider that, while we go out and you remain at home, we are engaged in one cause and are fellow-servants of the same Lord—that Lord before whom we must all soon appear either as those who went, or as those who sent to the help of the Lord against the mighty: we must either go or send. Those who go must necessarily be followed by the prayers, the good wishes, and the assistance of those who send; and it must be left with the conscience of each one what his department of duty is. I shall not detain you longer, but conclude with a fervent supplication that the blessing of God may remain upon this Institution, and that, at each succeeding anniversary, there may be recorded continued and increased success, and that you may likewise continually enjoy the blessing of the Almighty. If there be this devotion and consecration to the cause, then the period shall come when the exertions of such an Institution shall be no longer necessary. But how long will they be necessary? They must be continued till idolatry is no more, and the visions which our faith may regard as about to take place, are fully realized—when the idolatry which now darkens and covers the earth shall be no more, when the last triumphs of the cross shall be celebrated in the demolition of the last heathen temple, or in the burning of the last heathen book, the pile of which we may conceive to be set fire to by the hand of the last convert from idolatry, and which shall be accompanied by the shoutings of the triumphant multitude who shall be assembled on that day, and who shall exclaim, Hosannah! *“The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever!”*

The Rev. JOHN LIEFCHILD moved the following resolution:—

II. *“That the meeting, cherishing affectionate condolence with all kindred institutions, which are now suffering from afflictive events, cannot but express their sorrowful and cordial sympathies with the Baptist and Wesleyan Missionary Societies, in particular, on the recent and tragical calamities which have placed their operations in painful embarrassments.”*

The Rev. J. LIEFCHILD, in proposing the resolution, said:—My mind is so disposed and constituted as to take the most encouraging view of things, and I am not at all sorry for it. I am not disheartened by any interruption to our grand scheme, which interruption I know must be but temporary; for I have been accustomed to think that whatever has within itself the seeds of truth and justice, and is planted in the earth, must assuredly prevail. For this reason I am not at all depressed by the accounts which have been given of a partial failure in your funds, and which has been stated, by our respected and beloved late Treasurer, to have arisen from causes involving no diminution on the part of your friends, either in their numbers, their attachment, or their zeal to this great and sacred cause. I see, in the present position of your Society, and in the present state of the world, ample causes for encouragement. What is the position of your Society? It is not a youth of promise, for it has long reached manhood, and redeemed the promise of its youth. It has borne the test of time and the buffeting of events. The statements of its agents, respecting their success abroad, have been both contemned and denied; but this has only made them to appear the more true. Its adversaries have been numerous and furious, and have adopted diversified modes of attack; but this has only rendered its friends more united, and undaunted, and firm. It has lost many of its earliest, and wisest, and best friends, whom I miss on the present occasion; but I see no vacancy—their places are all supplied. Instead of the fathers there are the sons, standing on the vantage ground of the experience of former years, and presenting to us this day the wisdom of experience, in connexion with the buoyancy and ardour of comparative youth. Therefore, I can regard your Society, in its present position, with no other feeling than that of encouragement and confidence. And what is the present state of the world? In my humble opinion, with regard to our own country, religion is on the increase. I gather it from the increased attendance on public worship—from the numerous societies formed for the better observance of the Lord's day, and especially for carrying into the lanes, and alleys, and courts of our cities, towns, and villages, the means of religious

instruction. I gather it from the spirit of repentance and humiliation for our national sins, which I believe to have been recently manifested among all denominations of Christians, and to which I ascribe, in a great measure, the partial, perhaps total, averting of the tremendous curse which has hung its terrors over us. Then, in proportion as religion extends through this country, it must be the better for your Society. You will then have more offerings of gratitude and zeal—more friends enlisted under your banners—more agents coming forward for service—and last (but not least) of all, more prayers shall be presented to heaven on your behalf. And when I look at the state of the world—when I see the disposition of the great powers of the earth for peace, and when I see the falling down, abroad, of old superstition, and ignorant prejudice, I perceive increased facilities for the operation of this and kindred Institutions—I see a great space cleared for laying wide and deep the base for the erection of the solid and ever-enduring edifice of divine truth. I have been accustomed to conclude, from the little knowledge I have of the past, that convulsions and agitations have generally preceded the more remarkable developments of Providence. Was it not out of the darkness and convulsions of chaos itself that light, and order, and harmony arose? I know there are some persons who take a different view of things, and arrive at very different conclusions. In the unsettled state of foreign governments, they see not the preparative for a future reorganization, but only the marks of a final overthrow; and in the daring front of infidelity at home, they see not the frantic efforts of an expiring cause, but the fancied revival of former anarchy; in short, dividing their attention between the vials and the palms of the apocalypse on the one hand, and the evils of heresy and liberalism on the other, they are gloomy, and discontented, and dissatisfied with themselves, and every thing about them. A modern author, in one of his essays, has ingeniously supposed, upon the gratuitous hypothesis of all things coming to a bad end, how many things might be found, in present aspects, that looked that way. But, if it were only for the effect upon my own mind, I thank God that I have never been among the gloomy prophets. I would sooner have my mind cheered, and be stimulated to endeavours to glorify God, and to benefit my fellow-creatures, at the hazard of not succeeding, than, through the fear of not succeeding, be made gloomy, and discontented, and useless. I allow, with the author of the work to which I have alluded, that we are at the *Saturday Evening* of the world; but I maintain that we are called upon by the aspects of all things around us, in spite of temporary interruption, to prepare

for the grand and glorious day of rest. But this is not, properly, what I had to say. I have been called to touch a pensive theme; I have to move a vote of sympathy to our brethren of the Baptist and Wesleyan Missionary Societies, on their present sufferings in the West, and the cloud that has fallen on their prospects there. We all know the fierce and fatal insurrection that has broken out on one island there, and the flood of prejudice which, in consequence, has been poured upon the missionaries, some of whom have been imprisoned and cruelly treated; and we have heard that no less than thirteen chapels of the Baptist Society, and five of the Wesleyans, have been burned to the ground; so that the worship of God there is in a manner suspended, and the ordinances of religion for a while brought to an end. It will not be necessary to ask the religious public to suspend their judgment on the representations that have been given of the missionaries, as if they had incited to this insurrection by telling the slaves that they should have their liberty after Christmas, and, if not, they should fight for it. You know the missionaries too well, and the instructions they have received from their various bodies, not to wait for a different kind of evidence of the fact to what you have hitherto received. But we might ask the public at large to suspend their judgment—to draw no conclusion, but to wait till time shall throw its light, which, perhaps, may not be very distant, upon the real authors of the insurrection, and the motives in which it originated.

I shall not touch upon the question of slavery, not because I do not hold it in abhorrence—not because I believe there is not one in this assembly that does not hold it in abhorrence—but I abstain, for I should be very sorry to drop a single word which might, in any way, inflame the public mind. I would not have the public rash upon the subject, so as to prevent that calm, dispassionate judgment upon it, to which our legislature and the country will, I doubt not, eventually come. I cannot (as my own individual opinion, without pledging this meeting to the statement, but taking the responsibility to myself) help saying that some of the placards on the walls, tending to infuriate the public mind, are to be deprecated. I think the Christian should not be a man of violence; I think that he forfeits his character as a Christian if he shows any countenance to violent men, or appeals to any other than constitutional measures for a redress of grievances. But though prudence leads me to abstain from inflammatory topics, I shall not be prevented from offering a tribute of sympathy to our brethren. Shall we watch them through a sea of difficulty, and wait till they come on shore before we express to them our regard? Shall we not

tell the *Baptist Denomination*, that much maligned and persecuted, but honoured, denomination—that denomination which has given us one of the ablest reasoners, and one of the most eloquent preachers, and, I will add, the most amiable of men, and one of the profoundest and most original of writers—a denomination whose success has been so extraordinary in the east and in the west—shall we not tell that denomination that we sympathise with them now, and with their beloved missionaries, some of whom, besides the horrors of colonial imprisonment, have lost, for a while, what is dearer to every honourable mind than life itself—their good name? They have been covered with a cloud of obloquy and reproach; but in their patience they have possessed their souls, and committed their cause to Him that judgeth righteously. Shall we not tell the *Wesleyan Denomination*, amongst whom some of us (and we are not ashamed to allow it) drew our first religious breath, and at whose flaming torch of zeal we have often lighted our tapers—shall we not tell them the sympathy we feel for them, and pledge to them our affection? I offer to both these Societies, on behalf of this assembly, and on behalf of our Society, I offer to them first our prayers. [The Rev. Mr. Dyer, Secretary to the Baptist Missionary Society, and the Rev. Mr. Dixon, of the Wesleyan denomination, who were sitting on the platform, here rose.] May God Almighty (continued Mr. Liefchild, addressing these gentlemen) give you wisdom, and patience, and fortitude, to guide your steps at this momentous crisis; and may he give to your missionaries confidence in a vindictory providence, and a spirit of Christian heroism, so that they may act under the principle I once heard to be expressed by a converted negro, when he was threatened by his master with persecution for attending to his religious duties, “*Massa, me do what is right, and bide de consequences.*” I offer you, secondly, any co-operation you may require. Pecuniary assistance you probably may not want, for we may hope that the hand of justice will render it unnecessary thus to direct the resources of charity. But there may be many opportunities, and we hope that you will not be wanting in embracing them, of showing that we are one with you; and that, if one member suffer, all the other members suffer with it. I offer you, thirdly, the voice of congratulation and encouragement, that you are counted worthy to suffer for righteousness’ sake. Perhaps your very sufferings may be the means, though not in the way that you wished, of bringing the subject under attention and immediate consideration, for producing that improvement in the condition of human beings—that great facility in communicating religious instruction which it has long been your desire to effect. This interruption may be only the

accumulation of those dark and vaporous clouds, out of which both your Societies shall arise more splendid in their operation than ever. Never was Israel nearer becoming a great people, than when some portion of its tribes were, by the underlings of Pharaoh and the minions of office, terribly plagued. I have had but a brief opportunity of looking at some statements made upon the subject, but I have learned three things from the rapid glance I have taken. First, that the rancorous spirit of persecution has not yet lost, in some directions, any of its virulence:—secondly, I have learned that Christian principle in the breast of the missionaries—ancient Christian principle—has not lost any thing of its power; and, thirdly, I have learned that the disposition which magnifies Christianity, if I may be allowed the expression, I mean the disposition to forgive injuries, and to do good for evil, yet lives and triumphs in the breasts of the devoted servants of Christ. In all the communications of those individuals, some of them writhing under suffering, there is not a word of rancour, there is not a sentiment of revenge; but I believe that, while they have something of the heroism of the proto-martyr, if they be called to suffer, like him they will show the spirit of love, and say, *Lord, lay not this sin to their charge!*

The REV. DAVID JONES (Missionary from Madagascar) said:—I rise to second the resolution which you have just heard read. Truly we may say that the Lord has done great things for this Society, whereof we are glad. But it is necessary, in order to obtain a clear view on this subject, to compare the state of the world before missionaries were sent forth among the heathen, with what it is now, subsequently to their establishment in foreign lands. In particular, it may also be said that the Lord hath done great things for the Missionary Society in Madagascar; and this likewise would appear in a striking point of view, if we were to compare its condition fifteen years ago with its present aspect now, in 1832. [Mr. Jones here adverted to the deplorable state of ignorance in which he, at first, found the people at Tananarivo, who were entirely destitute of the knowledge of the Divine Being, of the immortality of the soul, of the resurrection of the dead, and of a future state—and were wholly given up to idolatry and superstition. He then noticed the Treaty, concluded in 1829, by the late king Radama with the British Government, in virtue of which the slave-traffic was abolished in Madagascar (as recorded in the publications of the Society); and also the failure of the attempts subsequently made to revive it under his successor, the present queen. He afterwards proceeded, as follows, to give a brief sketch of the progress of the mission in that island, commencing from the time when the Treaty was

concluded, and Mr. Jones himself had taken up his residence at Tananarivo.]

When we had succeeded with Radama, the British agent returned to the Isle of France, and, a few days after his return, Radama placed with me three scholars to be instructed in reading and writing. There were no missionaries at that time in the district where the capital was situated, and there was only Radama and one of his servants who could read and write a little in the Roman character. The next day the three scholars were increased to five. I did not know the language, and I had neither lessons nor the means of instructing my pupils; and I was therefore obliged to exert my ingenuity, and devise some mode of teaching them the alphabet. I placed a board with some white sand, and began with the letter A, and they wrote it with their finger; and, after they had learned it, we proceeded with letter B, and so on till we got to the end of the alphabet; after which we taught them to spell and sound b, a—ba, &c. We found it impossible, however, to write with sand, and, as we had neither slates nor pencils, we were obliged to invent something else. This contrivance consisted of a piece of board, eighteen inches long and twelve inches broad, one half of which was burned in a flame, and then rubbed over with grease and covered with white sand. The scholars had a pencil given them, and, by writing over it, the letters appeared black at the bottom of the board. In this manner we proceeded to instruct several hundreds of scholars at Madagascar, before we received slates from England. As soon as we had acquired a knowledge of the language, we composed a catechism, and also translated some chapters of one of the gospels, and dictated to them that wrote. They thus proceeded until they learned to read the Bible through, and then they committed portions of it to memory. In this manner we promoted instruction in the schools among the inhabitants of Madagascar; and, while they were taught to read and write, they were also daily instructed in the principles of the Christian religion. Two of the boys were sons of priests, but it is only to one of them to whom I mean to allude particularly. At that time we had in the school only ten scholars, and the boy to whom I wish more particularly to allude was brought to see the vanity of idolatry, and he began to cry out in the school that his father's idol was nothing but a piece of wood, wrought into some kind of representation, and that he had no faith in it. As soon as his school-fellows heard what he said, they also began to despise the idols, and embrace the instructions which were communicated to them in the schools. A remonstrance was once made in one of the schools against the boys abandoning the

religion of their fathers, and embracing the new religion. One of the boys on this said, "How is it possible that we can believe in your idols? We have been taught in school that it is very sinful to tell a lie. Now in our hearts we do not believe in your idols; and do you wish us to say with our lips that your blocks of wood are gods, when our hearts say they are no gods?" There are now in Madagascar (though we commenced with only three scholars), I may say without exaggerating, between 8 and 10,000 persons who have been taught to read, but who were unable to do so in 1820. At the same time, I must observe that among so many thousands there are many who cannot read fluently. The gospel is preached there constantly by the missionaries, and also by some of the natives, who have been brought up in the schools. These youthful native missionaries are now teaching the New Testament (which has been translated into the Madagascar tongue) in the schools in the vicinity of one of the chapels. They read portions of Scripture, and endeavour to explain them, and make known to others the truths, a knowledge of which they have themselves attained. The idolaters in Madagascar have what is called a *Sikidy*, for which I do not know that we have any English word; but the priest consults it as an oracle, and they conceive a charm to be connected with it, and wear it around the wrists.

[Here Mr. JONES exhibited one of these charms, which the wife of one of the first ministers of her Madagasse majesty presented to him on his departure for Europe, as a mark of her respect, and to keep him from harm on his journey.] Mr. JONES then proceeded as follows:—

The converts to Christianity, however, did not ask the priests for a *sikidy* to tie around my wrist, but assembled themselves together in the house of God, and held a prayer-meeting to offer up their petitions to the true and living God, to protect my family and recruit my health. With regard to the *sikidies*, I may remark, that one of the natives who placed faith in them, and was attending to them, went one day to hear the gospel in the chapel, and it seems that God met him. He was convinced of the folly of idolatry and superstition, and, as soon as he reached his house, he declared that these gods and charms were worthless, that Jesus Christ was the only Saviour, and he would trust in him. He endeavoured to impress this on the minds of his friends who ridiculed and scorned him, because he had abandoned those things which brought him so much money. "Well, (said he) if a man were to fall into a deep river, and another was to throw out a cord to him, do you not think he would try to lay hold of it and escape?" They answered, that a man in such circumstances would not hesitate a

moment to do as he had said. "Well then, (he replied) I have seen myself falling into a deep river and almost perishing, and a rope has been thrown out to me [alluding to the gospel method of escape from future misery by Jesus Christ], and I, with the hand of faith, have laid hold of this cord to be saved." I have since been informed, by letters received from Madagascar, that his wife has also become a convert to Christianity, and that now both husband and wife are busily occupied in persuading their neighbours around them to attend the preaching of the gospel. In this manner our missionaries are labouring there at present; and there are likewise young preachers who go to superintend the schools, and to declare the glad tidings of salvation in the different villages, and thus the grand work is carried on.

I might also mention what has been done there with regard to the civilization of the country. "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." When the missionaries went there, the inhabitants were far from observing cleanliness in their houses or propriety in their dress; but there is now a considerable improvement in these respects. The little girls who were taught in the schools to read and write, have been also instructed in needlework and to embroider; and they have found out a sort of grass of which they make hats and bonnets for themselves. By means of the artisans, which the society sent out, there are now, at the capital of Madagascar, blacksmiths and cabinet-makers, the latter of whom make tables and bedsteads; there are also tailors, shoe-makers, and soap-boilers. Several of the arts and sciences have been introduced into Madagascar. Thus evangelization and civilization are going on together. Now, in order to conclude, I would ask the question: If we have gained so much upon the territory of the prince of this world in the Island of Madagascar, are we to give it up, or are we to support the missionaries there, and those young men who go from place to place teaching the knowledge of Christ to their fellow subjects? "Onward! onward!" is our motto. There are schools now established in the province of Ancova [in which the capital, Tananarivo, is situated], and they have also extended to the province of Betsileo, and some are instructed in reading and writing in many parts of the island, so that tracts can be distributed amongst them. Therefore "onward" we must go until every one in the Island of Madagascar knows how to read, and Christian churches are raised up, and till the natives can go to preach in the different provinces. It is very insalubrious all around the coast, and it is impossible for European missionaries to

settle there; but when there are faithful preachers of the gospel, raised up from among the natives, they may venture there with safety. The missionaries are building up a spiritual temple, and it is for you to help them in the work. Let every one render his aid according to his influence and talents, until, not only Madagascar, but all "*the kingdoms of the world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever!*"

The Rev. JOHN DYER, Secretary to the Baptist Missionary Society, moved the third Resolution:—

III. "*That the cordial thanks of this meeting be presented to William Alers Hankey, Esq., for the valuable services which he has rendered to the Society during the sixteen years in which he has honourably and effectually sustained the office of Treasurer; that Thomas Wilson, Esq., be requested to undertake its duties, and the Home-Secretary to continue his services to the Institution.*"

The Rev. Mr. DYER then spoke to the following effect:—Before I advert to the object, which it is my intention to treat with great brevity, and, I hope, in that spirit of prudent caution, recommended by the gentleman to whom I have already referred, I feel it would be out of taste and altogether unnecessary for me to enlarge upon the substance of the resolution. The society has, for sixteen years, enjoyed the valuable services of the gentleman named in the former part of it, who, while he has had to conduct extensive affairs of a secular nature, and such as are, of course, very diverse from those of the society, has given up much of his time to take an active share of the labour of conducting its affairs. I am not wholly ignorant of the nature of those duties which devolve upon the person sustaining such an office; and I may, therefore, take the liberty to say that, not only the society, but the Christian public at large, are greatly indebted to Mr. Hankey for the close and arduous application of mind, and consumption of valuable time, to which he has submitted in the discharge of the duties of treasurer of the society. Our Missionary Institutions are now placed upon elevated ground; they are looked at throughout the world, and often with an unfriendly eye, so that the least defection from the proper course will be sure to be marked and animadverted upon. The most arduous duties, therefore, devolve upon an official character like the treasurer's; and, when one has fulfilled these duties for sixteen years, in the manner in which your late treasurer has done, you must all feel that he is entitled to your cordial thanks. I derive no small degree of satisfaction—a satisfaction, I am sure, fully shared by yourselves in perceiving that another respectable

gentleman has consented to take the burden upon his shoulders ; one who for many years has been known to take an active part in promoting Christian instruction in our native land, and who, now that his head is whitening with age, has ventured to enlarge his diocese and taken in the whole world. He has been employed in raising Christian temples with as much zeal as other agents have been elsewhere employed in pulling temples down—and that is saying much for his zeal. My earnest desire and prayer to God for him is, that he may be spared to watch over the interests of the institution, and discharge his important duties as treasurer, for an equal length of time with his respected predecessor. I am sure my dear and much-valued brother behind me (*Mr. Dyer here alluded to the Home-Secretary*), will believe me when I say that I do most cordially extend all these good wishes to himself—that he may long continue to discharge the weighty duty which has devolved on him.

But to advert to the object which has been so kindly touched in your last resolution, and which has been introduced in a manner almost to overwhelm my feelings and incapacitate me from saying a word to you. I will not now, for very obvious reasons, go into details ; I may, however, intimate to you that we do not ask you to suspend your judgment on behalf of the injured men, whose cause has been introduced to your notice, because I conceive that the facts already known are amply sufficient to show the kind hand of God in vindicating the innocence of the missionaries, and making manifest the wickedness and malignity of those by whom they have been unjustly accused. Mr. Liefchild has alluded to the melancholy destruction of our chapels, thirteen or fourteen of which have been levelled to the ground, involving a loss (as I find it stated in a memorial circulated in the island) of £16,000 ; I apprehend this is currency which is about £10,000 sterling. The committee have felt that houses erected for the worship of God, should demand and have the protection of the government ; and they have, therefore, tendered a memorial to the proper authorities, praying for redress for this wanton outrage ; but in case this application should fail, the committee may deem it necessary to appeal to the Christian public. We regard this as our common cause. We had to sympathise with you in behalf of your martyred Smith, and now that God has permitted us, and our Wesleyan brethren, to be sharers with you in calamity, it is refreshing to see that we all regard ourselves as members of one body, and that when one member suffers, all suffer with it. With regard to the sentiments of our persecuted brethren, I will quote one sentence from a letter which may be regarded as embodying the sentiments of all our brethren, whose

lives are in jeopardy. “If, after being honoured with a Missionary’s life, we be honoured with a martyr’s death, only let God be glorified, and his cause promoted, and all will be well.”

The Rev. J. DIXON (of the Wesleyan connexion) seconded the resolution, and spoke nearly as follows :—Before I proceed this day, Sir, I wish to fully identify myself with your particular Society. I desire to consider myself as a member of the London Missionary Society, and of the Baptist Society, as well as a member of the Wesleyan Missionary Society ; I wish to be considered as belonging not to a sect, but to the general Christianity of this country, of Europe, of America, of Asia, of Africa, and of the world. And I, for one, sympathise—sympathise entirely—with those bold, and manly, and noble, and, let me add, Christian sentiments, which have been to-day uttered on this platform, and which have been responded to by the whole assembly. Yes, I believe that the state of our Christianity at home will have a very powerful influence upon the destiny of our Christianity abroad ; and if it be true, as has been said on this platform to-day, that our home Christianity is in a growing and prospering state, we must argue, from this consideration, that it must be rendered vigorous and prosperous abroad ; for though I make no pretension to a knowledge of anatomy, yet I have just as much common sense as leads me to believe that if the heart be healthy, and its pulsations vigorous and strong, the extremities of the body will be warmed, and the glow of health will appear on the countenance. And if it be true that our Christianity is in a healthy and vigorous state in Britain, it must follow that the great missionary efforts, now in progress, will be sustained by that Christianity which stands in the rear of the noble army marching into distant countries, to fill up the places of those soldiers who fall in the front of the battle. And, let me say, that I think the crowded state of our public meetings, instead of being, as some have imagined, indicative of a feverish feeling on the subject of missions, may be taken as a good index of a healthy state of mind in the religious public. And I will also ask this question—if there be not a great, and deep, and permanent sympathy in the Christian church, in reference to missionary objects, in the day in which we live ? I think God has so constituted both nature and religion as to identify the best feelings of the human heart with all that is good ; he is not a sound philosopher in nature who would say that man was born to nothing but toil and duty. Is he not born to view the beautiful landscape ?—to walk by the side of the murmuring stream ?—to derive pleasure, I was going to say, even the feelings of enthusiasm, from the grand spectacles of nature,

particularly the sun, and the spangled firmament of night? That man is no philosopher who would say that nature only ministers to toil, and teaches man his duty; and that Christian is no proper Christian who says that Christianity is so constituted as only to engage us in a round of duty. It is intended to minister to the highest pleasures of our nature; and the missionary form of our Christianity tends more to promote these holy joys than any thing in existence besides. How delightful the thought that, in the languages of China, and Burmah, and Hindostan, and Africa, and the South Sea Islands, and of the swarthy sons of America, that this moment the Scriptures are read, and the praises of God are being offered as pure incense to the eternal throne!—that men of all grades, and classes, and colours, are at this moment kneeling before the Christian altar, and offering up their incense of praise and prayer to the God we adore! Sure am I, that the good feeling and piety of this assembly will feel a perfect sympathy with this delightful state of things.

Again, there are some minds so constituted that they must have something besides pure Christianity to satisfy their tastes. Many, whom I am now addressing, to have their tastes gratified must have letters with Christianity. Has any thing, I would ask, done so much for letters as missionary societies? Has Oxford, or Cambridge, or any European university or Dissenting academy—has any of them done so much for literature as those excellent men who have gone abroad, and collected scattered languages, and translated the Scriptures into barbarous tongues? Has any class done so much for literature as Carey, or Ward, or Marshman, or Morrison? I should like to have a Polyglott Bible, comprising all the translations of the Scriptures that have been made by missionaries of different denominations. Surely the lovers of literature must sympathise with all our barbarous exertions—for we are considered to be quite ignorant, poor barbarians, not lovers of knowledge, but of ignorance; our missionaries are represented as idle men, who go abroad for no good purpose, but only to promote ignorance and other evils! Mr. Jones has told us a different story to-day; and, if missionaries from other Societies had been present, they would have told a different story too. Why, if one of the literary or scientific societies had only just done what your missionaries have done in the South Sea Islands, I am sure of this, the fame of that institution would have been trumpeted forth in innumerable newspapers and periodicals; poets would have sung of it; orators would have described it in beautiful and glowing language; and I should not have been surprised if its praises had been proclaimed even by the orators of the Houses of Lords and Commons! All this would have been

done—that is, it would have been done if—if it had not been effected by the *London Missionary Society*!

Further, some men must also have freedom and liberty associated with their religion, or it would not be perfect. There are many forms of slavery. In truth, there is not a tribe of men on the earth which has not received Christianity, but is in a state of slavery of some description—in a state of mental, or ecclesiastical, or civil slavery—that is unquestionable. Now, I think it would be easy to trace the progress of literature in America and Europe, in the track of pure Christianity. Who were the first men in this country who dared to open their lips on the subject of general liberty (I allude not to the present times, my question is purely historical)—who, I ask, were the first advocates of liberty? They were the Puritans, the nonconformists, the ancestors of your societies and congregations. Who planted the tree of liberty in America? Expatriated nonconformists. Whence did the tide of liberty roll back to Europe? From America; and I confess, for my own part, that in order to complete my own view of what is perfectly good, there must be, in addition to piety, liberty and freedom.

I wish to add one remark to the excellent observations of my brother Dyer, viz., that the events which have taken place in Jamaica are not at all new. We have been in the field there for nearly fifty years,* and during that time I think we have had more than twenty missionaries imprisoned, and our chapels in Kingston shut up ten or a dozen times, and sometimes for a long period; but it will gladden the hearts of this assembly when I say that, in the midst of all this opposition and persecution, our missions there have prospered more than any where else. And there is also consolation from this, that, in the midst of all the opposition and opprobrium we have met with in the West Indies, we have never met with any from negroes—we have had no opposition from Africans.

I will just further observe, that I find, from the excellent speech of the ex-Treasurer of this Society, that you have some very considerable anxiety respecting the state of your funds, for it seems they have fallen short some few thousands; I regret this in one view of the case, but not in another view, for it affords your new Treasurer an opportunity of exercising his benevolent feelings and wise superintendence—the Directors an opportunity of practically re-considering the whole ques-

* Our Wesleyan brethren, as a separate *Religious Connexion*, sent out preachers from England to the West Indies, during many years prior to their forming themselves into a *Missionary Society*, for sending out missionaries to the heathen.—Ed.

tion, and your Auxiliaries an opportunity of giving a fresh zeal and impetus to their exertions. Every man then to his post—every man to his duty—and let every one not only to-day, but every day, and throughout the year, and every year, faithfully, affectionately, and zealously, discharge the offices entrusted to him, and I am sure the debt will be discharged, and the Society still continue to prosper.

W. A. HANKEY, Esq., came forward and said, that while both gratitude and respect forbade him to receive the vote just passed in a silent manner, every thing dictated that he ought to refer to it with very subdued feelings. That which was done by a human being for the last time had in it special importance, for it seemed to seal up every thing which had gone before, with a seal not to be broken until that day when the final judgment upon it shall take place before the impartial Judge of all. That it had pleased God to allow him, for the long space of more than one-fourth of his life, to serve his cause in connexion with this Society, was a great honour, and he could not but be very thankful for it. It did not become him, who putteth on the armour, to boast; he, in putting it off, had no inclination to do so, for he was too sensible of the imperfections which had accompanied his discharge of the duties of the office he had now resigned. The excellent Cowper had a beautiful sentiment, "Praise only belongeth to God, and I would as soon covet praise as I would receive divine honours." The sentiment honoured him, and it ought to be impressed on every one who professed to be a follower of Christ. In laying down his office, he had a strong assurance of having done right, inasmuch as the cause did not exactly originate with himself; whatever feelings he had as to the propriety of that step, so far as they related to himself, they were comparatively light when put in the scale with what he felt towards the Society. He was, on his own behalf, truly grateful that God had been pleased to allow him, at the present period, to retire from the arduous duties he had so long been engaged in; but in so retiring, it was with undiminished affection, and undeviating attachment towards the objects of the Society itself. And he humbly prayed that He who had enabled him, with any measure of fidelity and usefulness, to discharge the duties of his late office, would pour down upon his successor every requisite qualification and blessing. He thanked them both for the matter and manner of the vote he had just received, and, if he might be allowed, in conclusion, to make a further reference to a subject on which he had slightly touched before, he would advise some well-meaning persons not to judge of things prematurely. If they see the providence of God leading any of his servants

into circumstances which may appear, to themselves or others, undesirable, not hastily to conclude that God cannot enable those individuals to glorify him in such situations; or that God cannot extricate them, in his own good time, by any other means than such as those judges, in their wisdom, think the fittest. Let all presumptuous feelings of this kind be put away, and then it will appear that God, in his own way of dealing with his servants, is more glorified, and his cause better sustained and promoted, than it could be by their interference.

The CHAIRMAN rising, said:—I hold in my hand a paper containing a check for £50 from W. Strange, Esq.

The Rev. JOHN CLAYTON, Jun., now rose and said:—I will take the liberty of stating another circumstance, which will not fail in gratifying the present company. A young gentleman, who has attained the age of thirty, has informed me that he has never yet burdened himself with the cares of domestic life, and, therefore, he thought it his duty to attempt some saving during the past year. The result has been the sum of £10 10s., which he now presents to the Society. The sum is comparatively small, when placed by the side of that which has been just announced; but the assembly will agree with me, that if this example were imitated by all young persons, of each sex, who have reached that age without being burdened with domestic cares, it would cause no inconsiderable addition to our funds.

THOMAS WILSON, Esq., rose and said:—I think it proper thus publicly to assure you of my acceptance of the office of Treasurer. I dare say many of you think, as I thought, that it was very imprudent in me to hearken to the suggestion of my friends, when they expressed their wish that I should undertake this duty. I was one of the Directors of the Society at its commencement, eight and thirty years ago, and it appeared to me that it was my duty not to take any more public work on my hands. I have consented to accept of the office of Treasurer, however, at the urgent request of many of the Directors, and to prove that my zeal continues as warm as ever. I have also been encouraged, by being informed that I shall have the aid of the Finance Committee; and, therefore, I shall not have so much of the arduous work of the office to perform as fell on the hands of my predecessor. Nobody regrets more than I do the withdrawal of Mr. Hankey from the office of Treasurer, for I know his efficiency. Now, however, that the Society has a new Treasurer, I hope they will devise "liberal things" in support of the Institution, and then offer up their prayers continually, that God will grant his blessing upon their proceedings—that so the earth may be filled with the glory of Immanuel!

We have heard of distressing events in

Jamaica, which I would compare to what my old friend, Mr. Potter, used to call *spiritual earthquakes*. He used to say, that these spiritual earthquakes only removed mountains in order to fill up valleys, and prepare the way for the millennial reign of the Son of God. Having had so excellent an example set by my friend, Mr. Strange, I think I cannot better enter upon the duties of my office then by offering you a donation of £50 likewise.

The Rev. JOHN ANGELL JAMES moved the fourth resolution.

IV. "*That such of the Directors as are eligible to be re-chosen, that the places of those who retire be filled up by the following list; and that this meeting urge it upon all the supporters of the Society, to implore the Great Head of the church to raise up well-qualified instruments for conducting and extending missionary operations, both at home and abroad.*"

The Rev. J. A. JAMES, in moving the resolution, said:—I confess that it was not without considerable reluctance I consented to take part in the proceedings of this day, as your respected Secretary will bear me witness. Not that I am unaffected, or ill-affected, or coldly affected, towards the cause in which we are now assembled; but I have really so often appeared on these occasions, that I feel conscious some apology is due from me to my respected fathers and brethren, for occupying that place which they might fill to more advantage. But it so happens (thank God!) that we require a very large place, and to fill it requires a considerable compass of voice. And it is on this ground I have consented, at the request of the Committee, to appear before you this morning.

There are two classes of persons I could have wished had been present with us—perhaps we have some of them—or I would rather use the past tense, we *had* some of them—I mean virulent enemies and desponding friends; for I am sure what has taken place will go far to remove the malignity of the former, and the despair of the latter. I will take shame to myself in the confession that, not being gifted with that enviable propensity of always looking at the bright side, which one of my brethren possesses, but having rather a propensity to look on the dark side, I confess that I never came up to an anniversary of the London Missionary Society with a greater load of anxiety pressing on my mind than I did this year. I looked *without*, and saw the political horizon of our country lowering and dark—I knew the convulsions that had agitated other institutions to their very centre—I was aware of the wild heresies that had sprung up within the pale of evangelical religion—I knew what diversities of opinion existed among brethren, and how these diversities of opinion, in some good institutions, have produced alienation of heart from each other.

I looked *within*, and found, on inspection, that nearly all our venerable fathers and founders of this Society had either retired to their rest and reward, or else had gone into that obscurity from which they must not be expected to emerge, till they emerge in the splendours of eternal day; and I found those, who, at the commencement of the Society, looked up to these men for their talents and spirit, called into the first rank, to grasp the standard. I knew the ravages of death among your missionaries. I heard of a change of officers, without knowing what the change was to be. I heard of a diminution of your funds—and all these things together I confess did bring a cloud upon my mind, a pressure upon my spirit; for I love your institution too well to be insensible to the smallest circumstance that can possibly affect its interests. But I have lost my despondency; the cloud has rolled off, the sun of joy has broke out upon me, and I feel that, instead of despondency, we ought to *thank God, and take courage*. Every thing I have heard from the speakers, and most of the report, tended to this; but, had all my despondency been well founded, still even then I could have extracted good from evil, and I would have taken up this as an argument to persuade the friends of the London Missionary Society to carry it to the footstool of the divine throne, to excite us to more fervent prayer and simple dependence on the divine blessing. What we have heard this morning has, however, removed all distress; but I would just say that any thing that could lead us to the throne of God, though it were a temporary disappointment and defeat, should be hailed as a blessing. I am persuaded of the truth of the observation which my respected brother of the Wesleyan denomination has made, that piety at home is closely connected with success abroad; exalting as this meeting may be, it is not here that the missionary cause is principally to be cherished; but in the retirement, silence, and sanctity of the closet, in close communion with God, and with the page of inspiration open before us. The missionary cause, to flourish, must be planted in the rich deep soil of Christian piety; every where else it would, sooner or later, languish; but never there. It might have every support, and be guided by consummate wisdom; but let piety be wanting, and the missionary cause itself must droop with it. The revival of piety at home will be the revival of missions abroad. What is it we want? More missionaries to go among the heathen, more money to support them, and more fervent prayer to bring down the blessing of God upon them; and a revival of religion will give us all this. Let us have a revival of piety in our churches (I do not mean by this that we are at a very low ebb)—but I do say, let us have a revival of piety in our

churches, and what number of men should we not see coming forward to devote themselves to the work of missions; who would flock to the standard of the cross, saying, "Here am I, send me?" We are smitten with the love of ease and home; for it is an indisputable fact that few, comparatively, are offering themselves to be employed in your missions in the distant lands of paganism. Then, as to money, the connexion of a revival of religion with an increase of funds shall be proved to you by a fact I will read from a letter, received from my friend Mr. Patten, in the United States of America. He has described, in the former part of his letter, a very extended revival which has taken place, not only in his own church, but in all the other churches of New York; and now I will read the substantial effects of this revival, in reference to the great cause on which we are engaged this morning. "During the year just closing, in addition to the reduction of a debt of ten thousand dollars, this one church has sustained twelve young men in their studies preparatory to the gospel ministry, at an expense of seventy-five dollars each, which is equal to 900 dollars. They also sustain one foreign missionary, at an expense of 666 dollars. They have set off a portion of church members, for the purpose of organizing a new church in a distant part of the city. They have also paid 500 dollars as a salary for their minister, and have subscribed toward the erection of a new building 1,200 dollars, making a total of 5,000 dollars; besides the support of the standing ministry among themselves, and also the aid they have afforded to all the other benevolent and religious institutions of New York." And now let our rich merchants, our flourishing manufacturers, and our wealthy tradesmen, hear what follows. "Indeed, my dear brother, some of our churches are beginning to view money as valuable mainly as it may be instrumental in the salvation of souls. What is the value of money but its capacity of blessing, and in return of being received? I do hope that our churches will take up the idea. I am considered to be a little sanguine and enthusiastic in my admiration of America; but I do believe that there is springing up there a benevolent spirit, expansive as her lakes, magnificent as her forests, and sublime as her cataracts. The American eagle is afloat on her mighty pinions, and, while some professing to be eloquent and correct writers, are telling us she is only fluttering around the meteor of her own enthusiasm and fanaticism, I may say, in the language of Curran, that "with an eye that never blinks, and a wing that never wearies, she is pressing her way through the mid-air of heaven towards the sun, in whose beams she is delighting to play." And does it become the British Lion to be couchant in indolence, or only half awaking from its sleep?

If you will allow me, for a moment or two, I will refer to one of the most curious and interesting documents I have ever had the good fortune to inspect, bearing closely on the object we are met to promote; and which will enable me to institute a comparison between the Christian liberality of 1832, and the same disposition in 1795. I hold in my hand a very insignificant-looking little book; it is, literally and truly, a begging book—the book which Andrew Fuller brought to London, when he first appeared in this city to solicit aid for the Baptist missions. It contains the names of all the leading religious individuals of the city in that day; and, though the writer objected, from conscientious scruples, to mixed communion at the sacrament, he found he had no objection to a mixed communion in this book; for here are the names of Goode, and Newton, and Cecil, and Scott, and some of the principal ministers and members of the congregations of other different denominations; and Mr. Fuller took the pains to number all the names, and, in about the middle of the book, he commenced a chapter of comments upon the persons. Shall I read an extract or two?—opposite one name we find a remark of "He is a prosperous young man, and he is as generous as prosperous;" and now let wives hear this: "His wife is not so generous (it is said) as her husband is. If you find him from home don't tell your errand, but if you can see him by himself, so much the better." This is not as it should be; wives should not stand between their husbands and the cause of God. For my own part, I cannot conceive a lovelier spectacle under heaven—a spectacle on which angels delight to gaze more than on Adam and Eve in the days of their innocence in paradise—than a holy couple inciting each other onward in the cause of Christian philanthropy and religious effort. But here is another entry, where the husband is described to be as covetous as his wife was generous. There is also another entry to the following effect. Mr. Fuller called, in the course of his perambulations through this great city, at a certain house and stated his case, and was refused because the mission were Baptist mission; and the individual stated he could not conscientiously give to the Baptists, because he himself was not a Baptist. To his name Mr. Fuller wrote, "May God deliver us from such tender consciences as these!" But there is a memorandum concerning an excellent friend, which follows after:—"Mr. T. W. has not so tender a conscience." Let it, however, be recollected that there is a book in which the name of every individual is inserted, and not merely the amount which he gives to the cause of God, but the amount which he does not give, and which he *ought to have given*. No delicacy will keep those leaves closed; no silence will hang upon the records of that

volume, but they will all be published in the hearing of more worlds than one; and it will be known then who they are that have done any thing for the cause of the Redeemer, and *what they have done*.

But I should not fulfil my commission if I did not read an anonymous letter in my hand. The anonymous writer of this letter, which is addressed to the directors of the Society, states "that, for some time past, he has anticipated leaving a legacy to the London Missionary Society; but, seeing their appeal in the *Monthly Chronicle* for pecuniary assistance in this great work, he looked into his worldly accounts, and, finding he had a surplus of £100, he most cheerfully gave it to the cause of Christ, with fervent prayer that the work might go on prosperously, till the knowledge of the Lord should cover the earth as the waters cover the great deep." It is not said that the good man has cancelled the legacy, and I hope the period is not very distant when the Society will receive a bequest from him, and that God will so prosper him every year, that he may find a surplus to give annually to the funds of this Society.

Had there been time, I intended to insist on the necessity of connecting fervent prayer with liberality; for, after all, the prayers of the church must be instrumentally connected with the conversion of the world. I have heard the thunders of eloquence frequently on this occasion, but God was not there; I have also felt a kind of earthquake on such occasions, but God was not there; but I have heard likewise the voice of prayer, and *God was there!* It is not by the eloquence with which we speak to each other, but by the humility and faith, the fervour and importunity, with which we address God,—that we shall ultimately prevail.

I will intrude on the patience of the meeting for another moment, while, with the utmost deference and the profoundest humility and affection, I say one word to my respected fathers and brethren in the ministry around me:—"My brethren, on us devolves the honour and awful responsibility of keeping alive that flame of zeal which now burns upon the altar of the missionary cause; and, should it languish through our neglect, on us will come a heavier crime and a heavier punishment than that decreed by Rome to the neglectful vestals. We live in times of momentous importance, and pregnant with events deeply affecting the moral destinies of the world. As the author of *Saturday Evening* has told us, "Paganism is waxing old, and is ready to vanish away." The superstition of Christendom has generated that and the spirit of infidelity, which at this moment is engaged in deadly combat with the mother that gave it birth. Oh, may we come up with a spirit suited to our age; not an exclusively political, or sectarian, or fana-

tical, or speculative spirit, but in the spirit of prayer, of love, and of a sound mind! May we all be baptized, not in the turbid and troubled waters of angry controversy, but in that river, the streams whereof make glad the city of our God—the water of life, clear as crystal, that flows from beneath the throne of God and of the Lamb. We are not called, my fathers and brethren, to lead our churches to martyrdom by the marks of our own blood, or by the light of the flames of our own martyrdom (though I trust we should have grace to do this, were we called thus to act and suffer), but to lead them onward in the career of Christian benevolence and holy zeal. Let us seek for ourselves a circle of labour, the centre of which shall be our own churches, and the circumference the remotest bounds of the habitable globe. Let not our churches take us from the heathen world, nor the heathen world from our churches; but may we so labour that the society over which God has respectively placed us may be, in fact, a Home and Foreign Missionary Society, for the glory of God and the good of immortal souls. May this be the prayer of our hearts and the object of our lives! "God be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, and thy saving health to all nations!" "Let the people praise thee, O God, let all the people praise thee!"

The Home-Secretary here said:—I have another announcement to make, which, I am sure, will yield unfeigned gratification; it is a donation of £50 from W. A. Hankey, Esq.

The Rev. JOHN PETER WAHLIN, D. D. (Chaplain to the Royal Swedish Embassy), in seconding the motion, thus addressed the assembly:—In calling on me to mingle my voice with that of so many eloquent and highly-talented men, on this occasion, it will be easily perceived that your Committee have had for their object to suspend the long succession of pleasing harmonies by a few passing discords. But in their kind and courteous invitation to me to appear before this assembly, I likewise recognise another purpose—to afford a stranger a favourable opportunity for expressing his Christian regard and brotherly affection. And this call I could not but obey, even at a moment's notice. Though not a member of your Society, I have learned to admire, love, and venerate it, for the grandeur of its objects, its Catholic spirit, and its liberality. It opens wide its arms to Christians of every community; it accepts and invites their united co-operation; it has love and charity for all, and lifts its lofty standard high above all nominal distinctions. I am myself, and have long been, a sort of missionary. Not, indeed, one who has had to brave the heat of a tropical climate, or the

cold of a Siberian winter; not one who has had to leave all the comforts of social life, to pitch his tent in the desert among savage hordes, and, torn from home and friends, pine a solitary exile, perhaps a persecuted victim, and find an early and unnoticed grave in dark and distant regions. My lot and duties have been easier; my situation has been in the very centre of civilization—in the enlightened and benevolent land of piety and freedom—in the crowned and mitred city of the ocean queen, from whence the golden candlestick of the everlasting gospel spreads its pure and radiant light to the whole world around. And deeply have I felt this privilege, and never did I feel it more than at the moment when called by my Lord and Master to another extensive field of labour; probably for the last time I partake in this religious festival, and enjoy the cheering aspect of so many Christian friends assembled, whom I never more shall see, till again we meet in heaven. Oh! Sir, I have seen, in this religious and greatly-blessed land, that of which kings and prophets might have envied me the sight. I have witnessed such scenes of sacred rapture as never can be effaced from my memory, and on which my thoughts will dwell with never-ceasing gratitude to God. I quit England, but I leave my heart behind. I trust my stay here has not been unprofitable to me. I own myself a debtor to Churchmen, to Methodists, and to Dissenters; God bless them all! I have joined them in their religious services; I have endeavoured to warm my heart by their sacred fire, and to learn to imitate those holy men in Christian usefulness, and piety, and zeal. My ardent and constant supplication shall be for their happiness, and the success of all those sacred institutions, which are the noblest characteristics of Great Britain's grandeur. And if, at another season, I cannot enjoy the heart-stirring spectacle of your anniversary meeting, my thoughts shall fly beyond the sea—my spirit and my prayers shall be with you, and my soul shall feel refreshed when I hear the cheering news of your activity and success. May our ever-gracious Lord and Saviour be, and remain with, you, brethren!—and may the stranger, who loves your land and institutions, be permitted to bespeak an interest in your prayers!

The Rev. Dr. BENNETT said:—You have another duty to perform. We owe great thanks to our Chairman, when few recollect that he has made a noble contribution to the Society, by furnishing it with his noble-hearted son for a missionary; but, besides this, his conduct upon this occasion has been the means of carrying us through a most anxious day with great comfort and satisfaction. I move that we tender to him our most cordial thanks. The motion was then put and carried.

The CHAIRMAN then rose and said:—I return my grateful thanks for the high honour you have conferred upon me in noticing my humble services. The Rev. Doctor has reminded you that one of my sons is devoted to the work of the ministry among the heathen. I have given him up with the greatest pleasure, from a conviction that it was the duty of my son to preach the unsearchable riches of Christ among the Gentiles; and I have never felt, on this account, one regret from the moment we parted. In a letter I have received from him, he has urged me to endeavour to prevail upon his younger brother, who has now entered the ministry in the Establishment, to come out and assist him in cultivating the missionary field. That younger son is now preaching the truth faithfully and affectionately; but glad should I be to bid him a long farewell, for the work of the ministry among the heathen, till we should meet again in that blessed state where parting will be unknown.

The meeting was then closed by singing "Praise God from whom all blessings flow," &c.

TOTTENHAM COURT CHAPEL.

The Rev. Mr. Halley offered the prayer before sermon. The Rev. John Jones, of Birmingham, preached from 2 Kings x. 16—*And he said, Come with me, and see my zeal for the Lord.*

It was remarked, that it is delightful and instructive to witness in any creature the emotions of ardent zeal for the glory of the Creator. When his energies are thus devoted to the performance of God's good pleasure, he may be said to fill and adorn the station in which Providence has placed him. Jehu affected to be moved by a supreme regard for God's glory. But his thirst of human praise, the coincidence of his zeal with his interest, and its utter extinction when zeal for God appeared to be incompatible with a selfish policy (verses 29, 31), sufficiently prove that his zeal at best was essentially defective. His history may be regarded as an appropriate warning. When the professed object of the meeting is to give some proof of our zeal for the Lord in the diffusion of his truth, it becomes every Christian to be on his guard, that the modifications of selfishness may not be mistaken for the emotions of genuine Christian zeal. It was, therefore, proposed to consider,

I. *The indications of a zeal essentially defective.*

(1.) The motives which usually prevail are such as are consistent with the reign of selfishness—i. e., *natural compassion for human misery*. A feeling excellent as far as it goes, and necessary to the preservation of the frame-work of society, but which may be

very fully developed in the utter absence of all that is essential to true religion.

The *temporal* miseries of the heathen may constrain a man to encourage missions, who yet feels no concern for the glory of God.

A desire to propagate our own practices and opinions. In proportion to the prevalence of these, some homage is rendered to the superiority of our own information and intellect.

The vanity of being esteemed benevolent. If any mode of philanthropy be popular in the circle in which we move, it becomes necessary to support it, in order to secure our share of public esteem. Zeal arising from this motive will always be displayed in proportion to the publicity of the occasion.

(2.) The degree of excitement thus produced may be, as to degree, indefinitely great.

(3.) But such excitement, in point of duration, will ever be limited and evanescent. Its coincidence with some selfish interest will prove the date of its vigour, and all the appeals of the most powerful eloquence will not prevent its decay.

II. *The indications of a zeal permanently influential.*

(1.) Such zeal must arise from the saving application of the truth to the heart—inducing conviction of the soul's value and state—scriptural views of the excellence of God—cordial dependence on Christ for salvation—and a consciousness of the sufficiency of the Spirit's power to bring others from darkness to light. Apart from such a state of mind, we do not see how a person can feel correctly with regard to the moral and spiritual state of the world at all.

(2.) The prevailing motives will necessarily correspond with this experience of the truth—such as a supreme regard for the glory of God, now dishonoured throughout the heathen world—a concern for the salvation of souls, now perishing for lack of knowledge—a desire to see the Redeemer honoured as the universal king—a desire springing from grateful love, and to which no sacrifice would be too great.

(3.) Universality and permanence of zeal would thus be secured—a zeal acting from an abiding principle—sustained by confident expectation resting on the promises and oath of the Almighty, and marked by earnest, patient, persevering, and abundant wrestling with God.

(4.) Illustrations of zeal springing from the power of religion are given in the example of Christ: John iv. 31—34, and ii. 17;—the labours of the apostles—the vigorous efforts of the early Christians: 1 Thess. i. 6—8;—and the rapid success of the gospel in the first three centuries.

(5.) Hence it may be inferred that the intensity of our zeal will depend on that of our religion, and that to be truly zealous for

God and his cause is a sure mark of spiritual prosperity: Psalm cxii. 6.

What, then, is the measure and character of our zeal? Can we be satisfied with that to which we have attained? How does it affect us in our secret approaches to God? A fervent prayer is a surer indication of zeal than a splendid contribution.

What are the claims of this Society? It is the cause of God, let it be identified with our warmest feelings. Our indifference will not prevent the advance of the Redeemer's cause, but will entail on us the curse of Meroz. By all the motives that tell most powerfully on a Christian heart, let us seek the prosperity of this cause. Money, indeed, it wants, but it is the last and least of its wants. Men are wanted to go forth to the heathen—wisdom is needed by the Directors—support and success by the missionaries—and a more abundant effusion of the Holy Spirit by all.

Concluding Prayer—Rev. Mr. Lucy.

FRIDAY, May 11.

CHURCH OF THE UNITED PARISHES OF ST. ANDREW BY THE WARDROBE, AND ST. ANN, BLACKFRIARS.

The prayers were read by the Rev. Isaac Saunders, A.M., Rector of the parish; after which the Rev. William Bolland, A.M., Vicar of Swineshead and Frampton, Lincolnshire, &c. &c., preached from Matt. xi. 27—*All things are delivered unto me of my Father.*

When the Lord Jesus undertook the work of man's redemption, it was necessary, not only that he should bleed and die, but also, after his death, should, in his mediatorial character, be invested with full power and authority to accomplish this glorious work. For this purpose, "all power was given to him both in heaven and in earth." The Father loveth the Son, and hath delivered all things into his hands, that he may dispose of all the affairs of the kingdom of Providence, in such a way as to promote the establishment of his kingdom of grace.

I. *Consider the important declaration here made.*

II. *The grounds upon which it is made.*

III. *Make a practical application of it to the subject before us.*

I. Consider the important declaration here made.—All things.

1. *All nations of the earth.* This proved by various prophecies—i. e., "the heathen" were promised "as the inheritance," &c. "He shall have dominion from sea to sea," &c. "The whole earth shall be filled with his glory." "The Isles shall wait for his law." "There shall be given to him dominion and glory," &c.: Daniel vii. 14. Messiah's kingdom compared to a stone cut

out of the mountain: Daniel ii. 35—45. This illustrated by a reference to history, especially that of the great empires, in which it was proved that all changes, and revolutions, and dynasties, were overruled for the purpose of promoting the interests of the Redeemer's kingdom. The world itself continues to stand for this purpose. This thought is very cheering and encouraging to those who are engaged in missionary enterprises, because there is no possibility of failure. Persia and Hindostan are already his. China is delivered to him. The Burmese Empire is his, by grant. So are Turkey, South America, Spain, and Italy.

The silver and the gold are his.

All hearts are his; and he can, therefore, easily incline his servants to come forward and offer themselves to the missionary work, and others to support them in it.

The gifts and graces of the Spirit are his; and he can, therefore, fit and qualify them for the work.

The elements are at his disposal—winds and waves—and every particle of matter in the whole creation.

The hearts of the heathen are his. He can, therefore, dispose them to sanction and encourage their labours; and can prepare their hearts to receive their message.

All enemies, and difficulties, and opposition are under his control. He will, therefore, be sure to carry on his work. Hence he has always had agents for this work. He sent Augustine to Britain, Xavier to Japan, Elliot to America, and Swartz to Tranquebar.

II. The ground upon which it is made.

This grant has an express reference to the covenant transactions between the Father and the Son, as expressed in Isaiah liii. 10, 11, 12; Psalm xxii. 6—28; Philippians ii. 6—11. "This was the joy that was set before him when he endured the cross," &c.

III. Make a practical application of it to the subject before us.

Objection supposed. "If all things are delivered to Christ, and all nations will certainly be brought into subjection to him, then what need of missionary efforts?—why not leave God to do his own work?" Answer—

1. "The command of God is binding upon every one who professes to know his name:" Matthew xxviii. 19.

2. God works in, and by, the use of means.

3. A principle of gratitude and love to the Saviour will constrain the real Christian to engage, and that heartily, in this glorious work. Also gratitude for gospel privileges.

4. He is likewise influenced by a deep and tender compassion to the souls of his fellow-creatures.

5. A dreadful curse is denounced against those who refuse to lend a helping hand to the cause of God. See Judges v. 23; Haggai i. 4, 6, 9; Proverbs xxiv. 11, 12.

6. The Christian finds a powerful motive

to active exertion in the reward that Christ has promised to every effort that is made, from love to him, to promote his glory. See Daniel xii. 3; 2 Corinthians ix. 6; Proverbs xix. 17; Haggai ii. 18, 19; Matthew xxv. 40; Matthew x. 42; 1 Thessalonians ii. 19, 20.

SACRAMENTAL SERVICES.

SION CHAPEL.

The Rev. George Collison presided. The following ministers and others also engaged in the services:—Rev. Messrs. Manning, Williams, Hodson, Hillyard, Reed, Emblin, Boddington, Saunders, Muscutt, Kirkness, Mulley, Moore, Redford, Mays, Pitt, Quigley, Jones, Evans, Vautin; Hicks, Wastell, Seaborn, and Haywood, Students.

ORANGE-STREET CHAPEL.

The Rev. Dr. Winter presided. The following other ministers also engaged in the services; Rev. Messrs. H. B. Jeula, Dr. Steinkopff, Robinson, Vaughan, Dr. Morison, Dunn, Legge, Washbourn, Dean, Wilson, Castleden, Meadows, Blood, West, Day, and Poland.

SILVER-STREET CHAPEL.

The Rev. Dr. Bennett presided. The following other ministers also took part in the services:—Rev. Messrs. Hunt, Adey, Hall, Carter, Rose, Jones (of Madagascar), Moase, Wood, Palmer, and Garthwaite.

KENNINGTON CHAPEL.

The Rev. George Clayton presided. The following other ministers also engaged in the services:—Rev. Messrs. Hunt, Browne, Cecil, Richards, Alexander, Jackson, Dr. Shoveller, Adam, Temple, Arundel, Caston, Newth, &c. &c.*

CLAREMONT CHAPEL.

Rev. J. A. James presided. The following other ministers also engaged in the services, viz.:—Rev. Messrs. T. P. Bull, Slattey, Redford, Ellis, T. James, Woolbridge, Goulty, J. Bull, Ashton, Harry, Spencer, Vint, jun., Fletcher, Tyler, Varty, Gilbert, Yockney, Tidman, Blackburn, and Fairbrother.

ST. THOMAS'S-SQUARE, HACKNEY.

The Rev. Dr. Fletcher presided, opened the meeting by prayer, and gave an introductory address. The following other ministers also engaged in the services:—Rev. Messrs. Robertson, Jefferson, Morren, Campbell, Townley, and Dr. Burder.

* The names of some of the ministers who engaged in the services at Kennington Chapel we have not been able to obtain.

GENERAL STATEMENT OF RECEIPTS AND DISBURSEMENTS FOR THE YEAR 1831—32.

RECEIPTS.

	£	s.	d.
To Balance from Last Year	52	10	5
Amount of Contributions, Legacies, and Dividends.	34568	3	8
Contributions for the Education of Native Females in India	59	3	9
towards the Support of Native Schools in India	86	9	11
on behalf of the Widows and Orphans' Fund.....	274	13	6
Anglo-Chinese College	96	16	0
Amount Received on Account of the Paris Missionary Society	360	0	0
Sale of £3700 Exchequer Bills	3763	10	1
Balance against the Society	852	8	1
	<u>£40113</u>	<u>15</u>	<u>5</u>

DISBURSEMENTS.

By Payments for the Service of the Year	39240	10	7
Purchase of £292 13s. 0d. Three per Cents Reduced, in application of Contributions received on behalf of the Widows and Orphans' Fund	242	13	2
£543 6s. 4d. Old South Sea Annuities	442	16	1
Payments on Account of the Paris Missionary Society.....	52	9	5
Balance on Sundry Accounts	135	6	2
	<u>£40113</u>	<u>15</u>	<u>5</u>

COLLECTIONS AT THE ANNIVERSARY, MAY, 1832.

Poultry Chapel	15	15	6
Surrey Chapel	238	19	2
Tabernacle	74	14	10
Exeter Hall.....	377	14	4
Tottenham Court Chapel.....	72	4	6
St. Andrew by the Wardrobe, and St. Ann's Church, Blackfriars	30	1	6
Sion Chapel.....	38	1	6
Orange Street Chapel	38	4	6
Silver Street Chapel	20	0	0
Kennington Chapel	53	13	0
Claremont Chapel	71	0	8
St. Thomas's Square Chapel	30	0	0
	<u>£1060</u>	<u>9</u>	<u>0</u>



THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FOR JULY, 1832.

MEMOIR OF THE LATE REV. JAMES DOBSON,
OF CHISSHILL, ESSEX.

THE subject of the present brief and hasty narrative was, with his parents, moving in respectable circumstances in Lancashire, until, by the hand of Providence, they were led to fix their abode in the metropolis of this kingdom. Shortly after this, both father and mother were called to their rest; and their orphan, while yet a child, was left to the exclusive care and protection of Heaven.

Notwithstanding this heavy bereavement, it was fully apparent that, in early youth, his whole mental character had become wedded to objects of a sublime and celestial kind. Instead of being seduced by the bewitching smiles of those pleasures to which his orphan state left him exposed, he ever displayed an entire separation from those indulgences, which, however fair to the eye, invariably lead to disappointment and pain. In him, an attachment to the holiest of causes, a fervour of character, and an unwearied zeal of effort, were the bud of promise as to future unremitting and well-rewarded labours in the vineyard of gospel

ordinances. Few men have received a more heavenly bias in childhood, or exhibited a more willing obedience in riper youth.

When the period arrived at which he should personally enter upon the labours of life, he commenced a secular employment of the most important and extensive description. As a proof that religion does not unfit a man for lawful worldly pursuits, we may mention, that, so attentive and remarkable was he, even in temporal business, that he might have obtained a mark of approbation from that monarch toward whom his unbiassed loyalty was ever cherished, and often evidenced in verbal declaration and actual fact. This public tribute was offered to him while in connexion with the extensive brewery over part of which the new London Docks have since been erected. While thus occupied, his soul was not immersed in earthly things. He has often been heard to say, that he never called a dependent to labour on the Sabbath; and on a Saturday evening he has often laid aside his own clothes, and

laboured in the hottest and most unpleasant part of his occupation, so that nothing should be left to be done on the day of God. During the whole of his youth he displayed a watchful pre-eminence in his regard to the Sabbath, and, without ceasing, endeavoured to diffuse around him the same reverence for the institutions of religion. Thus he evinced that the spirit of benevolence which the Saviour embodied was taking the lead in his own heart. But, while the duties and obligations of business were met with becoming diligence, it was clearly seen that the string most responsive to the appeal of all-engrossing labour had not been left untouched, and that his heart was fully resolved to enter upon the exhausting, responsible, but glorious office of an ambassador of Christ. When the duties of the day were finished, he was often found in the cottages of the poor, breaking unto them the bread of life, and pointing the erring feet of mortals into that path which leads to happiness and God.

About this period he was united in holy bonds with the church of Christ assembling in the New Road Chapel, under the pastoral care of the Rev. Mr. Bryson. This was a step which, in the retrospect, furnished matter for sincere gratitude and joy. He was a striking proof that decision in religion, during the period of youth, is the surest safeguard from evil, and the richest source of comfort while life continues.

After this public avowal of his love to the Saviour, it became his hourly wish and prayer that his life and energies might be all consecrated to the work of winning souls. Under the fostering care of his pastor's affection and experience, he commenced a course of study with this object directly in view. His first discourse, delivered

before the church of which he was a member, was founded upon these words:—"How shall they hear without a preacher?" When this was concluded, his spiritual father immediately required him to prepare a second from the words that follow:—"How shall they preach except they be sent?" Though to a spirit zealous as his this advice had for a moment a discouraging influence, yet, in after life, he frequently expressed his thankfulness that he had been thus led carefully to examine what are the prerequisites and qualifications for that holy office which so nearly connects itself with the destinies of men.

This soldier of the cross had not long buckled on his armour before the field of labour opened before him. With unwearied fidelity, though in the midst of many trials, he ministered for God at Newport, in Essex; until Providence guided his feet to that department of the Christian church where he lived, and laboured, and died. His first visit to Chisshill was paid on April 24th, 1795, and, after waiting for the finger of God to point out his way, he was set apart to the office of pastor on May 19, 1796.

On his arrival, the church, though venerable through age, had fallen into a condition of the most alarming decline. The sanctuary was almost deserted, and the church composed of at most but three members.

Amidst these depressing circumstances, faith and hope were the anchor of his soul. At the close of the account of his ordination, he carried his immortal and now happy spirit to the Ebenezer which he so devoutly reared; and the prayer and hope with which he closed the report in the church-book are in these words:—"Thus has God, for more than a century, maintained his own cause. May he long con-

tinue to shine upon his people here, and, as long as time shall last, continue his candlestick and a light among them. Amen."

He who despises not the day of small things was graciously pleased to hear his servant's prayer, and to answer it with a blessing so copious that there was not room enough to receive it. After a new erection, and several subsequent enlargements, the subject of this memoir beheld himself the honoured shepherd, amidst a united and affectionate congregation of 300 souls. In his last hours he looked back upon the way in which God had led him, and bore this rare but honourable testimony respecting his bereaved flock:—"I was never, during the period of nearly forty years, for a single hour made uneasy by my church." This his mourning family desire to write as in letters of brass, and to lay it in the rock as a memorial of them before the Lord for ever and evermore. Oh, that every minister had such a church, and every church such a minister!

The course of ministerial exertion, which was commenced in a spirit of devotion, was carried on with increasing vigour, until bodily maladies began to exert over mental energies a damping and impairing influence. Still, however, this beloved individual exhibited a beautiful instance that a celestial inhabitant may tenant a frail tabernacle, which the wind has shaken, and the storm made to tremble. His heart was ever in his work; and, the moment disease had a little subsided, every particle of strength was laid on that altar where both the gift and the giver are sanctified. A cloud of witnesses remain who well know that the motto which influenced him, both in the study and the pulpit, was this:—"I seek not yours, but you." On several occasions, when his countenance resembled the pale hue of death,

he would be carried toward the table of communion, that he might once more preside at the feast of love. The last time that this privilege was granted, the flock of Christ will never forget how his spirit appeared to heave with intensity of holy joy, and how the fire of celestial rapture once more beamed in those eyes which are now so tranquilly closed in death. All perceived, while with a faltering voice he spoke of glory to come, that, though his body was perishing, his inner man was renewed day by day, and that not the very chill of death could damp his ardour in the cause of God.

Naturally irritable, and keenly susceptible of feeling while in health, when the ravages of his last sickness commenced, it appeared that his soul was visited by a power which produced a perfect tranquillity, and so soothed his mind that not a wave of trouble was suffered to roll across his peaceful breast. Every pain arrived and was welcomed without a complaining thought. He was the image of peace and quiet, like that of the summer's eve, which left nothing to ruffle or agitate the calm surface of his mind.

By those best acquainted with his peculiar cast of character, and reserve of disposition, it will not be expected that those ecstasies which others have enjoyed, should remain to be recorded as characterising his exit from the land of pilgrimage. Indeed, it was with marked reluctance that he received accounts of this nature respecting others. He considered the placid resignation of a soul matured for heaven as far more becoming that chamber where the good man meets his fate. Nor was it necessary that in his case such a testimony should be given. His people knew his heart, for his sermons were his experience, and the pulpit one of his

places of self-examination. From many facts, it is known that he was fully aware that his stewardship was about to close; but he felt no alarm; and, while leaning upon the top of his staff, he showed that he had left nothing unfinished, but that, instead of leaving the work of religion for a sick chamber alone, he lived as he wished to die. In confirmation of this, a few instances may be recorded. Amidst the severest attacks of disease he often said, "The greatest part of my affliction is my absence from my work." To a long-tried friend he thus expressed all that piety could prompt, or weeping relatives require:—"I know in whom I have believed; I have one refuge, and I desire no other." On the morning of the Sabbath he had no wish for a renewal of strength, except that he might recommence a subject which had been, and is still,

his theme. His words were, "Oh, that I could preach to-day on this subject: 'I will sing of mercy!'" and immediately added, "but that is a theme that will never end." To a relative he said, in the near prospect of death, "I could wish to live for my beloved family;" and then checking himself he added, "I desire to have no will of my own—the Judge of all the earth must do right!"

Thus died this devoted servant of the Lord, at the age of sixty-one years, after being the pastor of the church in which God had made him an overseer thirty-eight years. His happy spirit took its flight on the first hour of the Sabbath, May 6th, as he was peacefully sitting in his chair. "Tell me, my soul, can this be death?" "Mark the perfect man, and behold the upright, for the end of that man is peace!"

PRAYER-MEETINGS.

(To the Editor of the Evangelical Magazine.)

SIR,—Many ministers have their hearts desolated by the lamentable state of their prayer-meetings. There is not one out of ten of their hearers who frequent these invaluable ordinances. To what can this be attributable? Is it not to be feared that the low state of religion is the true cause? Were there a greater thirst after communion with God, might we not expect to see it evidenced by a spirit of social prayer? No wonder that we do not hear of more conversions, when churches, *as such*, wrestle so little with God for the gifts of the Holy Spirit.

Is there not, moreover, a great want of spiritual endowment in many who frequent our prayer-meetings, and take part in conducting them? How cold and formal are many of the prayers offered up to God on these occasions! How many vain repetitions abound in them! And how little do many of them breathe of the spirit of devotion and love! Ought it not to be understood, in every Christian church, that membership involves the

obligation of attending the prayer-meeting? And ought not punctuality in this matter to be regarded as essential to high reputation in the Christian life? In the church to which I belong, one-half of the members do not attend the prayer-meeting; and it is no unusual thing for some of the deacons themselves to be habitually absent. Yet the minister is so punctual in his attendance as scarcely ever to be away; and never allows a whole month to elapse without pressing the subject most affectionately upon the attention of his hearers. Upon inquiry, I find that many other churches are in no better condition than my own; so that I am really greatly alarmed for the interests of vital religion among us.

May I suggest the propriety of all our ministers and private Christians setting themselves with fresh vigour to repair the devotional spirit of our churches? Let faithful pastors preach on the subject again and again, till the attention of their hearers is roused, and till, by the effusion

of the Spirit of grace and supplication, all things in the church are found to revive.

One word more, and I have done: let those who take the lead in our prayer-meetings study those qualities which are fitted to make them attractive and edifying. Let them study *propriety, fervour, adaptation, and brevity*. I think that

t tedious and dull prayers tend much to discourage some valuable persons from attending our prayer-meetings. I do not justify their culpable neglect; but I do say to the individuals referred to, remove this stumbling-block out of the way of your brethren. May God bless this hint to the good of many!

HOPE.

SIMPLE PREACHING.

MR. EDITOR,—As an aged minister permit me, through the medium of your pages, to express the very painful sense which I entertain of the bad taste which is evinced by many of my younger brethren in the present day. I do not charge them with the neglect of vital truth, nor do I believe them to be indifferent to the conversion of souls; but I do fear that they are in danger of cultivating an intricate and ornamental style of composition, too far removed from the associations of ordinary minds.

Now I would venture to suggest to my beloved young friends, that such a course is not more inconsistent with the solemn demands of conscience, than it is with the dictates of sound taste, and the most approved models of pulpit eloquence. If my younger brethren will allow me to speak freely, I will make bold to tell them, that the *labor verborum* is too generally dissociated from genuine vigour of thought; and that the most intricate preachers are, in general, the most uninteresting. It is quite common for a spruce young divine to hide the poverty of his thoughts in a heap of cramp words and involved sentences. A more excellent way would be to search for valuable

thoughts, and to allow them to fall into their own natural forms. I must say that the pious clergy of the Church of England are justly famed for the simplicity of their pulpit compositions; and that, if the young men who are leaving our Dissenting Academies do not imitate them in this particular, there is the utmost danger of the poor and unlettered being driven from our sanctuaries. It is a sad mistake for any minister to imagine that he will increase his acceptance or usefulness by a style elevated above the conceptions of the ordinary run of his hearers. It is absurd and wicked to preach to the few, when, by addressing ourselves to the many, we may preach to all. Conceit is one of the most unhappy qualities that can be chargeable upon a minister of the cross. I beseech my dear young friends to study *simplicity of style and riches of thought*. This will screen them from many painful censures, will augment the sphere of their usefulness, and will confer on them every desirable measure of popularity. I have laid these hints before them as the result of having heard many distressing remarks on the subject to which they refer.

SENEX.

HINTS IN REFERENCE TO THE CHURCH OF ENGLAND; OR, A CAVEAT AGAINST BIGOTRY.

(To the Editor of the Evangelical Magazine.)

SIR,—I have been much concerned of late to perceive, among some highly respectable Protestant Dissenters, a growing spirit of opposition to the Church of England. In periodicals, tracts, and sermons, I think I have more than once marked this hostility; and I must say I anticipate but little benefit to the interests of evangelical truth from the prevalence

of such a habit, and still less to the cause of separation from the National Church. It may be pleaded, indeed, that some of the clergy are constantly employed in hurling their anathemas against the non-conformists, and that others are endeavouring to undermine their plans of usefulness; but allow me to say, that the example of such bigots ought not to be

followed by any who possess the spirit of the Great Master, and whose steady aim is the enforcement of truth, and the salvation of souls.

At the present moment the Church of England boasts a large body of faithful and devoted pastors, whose zeal for the divine glory and the good of souls is not surpassed in the purest communions; and it is therefore peculiarly hazardous, at such a crisis, to join with infidels and others in the vulgar cry, "Down with the Church," inasmuch as it tends to shock the prejudices of thousands of worthy and devoted persons, whose ideas of religion have all been formed and fostered within the bosom of the National Church, and who are apt, when they hear sentiments of this description uttered, to think unfavourably of the good sense, candour, and piety of the Dissenters.

I would by no means recommend my brethren to cultivate a time-serving habit in their mode of speaking on matters connected with church polity—much less would I advise them to conceal their views of the kingdom of heaven; but, without falling into either of these errors, may they not more effectually subserve the interests of divine truth by gentle and persuasive methods, than by severe and uncharitable denouncements? If the question of church government is too prominently exhibited, is there not some

danger of a nominal and worldly dissent being propagated, which would prove the inevitable ruin of non-conformity? Besides, may we not expect that a censorious and proud spirit will be generated by a constant reference to the defects and failings of others; and that our churches will thereby be filled with a class of political and disputatious professors, rather than with humble followers of the cross?

My firm opinion is, that dissent, as such, is in general best taught in personal intercourse, where any observation that is misunderstood can be immediately explained, and where the pious aim of a pastor may be distinctly perceived. It is indeed a poor affair to make dissenters where the vital truths of the gospel have not been embraced; and if we are wise to win souls, it is but a matter of secondary moment if we fail to bring new converts to our views of the government of the Christian church. For my own part, I am determined more and more, by the help of divine grace, to preach Christ, and to visit all, without exception, who resort to my place of worship, leaving consequences with God; and to be ready at all times to acknowledge any good thing I may discover in the clergy or members of the Church of England, and to co-operate with them in doing good to the bodies and souls of men.

A FRIEND TO CHARITY.

TEMPERANCE SOCIETIES.

"Temperance Societies are excellent in their place, but preposterous out of their place."

Such, Sir, is the estimate formed of these institutions, and which was publicly avowed the other day, by a gentleman who officiates in a neighbouring episcopal chapel, and whom (though differing from him on some non-essential points) I hold in high and deserved esteem.

The opinion of an influential minister of the gospel can never be indifferent to the friends and supporters of Temperance Societies; but I should gladly have been excused from troubling you on this subject, did I not feel it a duty to correct a mistake which appears to prevail on this subject, not only in the mind of the estimable individual referred to, but also in the minds of other ministers and Christian friends, viz. that we put—or at least seem to do so—these Societies in the place of the gospel.

For myself, and for my brother secretaries—and I believe for every member of the Parent Committee—I can answer that such a thought is abhorrent to every feeling of our hearts. We have indeed avowed our conviction, that, though not professing the conversion of sinners, they have yet been, like John the Baptist, the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make his paths straight." So far, however, is this view from any—the remotest—tendency to depreciate the gospel, that it necessarily implies its *vast* superiority.

The writer of these remarks trusts that, under the circumstances of the case, he shall be forgiven for saying he will yield to none of your readers in attachment to the great leading and fundamental doctrines of the gospel—these, and these *alone*, are the power of God to the salvation of every one that believeth. It is the free and faithful proclamation of

these, he believes, which has in every age been the *grand* mean of extending the triumphs of the cross—these have been his own support in many a happy and many a melancholy hour, and *they are far dearer to him than life itself*; but feeling as he does the growing conviction that these Societies are an adjunct to the gospel, and that, through the blessing of Almighty God (“without whose blessing nothing is wise, or holy, or strong”), they have been productive of benefits, the extent and importance of which eternity only will disclose, he is anxious to remove objections which he is quite willing to allow do, at *first sight*, seem to lie against them, and which he knows have weighed with many to whose judgment he is accustomed to defer, and *for a time* kept them aloof from the Society.

Others have supposed “it is an interference with the grace of the gospel,” and on this account have hesitated to join us. The motive in these cases cannot possibly be too highly praised, as it is designed to secure all the glory to God. I trust I

feel equally jealous with them on this score also; but may I venture to ask, with all deference, if he operates *really*, because he operates *instrumentally*; and if the same objection would not apply with equal force to the building of an hospital? In a word, can the prevention of an acknowledged and monstrous evil—nay, more, the inculcation of one of the graces of the Holy Spirit (for such is temperance,)—be justly considered “an interference with the grace of the gospel?”

But I forbear.—I will trespass no longer on your patience than, in conclusion, to express my sanguine hope that the result of a patient and candid examination of its claims will be the cordial approval of a society upon which, I am bold to avow it as my conviction, the great Head of the Church has evidently set his seal.

I am, my dear Sir,
Yours truly,
N. E. S.

Camberwell Grove,
March, 1832.

ON SLAVE-LABOUR LUXURIES.

A HINT FROM THE EDINBURGH REVIEW.

To the Editor.

SIR,—Thousands of persons in various parts of the kingdom (oh, that we could reckon them by hundreds of thousands!) have long abstained from sugar, and other articles of luxury, on conscientious grounds. In what light Christians who refuse to practise such abstinence are regarded by the irreligious and semi-religious, will appear by the following extract from the Edinburgh Reviewer's remarks on a book entitled “The Drama brought to the test of Scripture, and found wanting.”

“The tendency of the stage to demoralize its professors, is urged as an imperative motive for its discouragement. Now if the principle (implied in this argument) be a just and sacred one, it is manifestly binding, on those who hold it as such, in all cases and circumstances whatever, where it is applicable. That the evangelical class do not so hold it, we are warranted to conclude from their total neglect of it, except in the instance of the actor. We can discover no gratification, however selfish or temporary,

which they deny themselves from the motive here assigned for the discouragement of the drama. If there be any earthly profession or occupation imperiously calling for the exercise of their principle, it is that of the dealer in human flesh. The luxury he provides us with is the fruit of an iniquitous traffic; it is purchased by the employment of thousands in a pursuit altogether foreign from a life of holiness, and especially denounced by the evangelical party as contrary to the spirit and precepts of the gospel. Does one in a hundred of them deny himself the luxury? We verily believe not. They gratify their palates with this product of an atrocious and demoralizing trade, and then turn round to warn their *worldly* brethren against the deadly sin of encouraging the profession of a player.”

The rule with myself and my friends is, either to make use of articles which are prepared by free labourers, or, in default of such articles, to do without them.

ANTI-SLAVERY.

LETTER FROM A YOUNG CLERGYMAN TO AN OLD ONE.

*Communicated by the Rev. R. Hill.**Acle, March 13, 1830.*

MY DEAREST SIR,—As I have the means of sending a parcel to town, I cannot deny myself the pleasure of assuring you how much I felt obliged by your most kind letter, and the excellent advice it contained. Flowery declamation in the pulpit is, to my mind, one of the most sickening things that can be conceived; and, to say nothing of its bad taste, evinces a sinful desire of personal admiration, instead of an earnest wish to discharge, with a single eye to the glory of God, the most important function of our great office—the simple preaching of a crucified Redeemer—the leading of poor lost sinners to a saving knowledge of Christ as made sin for us. The more we become acquainted with our own hearts, the greater must be our dissatisfaction with ourselves; and it is an awful thought, that if God were extreme to mark our infirmities, every sermon we preach must in some measure carry our own condemnation along with it. I must acknowledge that the time was, when I was desirous to have it said of me, *how well he has preached, what a powerful sermon*; but I trust I can say with truth, that this feeling has, in a great measure, left me, and that I am willing that the *earthen vessel* should be forgotten in the contemplation of the treasure it contains; and I am sure that, by God's grace, the higher I rise in heavenly-mindedness, the lower I shall fall in humility. If the doctrine of the gospel enlightens, and the love of Christ inspires our hearts, we shall be enabled to say with the apostle, *We preach not ourselves, but Christ Jesus the Lord*. Oh! what a blessing to forget self, and to be eternally longing and watching for souls; to agonize for the conviction and conversion of sinners, and not to strive for that vain admiration which is the surest antidote to serious and permanent

impression. These are times peculiarly fraught with danger to the minister of the gospel; and these dangers are only to be avoided by carefully watching over our own deceitful hearts, by earnest prayer, and serious study of the Bible. We must never get above or beyond that book; it must be our ladder to learning even unto grey hairs, as I am sure you will, my dear sir, readily admit. What snares arise to young ministers from the public religious meetings of this day, from all the ostentatious machinery of their management! and how careful should we be (while we could not be warranted in entirely standing aloof from them) that we are not led away, by the display of the hall and the business of the committee-room, from the closet, the study, and the diligent care of our respective flocks! I fear the waters of religion, though spreading wide, are shallow; and if God should cause a sifting time to arise in his church, how many of us would abide the trial? The great secret of embarking with Christ upon the troubled lake of the ministry, for better and for worse, is to labour to cut the cable which has too long and too firmly attached us to self and to the world. May God, in his mercy, give us to do this!

I am now reading the Bible in the Hebrew with a converted Jewish Rabbi, at Norwich, of whom I take weekly lessons. I feel much interested in the study of that language. I had no previous conception of the beautiful simplicity and grandeur of the Old Testament. The Rabbi says it is worth while to learn Hebrew, if it be only to read the story of Joseph in the original.

With our united best love, believe me,

Dearest Sir,

Your most grateful and affectionate,

EDWIN SIDNEY.

SOME ACCOUNT OF A CONVERSION WHICH TOOK PLACE IN AN AMERICAN REVIVAL.

MR. EDITOR,—You have often favoured your readers with some interesting communications from America; and many of us have had the opportunity of hearing, from the lips of our transatlantic brethren, something of those revivals of reli-

gion which have taken place amongst them; and are particularly indebted to our esteemed friend and brother, the Rev. C. Colton, for publishing those interesting statements which he has kindly given to several of our congregations.

I do not, however, recollect that we have ever had, in the pages of the Evangelical Magazine, any communications directly from those individuals who were themselves made the subjects of conversion at any of those seasons; having, therefore, within the last few days, had a letter from a young man to his sister put into my hands, whose mother is a member of the church over which I am permitted to preside, who appears to have been made a subject of divine grace on one of those occasions, I have thought that it might be interesting to your readers to have the opportunity of reading it. It relates the simple fact in a very plain and artless manner—the operations of his own mind at the time—his resistance of the plan proposed, and the power of divine grace in subduing the enmity of his heart, and leading him to a humble affiance in the Saviour. I shall transcribe it, therefore, as it is before me, with the earnest desire and hope that it may be rendered useful to some, and especially to the young, to whom the Father of Mercies condescends to say, “Give me thine heart;” “I love them that love me, and they that seek me early shall find me.”

“D——, *April 11, 1832.*

“MY DEAR SISTER, ———. And now I will tell you the reason of my not writing to you before. One of the religious societies in this place holds a four days’ meeting, when the services are continued with very little intermission, and generally productive of much good. So it proved at this time; the meeting commenced on the Saturday evening, when I attended for the first time. After the sermon, it was intimated that those who felt desirous of having the prayers of God’s people, would do well to take their station together in the front row below the pulpit. I felt a great desire to be prayed for, but through pride and the fear of man I held back. How true is that passage of Scripture: “The fear of man bringeth a snare.” I felt, however, the necessity of an interest in Christ, and went home under very deep and serious impressions. The next day (the Sabbath) I attended again; and, in the evening, the same course was followed as on the preceding. I happened to be sitting in the seat those who wished particularly to be prayed for were to occupy; and at first I thought I would sit still, but pride again overcame me, and I rose up and removed into another seat. I had not

remained long, however, before I felt constrained to go back and take my station with those who desired to be prayed for: and I have reason to bless God that he led me, by the influence of his Holy Spirit, to take that first step towards the kingdom of heaven.

I think I felt the awfulness of my situation. I saw my danger as a sinner, and my need of a Saviour; and these impressions I continued to feel for some days. I was convinced, but not converted; and it was not till I was brought by the grace of God to give myself entirely up to Christ, and to rest on his atoning sacrifice and all-prevalent intercession, that I began to feel any thing like peace and joy. And now I have a hope that I have found forgiveness and salvation in Jesus Christ; that I am accepted in the beloved, and constituted a member of the household of faith—the family of heaven. I have since joined the church; and it is my earnest prayer that I may be found walking as becomes a child of God, and worthy of the vocation wherewith I am called. Oh, my dear sister! if you have an interest at the throne of grace, pray for me, as I do for you; and if you have not an interest there, oh, begin to seek the Lord while he may be found, and to call upon him while he is near! I feel the greatest anxiety for your welfare, both temporal and spiritual, the latter especially. But a short time since, and I was utterly unconcerned about these things, living without God, without Christ, and without hope in the world; and I now look back with sorrow on my past life; I can see no well-spent time; nothing but a total neglect of all the pious admonitions I had received from my dear mother and aunt: even her parting advice to read my Bible was neglected; I scarcely ever looked at it, and never with a desire to profit by it. I can now take and read it with interest and delight, and with an earnest desire to understand its blessed truths. How thankful ought I to be that I am placed in a religious family! I hope I am grateful for it, when I see so many of my young friends like-minded with myself deprived of the blessing of surrounding a family altar, and jeered by their fellow-workmen on account of their religion.

“God has graciously visited this place; numbers have been truly converted from the error of their ways; a great many young men, and some of the most har-

dened, are among them; and the work is still going on. There were sixty joined the church when I did; all of whom, with the exception of four, were those who had come forward publicly to be prayed for. The meetings still continue every evening, and the members are increasing daily. Several of us young men hold a prayer-meeting among ourselves every night in one of the stores, which we enjoy very much, and which we hope our God will own and bless.

"Yours, &c."

Such is that part of the letter which relates to the conversion of the writer; and the fact itself, and the circumstances with which it was attended, have suggested a few considerations to my mind, which perhaps you will allow me, Mr. Editor, to add.

The first thing that suggested itself to my mind on the reading of this letter was this: *That if meetings for prayer, frequently held, and conducted with becoming earnestness and importunity, are thus signally owned and blessed in America, why should not we follow the example, and expect the same results in Britain?* I am aware that this is the case in some of our churches, and I believe they have seen the benefit of it; but, having had occasion to travel through a large part of the country recently for the benefit of my health, I am persuaded that it is far from being general. Meetings for prayer amongst us are too few and too formal; and there are few churches that have more than one prayer-meeting in the course of the week. Surely they may be increased without laying ourselves open to the charge, "To what purpose are the multitude of your sacrifices unto me, saith the Lord."

Our God is, indeed, a sovereign, who dispenses the gifts of his Spirit, and the blessings of his grace, as it seemeth him good; but he himself hath said, "I will be inquired of." He has commanded us, by prayer and supplication, with thanksgiving, to make our requests known to him; and he is the same prayer-hearing and prayer-answering God in Britain as in America. How is it, then, that we have not more signal and frequent answers to prayer? I should be ashamed, and think I had taken leave of my senses, if I were to expect any thing extravagant or miraculous; I see no warrant for any thing of the kind in the sacred Scriptures; and it is evident that

God has carried on his work since the apostolic age without miraculous interposition. But I remember, also, that it is written, "Ye have not because ye ask not;" or, "because ye ask amiss." It is to be feared, that we are not so earnest and importunate at our meetings for prayer as we ought to be, for those who are ignorant and out of the way, and for those who are brought under some concern about their state in the sight of God. Too much dulness and lukewarmness, indifference and formality, are to be found in our meetings for prayer. Let us, then, be excited to plead with God, for the outpouring of his Spirit, as a spirit of grace and of supplication, and surely it shall not be in vain.

The second thing which struck me on the perusal of this letter was, the encouragement it affords to parents to persevere, and never to give up praying for their offspring. It may appear for a season to be to no purpose, but it is not so. The widowed mother of this young man bore him in remembrance at the throne of grace; and though she had little or no encouragement for a while, the end proves that it was not in vain.

Young people may be separated from their relatives and friends, and led to sojourn in a distant land; but God can meet with them abroad as well as at home, and bring them to himself. This youth had often heard the gospel, the glad tidings of salvation by Jesus Christ, in this country, but it did not reach his heart. The set time, however, came; and, while far remote from his family and his friends, he is made to receive the truth in the love thereof, and becomes a new creature in Christ Jesus.

One thing more suggests itself, and that is,

Thirdly, *How powerful are the operations of the Holy Spirit!* He is, indeed, not only the Spirit of wisdom and understanding, but also the Spirit of might and of power; and it is God's office to convince of sin, of righteousness, and of judgment. This young man resisted the first impressions; pride and the fear of man prevailed; and he determined to keep away from the spot appointed for those to occupy who were under concern for their souls' eternal welfare, and desirous of having the prayers of the church; but he could not—he left the seat, but he was constrained to return to it again. And how often have we found this to be the case in the experience of those who have

come forward to tell us what God hath done for their souls! There was at first, in many instances, great reluctance—many strugglings in reference to an attendance upon the means of grace, and a determined resistance of the work of the Holy Spirit upon the heart. But they were at length brought to yield, and in

such a way as to prove that the work is all his own. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit.”

Islington.

T. L.

POETRY.

VERSES INSCRIBED TO THE FRIENDS OF MISSIONS,

CONGRATULATORY AND INCITIVE.

Joy to the friends of the Saviour! he reigneth!
Publish and spread the glad tidings around:
Jesus his right to the kingdom maintaineth;
“Prince of the kings of the earth” he is crown’d.

All the predictions God now is fulfilling,
Which by his prophets were utter’d of old:
Ours is the day when his people are willing—
“Day of his power,” by David foretold.

Many are gone forth without ostentation,
Heralds of mercy, the heathen to call;
Having the promise of life and salvation,
Through the Redeemer, to offer to all.

Eager to snatch them as brands from the burning,
Widely they publish the gospel abroad;
Numbers have heard it, and lo! they are turning
From their dumb idols to serve the true God.

Servants of God! in your several stations,
All the world over, be faithful and bold!

Be not afraid, ’midst the shaking of nations;
Jesus still reigneth, his church to uphold.

Mark how he opens a door for your labours;
Catch the right season, and enter the field;
“Up, and be doing,” and call on your neighbours,
Each his due tribute of service to yield.

Open, ye wealthy, the stores of your treasure,
Pour them all out at the feet of your Lord;
Render, ye poor, with as holy a pleasure,
That which your scantier means will afford.

None are excluded from lending assistance—
None in whose hearts God has planted his fear:

This is the glory of mortal existence;
All should rejoice to co-operate here.

Rulers and people, submissively bending,
Own the Redeemer your Lord and your King;
O’er the wide earth is his kingdom extending,
Monarchs their glory may into it bring.

Oh, thou Omnipotent Prince of salvation!
Where is the foe that can stand in thy sight?
Now let all yield thee, with glad acclamation,
Glory, and honour, and wisdom, and might!

Esser.

J. B.

REVIEW OF RELIGIOUS PUBLICATIONS.

THE SELF-EXISTENCE OF JEHOVAH PLEDGED FOR THE ULTIMATE REVELATION OF HIS GLORY TO ALL NATIONS: *A Sermon, preached before the London Missionary Society, at the Tabernacle, Moorfields, on Wednesday Evening, the 9th of May, 1832.*
By JOHN MORISON, D.D.

Westley and Davis.

SHOULD missionary sermons ever become a mere vehicle of self-development and self-display—conveying to the minds of the spiritually-discerning the irresistible impression that the preachers are chiefly solicitous to have their discourses lauded as great and

unrivalled productions—then may the Societies for whose benefit they are professedly delivered write Ichabod on their walls, for then assuredly shall the glory have departed. Crowds may still flock to hear them, and the plates may be filled with the usual contributions; but when once the sermon has been heard, and the gifts handed over to the collectors—when the usual hebdomadal commendations of the gossiping circles have been bestowed, and the edge of anniversary excitement has been worn off—the cause of such institutions, the cause of the poor heathen, and of the heathen’s Redeemer, will

either be entirely forgotten, or listened to as a tale that has been told. Such were not the sermons of a Bogue, a Wilks, and a Brown,—sermons which still continue to be appealed to as specimens of the grand and spirit-stirring, and the contents of which still powerfully operate on the hearts of many who were privileged to hear them, and furnish abundant materials for genuine Christian excitement, and for active and unwearied exertion in the missionary cause. The reason is not to be sought. These men exhibited not themselves, but the truth of God, and the facts and claims of the cause which they advocated. They enlightened—they convinced—they excited to an immediate and a permanent course of action. The works of the two former do follow them; while the last-mentioned highly esteemed minister still lives and labours among us, witnessing the continued results of his admirable plan of missionary finance.

That the spirit which animated these servants of Christ, when they appeared before the great congregation to advocate the cause of missions, has not left us, we need no further proof than what is furnished by the sermon before us. Undiverted by inferior subjects, Dr. Morison at once closes with the sublime theme presented to view in his text (Num. xiv. 21), and gives a bold and lofty prominence to the excellencies of the divine character, as constituting that glory, the manifestation of which, to the heathen world, it is the object of Missionary Societies to effect. After some striking and well-sustained remarks on the essential and unutterable splendours of the Divine nature, and the discoveries of the infinite Jehovah made to unsinning spirits, he proceeds to review the different modes and periods of the display of the glory of God to mankind—entering with much interest and pathos into the circumstances of man as a fallen creature, and a rebel against the Divine government—and gradually leading his hearers forward to the unparalleled scene of Calvary, where he takes his position, and expatiates in the following eloquent and enraptured strains:—

“Would you this night, my brethren, with Moses, desire to see the glory of the Lord? You must not expect to find it in the tabernacle or in the temple; but ‘in the face of Jesus Christ,’ who is ‘the brightness of his Father’s glory, and the express image of his person,’ and ‘in whom dwelleth all the fulness of the Godhead bodily.’ In the mysterious Person, and in the vicarious obedience and death of his beloved Son, the glory of the Lord shines forth with a splendour far eclipsing that which beamed of old from the mercy seat,—far outshining the lustre of the material heavens. In all the operations of his hand, Jehovah has determined to exhibit some distinct feature of his infinite perfection; but, in the glorious under-

taking of his Son, he has concentrated in one brilliant focus all the attributes of his boundless nature; and has given forth such a transcendent manifestation of himself as will fill all time with wonder, and all eternity with praise. In other departments of the divine government, we are struck and awed at the contemplation of individual displays of infinite skill, or power, or justice, or benignity; but here, in a single transaction, we behold Deity, as it were, full orbéd; and, in one overwhelming exhibition of his character, see all his glory passing before us.

“Oh, the unspeakable grandeur of the cross of Christ! Look here, O sinner! and behold the glory of the Lord. See the law honoured, justice appeased, mercy triumphant, and the captive redeemed! See in this wonder of wonders a union of all the rays of glory which have been dispersed throughout the wide universe from the eternal fountain of light, and love, and purity! How overwhelming the thought, that the divinely-appointed method of salvation for an apostate and ruined race, should be that scheme which affords to the whole intelligent universe the most transcendent and enrapturing conception of ‘the King eternal, immortal, and invisible!’ What an imperishable interest does this fact throw around the character and destiny of man! Surely, my brethren, it will shed eternal lustre upon his history, that ‘the principalities and powers in heavenly places’ have been compelled ‘to learn from the church the manifold wisdom of God!’”

The preacher next surveys the vast field upon which the glory of the Lord is to be displayed, and exhibits most affecting and mournful portraits of the present state of the Pagan, Mahomedan, Jewish, and Anti-Christian worlds. In adverting to the glory of the Millennial age, he very pointedly condemns the absurd and contradictory theories of the modern prophets; and proves that such a consummation will only be realized by the universal proclamation of the gospel, the concurrent aid of providential circumstances, large effusions of the Spirit of God, and the conversion of the world to the faith of Jesus.

Did the limits of this short notice allow of further extracts, it would only be doing justice to the author to select two or three passages from his third head of discourse, in which he concentrates all his energies, enumerates the triumphs which the gospel has achieved, contemplates the moral agencies now in operation, and presses the responsibility devolved on the British and American Christians. This part of the sermon is enriched with some valuable remarks on the state and prospects of Christianity in India, which deserve an attentive perusal by every friend of missions. They are written by that excellent and devoted young missionary, the Rev. George Christie.

For glowing fervour of manner, purity of diction, compass and energy of thought, a judicious selection of topics, felicity of illustration, and singular adaptation to the occasion, few missionary sermons will be found to surpass this discourse. E. H.

THE BRITISH PREACHER, *under the sanction of the Ministers whose Discourses appear in its pages. Part XX. containing the Missionary Sermons of the Rev. J. THOMSON, D.D., of Paisley; the Rev. W. BOLLAND, M.A.; and the Rev. J. JONES.* 8vo.

Westley and Davis.

THE growing success of this publication is a favourable omen of the times, as it shows, we trust, an increased disposition, on the part of the people, to read works directly illustrative of the word of God. We wish the publishers all possible encouragement in an undertaking upon which they entered with an excellent aim, and which they have hitherto prosecuted in a way highly creditable to them.

Our readers will find, in this number, three out of four of the discourses preached in the month of May, before the London Missionary Society; the fourth one, printed by itself, will be found at the same publishers. As a brief notice of all the sermons was inserted in the Chronicle for June, we need not again refer to the outline of thought pursued by their several authors. They are all very full exhibitions of the saving truths of the gospel, and all strictly missionary in their character and bearings. Dr. Thomson's discourse (founded on Phil. i. 27), well describes the gospel, and points out the nature of that obligation which devolves upon all Christ's disciples to strive together for its dissemination. The sermon is more interesting in the reading than it was in the delivery; from the circumstance that the excellent preacher had a strong northern accent, which prevented many of his southern auditors from being able perfectly to follow him. Mr. Bolland's sermon (founded on Matt. xi. 27), is a fine exhibition of the doctrine of Christ's supremacy, all things being committed into his hand for the salvation of the church. The text is ably discussed, and the obligations of Christians to co-operate in the great designs of the Son of God, in promoting the redemption of the world, are clearly laid down, and energetically enforced. Mr. Jones's sermon (founded on 2 Kings x. 16), is a valuable caveat against false zeal, and an excellent demonstration of those holy and scriptural motives which will meet the divine approbation in our efforts to advance the divine glory and the salvation of perishing men. We wish that this discourse might have a very wide circulation, as it is well fitted to expose defective motives of every kind, and to rouse the servants of Christ to those high

principles of action which will now meet an approving conscience, and hereafter an approving Judge.

We greatly regret to find that the collections have fallen off this year, and we earnestly entreat that the example of the London anniversary may not be followed in this particular, as the directors will be greatly perplexed indeed, in their present circumstances, should this be the case. We sincerely hope that, by a little additional effort, the deficiency may be made up.

EVENING EXERCISES FOR THE CLOSET: *for every day in the Year.* By WILLIAM JAY. 2 vols. 8vo.

Hamilton, Adams, and Co.

WE scruple not to avow that Mr. Jay is a more than ordinary favourite with us. We have known and loved him for more than twenty years; and it is delightful to find that his bow yet abides in strength, and that the powers of his mind are not only unimpaired, but greatly improved. These Evening Exercises appear to have more of his admitted excellencies, and fewer of his defects, than any of his former publications that we can remember. They exhibit marks of deep and matured piety, which shed lustre upon the evening of a life devoted, with unusual energy, to the glory of God and the good of souls; and they display, at the same time, a pathos, an originality, an ingenious use of scriptural illustration, well worthy of Mr. Jay in his best days.

The work is dedicated to our dear and venerable friend, Mr. Wilberforce; and the dedication is not a *ceremony*, but an essay of unusual worth and interest, from which we cannot forbear making the following extract. Referring to his long acquaintance with the liberator of Africa, Mr. Jay observes:

"At our first interview we could refer to none of the many glorious institutions which are now established. I have not space to enumerate them, nor must I yield myself to enlarge on their claims. But, reluctantly to pass by others, one of these has been surpassed by nothing since the days of the apostles; and when I refer to the importance of its design, the simplicity and wisdom of its constitution, the rapidity of its growth, the vastness of its success, the number of languages into which it has translated the Scriptures, and the immensity of copies which it has distributed, I need not say I mean the British and Foreign Bible Society, which may God preserve uninjured, and continue to smile upon, till all shall possess the unsearchable riches of Christ! Since then, too, what an extension has there been of evangelical doctrine in the establishment and among the dissenters; and, I fearlessly add, of the genuine influences of divine grace in the hearts and lives of thousands!

Surely no unprejudiced individual can trace these things, comparatively with what preceded them, and not exclaim, 'God hath done great things for us, whereof we are glad.'

"I rejoice, my dear sir, that a person of your consideration is in the healthful number of those who, notwithstanding the contemptuous denial of some, and the gloomy forebodings of others, believe that real religion has been advancing, and is spreading, and will continue to spread, till, without any disruption of the present system, 'the earth shall be filled with the knowledge of the Lord, as the waters cover the sea: for the mouth of the Lord hath spoken it.' You do not expect that a country called by his name, and in which he hath such a growing multitude of followers, will be given up of God; and the fountain from which so many streams of health and life are issuing to bless the world, will be destroyed. You justly think, that the way to gain more is not to despise or disown what the Spirit of God has graciously done for us already; and that the way to improvement is not to run down and condemn every present scheme, attainment, and exertion, because they are not free from those failings which some are too studious to discover, too delighted to expose, and too zealous to enlarge and magnify. If we are not to be weary in well doing, we need not only exhortation, but hope, which is at once the most active, as well as the most cheerful principle. Nothing so unnerves energy, and slackens diligence, as despondency. Nothing is equally contagious with fear. Those who feel alarm always love to transfuse it. Awful intimations of approaching evils are not only congenial with the melancholic, but the dissatisfied; and, while they distress the timid, they charm those who are given to change. It is also easy to perceive, that when men have committed themselves in woeful announcements, they immediately feel a kind of prophetic credit at stake, and are under a considerable temptation to welcome disasters as prognostics; for though they may professedly pray against the judgments, they know (and this is a great drawback to their fervency) that their avowed creed requires the calamities as vouchers of the wisdom and truth of their interpretations. If, to preserve his reputation from suspicion, after he had cried, Yet forty days, and Nineveh shall be destroyed, Jonah himself was sad and sullen, and thought he did well to be angry even unto death, because the city, with all the men, women, children, and cattle, was not demolished, according to his word, what may not be feared from human nature now, if exercised with similar disappointments?"

We should like to continue this admirable extract, but our limits forbid. The plan of this work is similar to that of the "Morning Exercises," by the same ingenious author.

For each day throughout the year a text is chosen, and an appropriate meditation attached to it, always illustrative of the particular portion of scripture selected. Such an admirable work as this should be in every house.

THE HISTORY AND TOPOGRAPHY OF THE UNITED STATES: edited by JOHN HOWARD HINTON, A.M., assisted by several literary Gentlemen in America and England. *Illustrated with a series of Views, drawn on the spot, and engraved on Steel, expressly for this Work.* 2 vols. 4to.

Simpkin and Marshall.

WE noticed this work very briefly at its commencement, and now beg to congratulate its projectors on the completion of their laborious undertaking. About a publication so extended and diversified, and which touches upon such an endless variety of topics, we cannot be expected to speak with unhesitating confidence. The narrow scope of our information respecting America forbids this line of review, and we are sure that the final Editor would be the last man in the world to expect that we should commit ourselves to the entire contents of a work which has occupied himself and others during several years of close application and anxious research. If, indeed, it may be said with truth, that the associated editors have done more than any of their predecessors to supply an accurate and interesting history of the New World, in all that pertains to its rise, progress, and present state, it will be no mean commendation of their meritorious labours. Such praise we are greatly disposed to bestow upon them; though, in doing so, we would be distinctly understood as speaking of their work in the character of an entire history of America. Considered in this light, we know of nothing equal to it; though, upon many of the separate and minor details, we could point to works which would supply more ample and satisfactory information. We need scarcely inform our readers that the editors have been greatly indebted to the writings of others who have gone before them. Some, perhaps, will blame them for the free use they have made of former writers on America; for our part, we have no disposition to indulge such a feeling, as we cannot but say they have selected with judgment, and exercised considerable skill in the disposition and arrangement of the several topics which have come under their notice. Originality in history, except in style and manner, is we think not only unattainable, but undesirable.

The first volume is divided into three books, in which much valuable information is furnished in reference to the *discovery and colonization of North America, and to the history of its colonies from the commencement of*

the French war to the declaration of their independence, and from that period again to the fiftieth year of the republic. Ample details will be found here in reference to the colonization of all the individual states, and to the circumstances and events which led to the dislocation of America from the parent country. This volume may, properly speaking, be regarded as strictly historical.

The second volume is distributed into five books, and treats of the physical geography, natural history, statistics, society, and topography, of the United States. The *fourth book*, which is headed "THE STATE OF SOCIETY," will be found to contain a great variety of important information. It is divided into *four chapters*, viz. Political Institutions and Jurisprudence; Religion, Literature, Arts, and Manners; Indians and Negroes.

We regret that our limits will not allow of any lengthened extracts, as there are passages in this work of great force and brilliancy which we should gladly quote. We shall furnish our readers with the author's account of his own labours.

"To give a just and impartial view of the rise, progress, and establishment of the republic of the United States has been the aim of the following volumes; an aim which the editor hopes has been, in a good measure at least, successfully pursued. If they shall be instrumental in dispelling from amongst us the ignorance of that fine country which has to a considerable extent prevailed—if they shall be successful in removing the prejudice which has existed in the minds of not a few—if they shall in any degree convert contempt into respect, and antipathy into esteem—he and his companions will rejoice in having conferred a benefit alike on those whom they have undeceived, and on the states, whose origin, progress, and prospects, have been the subject of so much misconception or misrepresentation.

"Should the work which is now ushered into the world be favourably received in the United States, the editor trusts that it will not disappoint any reasonable expectation. If Americans find that we have not written with the enamoured fondness which characterizes many productions of their native press, nor in any other respect ministered to their vanity, they will find also, it is hoped, that a full measure of justice is rendered to their excellencies, and a candid construction put upon what cannot be approved. This view of their country and institutions, more complete and more comprehensive than any yet constructed, we present to them with a cheerful confidence, because we are conscious that we have written in a spirit of cordial kindness and esteem. Not to have aimed at their benefit, would have been equally an injustice to them, and a dishonour to ourselves; and grievous would be the day for

America—we are confident it will never arrive—when complacency in advantages possessed should slacken the pursuit of national and individual improvement.

"It is not, however, either for England or for America that these volumes have been prepared. They have been written for all nations, and for every age. To mankind at large the subject of them is interesting; and the editor and his fellow-labourers will be most especially thankful if they have been enabled so far to surmount contracting and local influences, as to form views, and to imbibe a spirit, adapted to advance the improvement of the world."

We can most conscientiously recommend this elegant and elaborate work to the attention of our readers. It exhibits decisive marks of solid judgment and laborious research. Its original composition is vigorous and clear; and the views which it presents of American character and institutions are enlightened and liberal. The maps and embellishments, which are very numerous, have been got up at immense expense.

SERMONS, intended for the use of Families, or to be read in Villages. Second Series. By W. GARTHWAITE. 8vo. pp. 359.

Holdsworth and Ball.

AMIDST the mass of sermons published, there are comparatively few which secure a permanent interest in the public mind. The reason of this is obvious. *Simplicity*, combined with a rich vein of evangelical and scriptural illustration, is not sufficiently studied. It is only one here and there who can take the lofty standing occupied by men of genius; but there is too great an effort frequently, on the part of ordinary minds, to tread in their steps, to adopt their phraseology, and even to counterfeit their trains of thought. The consequence is, that minds which might have been turned to good account are wasted in fruitless effort; and that the habit of thinking for themselves is little known among a large proportion of our young ministers. There is a kind of *half-metaphysical, half-theological* style, of composing sermons in our day, which makes us almost despair of seeing any more such village sermons as Burder's, Beddom's, and Kidd's. Oh! that our theological tutors would every day earnestly impress upon the minds of their students the necessity of cultivating a simple style of composition, suited to the state of our village population, and calculated to leave, upon ordinary minds, an impression of the truths advanced!

We are extremely glad to welcome a village preacher such as Mr. Garthwaite. His sermons are distinguished by no high-sounding pretensions. They are plain, fervent, and consistent exhibitions of divine truth. We

admire them, at the same time, for their point, their appropriate illustration, and their rich unction. Accustomed to address villagers, the author has adapted his language and trains of thought to that large and interesting class of our fellow-countrymen; while, at the same time, from the scriptural phraseology constantly adopted by him, he has written nothing that would not prove entirely agreeable to the most polished ear. The sermons in this volume are *nineteen* in number, on the following subjects:—The Gospel Treasure—The Benefits of Christ's Mediation—The Fulness and Freeness of Pardon—Mercy—Divine Long-suffering, or the Despiser Warned—The World to come—The great Inquiry Answered—God's Regard to the Heart—Man's Misery Remembered and Relieved through Mercy—The Gain of Godliness—Meetness for Heaven—The Riches of Grace—The Confession and Purpose of the Humble Soul—The Fearful Encouraged—Resignation—The Conversion of a Sinner—The Christian's Decision—The Sovereign Remedy—The Death of the Righteous—The Great Day.

We trust that this volume will find its way into the hands of all our village itinerants, and that it may attract the attention of that large portion of the clergy, who are accustomed to deliver to their parishioners the sermons of other men. In Christian families, also, it will be found well adapted to keep up the attention of children and domestics.

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AN acquaintance with geometry probably possesses more universal practical advantages than that of any other branch of merely human science; for every art which requires a correct knowledge of the forms and proportions of objects derives its accuracy from geometrical principles. The great attention now paid to the exact sciences, in the education of youth, requires some elementary work like the present to develop and explain the outlines of this science in an easy and familiar manner, and in a form at once instructive and inviting, divested of that abstruse character so repulsive to the beginner; while, from the popular character of

its explanations and notes, the reader who is increasing his store of useful science by self-directed study, will find it a valuable assistance in his progress. As most branches of the useful arts are greatly indebted to the due employment of the square and the compasses, explanation in familiar language, showing the applicable utility of the principles of this science, must present many advantages to practical men; so that such a work as that before us will be found of great importance to those who wish to produce the results of their skill in a form in which strength and durability are derived not only from the firmness of the workmanship or the soundness of the material, but also from that scientific correctness which adds so greatly to the real value of the article produced. The diagrams are on a larger scale than usual, which contributes greatly to their utility. The Vocabulary of Technical Terms is a very useful addition to the plan.

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THERE is a beautiful simplicity in these discourses, and at the same time a fine selection of thought, which must render them acceptable to the most polished minds. We have not the pleasure of knowing the author, but he writes in a manner greatly adapted to the state of our peasantry, and at the same time displays an unction which must endear his discourses to those who know and love the truth. May he long live to preach and publish such discourses! and may the Church of England be blessed with thousands of such faithful witnesses for the truth of the gospel!

The author has introduced the following modest remarks into his preface:—

"The publication of this little volume originated in the following manner. The author, on resigning a curacy which he had held for several years in the country, found himself with a large accumulation of Discourses, none of which seemed likely to be of service to him elsewhere, without such material alterations as he felt would be more difficult than the composition of entirely new discourses. Previous, however, to his consigning them to oblivion, it occurred to him that possibly a few might be selected, acceptable, especially, to country readers (not least so to his own late beloved charge), and useful, in some measure, to a portion of his brethren the clergy, as specimens, though imperfect, of the manner in which a village congregation has been addressed for several years with some advantage."

LECTURES ON THE DISPENSATIONS OF GOD WITH ADAM. By RALPH WARDLE, of Thatcham, Berks. 12mo.

Holdsworth and Ball.

THE excellent author of these Lectures has laboured, with considerable success, to produce an instructive volume on a subject but little understood, and but seldom discussed. We do not by any means consider the polemic merits of this work to be equal to those of an essay, on the same important subject, published, some years ago, by our highly esteemed friend, the Rev. David Russell, of Dundee; but we can assure our readers that Mr. Wardle is a writer of no mean powers, and that he has supplied a volume of great practical utility, and by no means deficient in those qualities which render a theological treatise valuable to those who are anxious to penetrate somewhat beneath the mere surface of things. But the highest recommendation of these lectures is their evangelical sentiments and their pious reflections. We trust the author will realize the gratification of finding that they are well received by the public, and that they are useful to the souls of men. As they have been published for the benefit of a large and interesting family, we must be forgiven if we deviate from our usual course, and urge this circumstance as a motive with the benevolent public for the purchase of the work. We particularly beg that those who are kind enough to fall in with our suggestion, will request their country agents to order the volume of Messrs. Holdsworth and Ball, St. Paul's Churchyard.

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11. *The Christian's Family Library.* No. II. —A Memoir of the Rev. Edward Payson, D. D., late Pastor of the Second Church in Portland, U. S. Second English Edition. With an Introduction. By the Rev. E. BICKERSTETH. 5s. 6d.

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PREPARING FOR PUBLICATION.

1. *The Harmony of Religious Truth and Human Reason Asserted,* in a series of Essays. By JOHN HOWARD HINTON, A. M. 1 vol. 12mo.

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RELIGIOUS INTELLIGENCE.

LONDON.

HOME MISSIONARY SOCIETY.

The thirteenth anniversary of this important and useful society was holden on Tuesday Evening, May 15th, 1832, at Exeter Hall. THOMAS THOMPSON, Esq. presided.

It is highly gratifying to be able to announce the continued and advancing interest which the public take in this long-needed effort to disseminate the gospel of Christ at home. The simple and unadorned narrative of facts, stated from month to month in the records of the society, must approve itself to every impartial mind, and to the heart of every one who truly and in a scriptural sense loves his country. Here are no sectarian views displayed—no party interests to serve; but the one undisguised and permanent principle of action is, that Christ may be preached to, and worshipped, and loved, and served, and glorified by, every inhabitant of our beloved but much-neglected country. The report of the society is pre-eminently Catholic, and breathes the spirit of the gospel of peace.

The receipts of the society for the last year were £4673, and the expenditure £5273.

The Rev. Dr. Cox, the Rev. J. Blackburn, the Rev. William Thompson, A.M. of St. Barnabas, the Rev. Dr. Fletcher, the Rev. Dr. Bennett, the Rev. John Clayton, the Rev. John Campbell (Tabernacle), and others, addressed the meeting, which was most numerously and respectably attended. We cannot but cherish a hope, that the religious public in general will feel the great necessity—yea, the call of duty—to support a society whose extensive and salutary operations are so interwoven with the welfare of the country, and the salvation of Britons.

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

The first anniversary of this interesting society took place on Tuesday, 22d of May, in the large room at Exeter Hall, and was attended by an overflowing and highly respectable audience; the BISHOP of LONDON, the patron, in the chair. One of the Secretaries read an abridgment of the report, by which it appears that 200 public meetings have been held, with the assistance of deputations from the parent society, besides many others throughout the country; that more than 55 auxiliary societies have been formed; and that nearly 1,000,000 of its publications have been printed in London alone. The report also stated that, in the island of Oahu, a society of 1000 natives have abandoned spirits; that 700 Hottentots on the Kat River, having joined in a Temperance Society,

have petitioned the Governor of the Cape of Good Hope not to grant them any licences for canteens in their new settlement. Several regimental societies have been formed; and 400 Greenwich pensioners have given up their grog, influenced by the example of the two gallant admirals, governors of that establishment. The report holds out the hope of producing, in fifteen years, a saving to the country of £300,000,000 sterling.

Upon the platform we observed four or five prelates, *who took part in the proceedings of the meeting*, together with some of the most popular of the dissenting ministers, the Solicitor-General for Ireland, Sir J. Webb, Captain Brenton, R.N., and Mr. Broughton, the magistrate. On the bishop's retiring from the chair, it was occupied by Lord Henley. About £150 was collected.

WESLEYAN MISSIONARY SOCIETY.

We regret that, in our number for May, through a pressure of applications, we neglected to insert a notice of this invaluable institution. Its annual meeting was held on the 30th of April, at Exeter Hall, which was crowded in every part long before the chair was taken. After prayer by the Rev. George Marsden, president of the Conference, LANCELOT HASLOPE, Esq., one of the Treasurers of the Society, was called to preside. The Report was then read by the Rev. Messrs. BEECHAM and JAMES; which contained most animating intelligence from almost every quarter of the globe, more particularly from the West Indies, from Ireland, and from Ceylon. Indeed, we greatly doubt if any missionary society existing can point to more manifest tokens of the divine benediction than the mission belonging to the zealous followers of Mr. Wesley (a body of people every day becoming more and more active, both at home and abroad, in diffusing the knowledge of Christ). The meeting was addressed with great effect by Dr. A. CLARKE, JOHN DYER, Esq., the Rev. JOHN CAMPBELL, of the Tabernacle, the Rev. J. BOWERS, the Rev. RICHARD WATSON, the Rev. JONATHAN CROWTHER, the Rev. W. M. BUNTING, the Rev. JOHN M'LEAN, the Rev. STEPHEN KAY, the Rev. W. BLOOD, the Rev. GEORGE MARSDEN, and ROBERT MIDDLETON, Esq.

The Society is altogether in a very prosperous state, both as it respects funds and missionary success; and the Resolutions passed at the meeting were admirably adapted to express the Christian feelings of the friends assembled.

LONDON FEMALE PENITENTIARY, PENTONVILLE.

The Twenty-fifth Anniversary of this charity was held at the institution, on Friday,

June 8; the Right Hon. Lord Henley presided. The Report was read by Apsley Pellatt, Esq., one of the Secretaries; and stated that, in the year ending March 31st, there were 225 applications for admission, of whom 89 were received. During the same period, 79 females quitted the institution; viz.: 30 to go into service; 17, who were reconciled, and restored to their friends; 9 had withdrawn at their own request; 12 had been dismissed for improper conduct; 5 from ill health; 4 having proved to be pregnant; and 2 had been sent to their parishes; the number remaining under the care of the institution was 110: but, since the year's accounts were made up, 42 of these had embarked for the colony of Van Dieman's Land, under the care, and at the entire cost, (except for clothing) of his Majesty's government. At the suggestion of the Committee, a suitable Chaplain and Matron were appointed to the vessel which conveyed these, and other female emigrants, and the Governor has been requested by the Colonial Secretary, the Right Hon. Lord Goderich, to form a Committee of ladies, to receive and direct them on their arrival. The Report gave much satisfaction to the company; the testimonies to the good conduct of several who had been inmates, were very encouraging; and the expressions of gratitude for the advantages they had derived, from them and from their relatives, were numerous and pleasing. The most convincing proof of the good management and efficiency of the system on which the institution is conducted, is the receipt of £783 5s. 3d. for needle-work and washing, done by the inmates during the year; the produce, not of skilful and experienced persons, but of a school of instruction, in which the neglected and the ignorant have to be taught and disciplined. This cheering fact refutes the objection which has been sometimes made to such institutions, that they afford a retreat to the indolent, by shewing that the design of the charity is kept steadily in view, viz.: to restore those, by religious instruction, and the formation of industrious habits, to a reputable station in society, who have unhappily forsaken the path of virtue. The means employed are exactly adapted, and are adequate, by the divine blessing, to accomplish the proposed end. Religious instruction, both private and public, the regular use of the means of grace, habits of order, of concord, and of cheerful industry, are the proper means by which to cease to do evil, and to learn to do well. In the London Female Penitentiary, they are used in a constant dependance on the assistance and blessing of Him, without whom nothing is wise, nothing is holy, nothing is good; and, by the grace of the divine Spirit, they have been made effectual to the salvation of many of the inmates. A most encouraging instance is related in the appendix of a female from Cheltenham, who resided

but two months in the institution, and was, from ill health, removed to Guy's Hospital, where she recently died, rejoicing in God her Saviour, and commending him to all around her. On entering the Penitentiary, in January last, she manifested a strong dislike to the reading of the Scriptures, prayer, and public worship, but soon found that they were not a dead letter, nor the mere routine of engagements. Her attention was awakened, her solicitude to understand these things was excited; and her declining health pressed the subjects with much interest on her mind. The good seed, thus sown, brought forth fruit unto salvation; and the light she received was not put under a bushel; for on her sick bed she earnestly

"—— testified to all around,
How great a Saviour she had found."

The meeting was addressed by the Rev. Dr. WINTER, Dr. BENNETT, DAVID RUELL, A.M., THOMAS GREENWOOD, A.M., JOHN YOUNG, A.M., JOHN BLACKBURN, JOHN CAMPBELL, INGRAM COBBIN, A.M., THOMAS WILSON, Esq., JOHN PITMAN, Esq., and JOSEPH MAITLAND, Esq.; who advocated the interests of the Institution, and pressed its claims with much force, on a very respectable auditory. The income of the year had not been equal to the expenditure, and the want of further support induced several ladies and gentlemen to become annual subscribers. The house was, as usual, open to the inspection of the company, and its excellent arrangements, and remarkable cleanliness, as well as the specimens of needle-work in each ward, and the display of elegant clothes, washed and got up, with which the commodious laundry-rooms were filled, called forth the approbation and commendation of all the visitors. We regret that the state of the weather caused a smaller attendance than has been usual on these occasions. On Thursday evening, June 7, the Rev. HENRY MELVILL, A.M., preached on behalf of the Charity, at St. John's Chapel, Bedford Row, a very forcible sermon from 1 John v. 5; and on Thursday evening, June 14, the Rev. Dr. FLETCHER preached an impressive sermon, at Paddington Chapel, from the 119th Psalm, the first clause of the 158th verse.

ORDINATION.

On Wednesday, the 6th of June, Rev. William Kelly, formerly student at Wymondley College, and late of Ringwood, Hants, was ordained pastor of the church at Old Gravel Lane, London. The Rev. T. Russel, A.M., commenced by reading suitable portions of Scripture and with prayer; the Rev. Professor Hoppus, of the London University, delivered the introductory discourse; the Rev. Dr. Collyer asked the questions; the Rev. Dr. Fletcher offered the ordination prayer; the Rev. T. Morell, of

Wymondley College (Mr. K's tutor), gave the charge; the Rev. A. Reed preached to the people, and the Rev. T. Binney concluded with prayer.

The hymns were given out by the Rev. Messrs. Hyatt, Drake, Robertson, Rose, Mason, and J. Brown, of Wareham, Dorset.

ACADEMY AT NEWPORT PAGNELL.

Newport Pagnell Evangelical Institution for the education of young men for the Christian ministry.—The annual meeting of the friends and supporters of this Institution residing in London and its vicinity will be held at the Rev. J. Dean's Meeting House, Aldermanbury Postern, on Wednesday Evening, the 11th July. The chair to be taken at 6 o'clock.

The Rev. N. M. Harry, of Banbury, has accepted the unanimous invitation of the church in New Broad Street, to the pastoral office in that place, and intends to commence his stated ministry there on the first Sabbath in August next.

REMARKS ON A RECENT NOTICE OF THE ANNUAL MEETING OF THE HIBERNIAN SOCIETY.

To the Editor of the *Evangelical Magazine*.

Oakington, near Cambridge, June 9, 1832.

DEAR SIR,—In the account of the last anniversary of the London Hibernian Society, in the *Evangelical Magazine* for June, 1832 (p. 249), it is said, *the condemnation in the report of the system of education proposed by Lord Grey's administration called forth that measure of disapprobation which might have been expected.* Now the fact is, that there was no such condemnation in the report at all; and that, consequently, the disapprobation said to be called forth is altogether a mistake.

I read the report at the meeting myself. A passage which appeared in the proof sheet of the report (which it has been the usual practice of the committees of the Society to prepare before the anniversary) was withdrawn, by direction of the committee, *prior to the meeting*, and so obliterated in the copy which I used on the occasion, that it was utterly impossible for me to have delivered the passage by mistake.

The matter is in itself of small importance; at the same time, it is desirable that the committee of an old and valuable institution should not be represented as having adopted a line of conduct which they deliberately determined to avoid. The letters of some distinguished personages who were unavoidably absent, and the speeches of several of those who were present, animadverted very fully on the government plan; but the only slight instance of disapprobation I heard during the day, occurred at a strong expression in a letter from that distinguished Christian patriot, Lord Roden; but that expres-

sion was received with such a rapturous burst of applause from the meeting in general, as left no doubt of the views entertained on the government plan by an immense majority of the multitudes present. How far their views are correct may be a subject of controversy; but it is a decided mistake or misrepresentation to intimate that any disapprobation was expressed at any part of the report read at the anniversary; and still more so to declare (as has been stated in the *Patriot*, the *Record*, &c.) that, in consequence of such disapprobation, a paragraph had been withdrawn by the committee.

I trust you will kindly admit this explanation, and believe me to be, Dear Sir,

Yours most truly,

THOMAS WEBSTER.

We were in error, perhaps, in saying that the meeting showed disapprobation of the report; but that it was displeased with some of the speakers, and on the grounds stated by us, is certain. We have no wish to indulge a spirit of controversy; but we must take the liberty of reminding our old friends in the Hibernian Society, that such violent politicians as the Earl of Roden will do the excellent cause no good in these times. And we will add, that the noble lord's Christian patriotism would have been quite as demonstrable to our minds if his lordship had shown less zeal in the preservation of nomination boroughs. We happen to consider such boroughs as standing on an immoral basis, and refuse to regard the question as one of party politics. We do not speak hesitatingly in making these assertions; we are satisfied they are founded in truth.—EDITOR.

WILL THE REFORM MEASURE PROVE A BENEFIT TO THE PRESENT AND FUTURE AGES?

Yes, will be the reply of multitudes whose passions have been excited during the discussions which have taken place, and who, under the full influence of hope long deferred, predicted that the restoration of our invaluable constitution to all its pristine vigour and beauty would be the precursor of the adoption of a variety of improvements and social benefits which the altered circumstances of the age indisputably require.

Yes, will be the reply of the demagogue who has eagerly embraced the period of passion and agitation to raise himself to honour and fame, and who, in the path of notoriety, has been seizing the moment for aggrandizement and renown; the weal of his country, its advancement in all the associated dignity of well-regulated laws, and in all that elevates a nation in the republic of mind, are no further interesting to him than as a means to the end which he has thus steadily pursued, and as the pivot round which his busy life revolves.

Yes, must be the response of the *true con-*

servatives of the state: The ministers and members of our churches throughout the realm must see to it, that we have *indeed* a reformed House of Commons; to them instrumentally, as the guardians of the British ark, the world must now direct its attention; on them the responsibility rests, whether the mere politician shall, without reference to Him by whom kings reign and princes decree justice, regulate the affairs of this mighty empire—whether all the abuses of church and state shall be rectified without endangering or destroying either—whether the excellencies of a venerable establishment shall be preserved, and its corruptions, and discrepancies with apostolic models, be *alone* destroyed, and its future support rendered, as it should be, dependent only on the free-will offerings of a generous and grateful people—whether the church shall have a commanding influence in this Christian nation, its Sabbaths become a day of rest for the whole population, the ignorance of the multitude exchanged for a Scripturally, and, therefore, well-educated, community—the dangerous, property-absorbing, and peasant-degrading poor-rate system, prepared for early abatement and final extinction—our laws present a richer admixture of mercy, and our national crimes diminished by a richer diffusion of Christian remedies among us;—or whether those evils shall continue, flourish, and extend, in all their malignant power and luxuriance.

The crisis in which we live—the nineteenth century of the Christian era—sterling patriotism, and inviting opportunities, all urge that we should be up and doing. The children of this world exhibit examples of activity unparalleled by the heirs of a blissful immortality. Let the vigour, the animation, the zeal, the perseverance they manifest, be ours in the purest of causes; let the Ministers of our Congregational Board remember the exalted rank they sustain in the commonwealth: for on them it will greatly depend whether the intentions and expectations of a paternal and enlightened government shall succeed, and the oft-expressed fears of mis-called conservatives be dispersed to the four winds, as having been formed on the baseless fabric of a vision. Let the ministers and the truest friends of their country assemble forthwith; let them act under the deep conviction that the eyes of their country, the subjects of the despotic monarchs of old Europe, the West Indian slave, and of the world, are upon them; let them call out the busy, the retired, the influential, the talented, the enlightened, and the benevolent, to their country's aid; let them insist on their acquiescence in whatever sacrifices of ease, of leisure, or of retiredness of character, may be required from each; let committees be formed, without a moment's delay, to secure the return of suitable persons to the councils of the state; and the question will soon be an-

swered and echoed round the globe; "The Reform Bill of Britain was indeed the harbinger of blessings to a fallen world!"

LONDON SOCIETY ORPHAN ASYLUM, FOR THE DAUGHTERS OF DECEASED GOSPEL MINISTERS, INSTITUTED 1830.

Of all the appeals to Christian benevolence urged by a suffering world, the claims of the orphans are among the most powerful and interesting; and of all classes of the fatherless, the children of departed Christian ministers are often found in circumstances the most helpless and affecting. The "good minister of Jesus Christ" has seldom any treasures to bequeath but those of unwearied zeal and unblemished reputation. How many an apostolic labourer has been called by his Lord, in the noontide of life, to enter into rest, leaving, in a world of toil and sorrow, an infant family, whose anticipated destitution and dependence (but for the strong consolations of religion) must have destroyed the peace of his departing hours.

And while dependence, and even poverty, the fruit of disinterestedness and self-denial, shed a lustre on the memory of such faithful men, surely the exercise of Christian sympathy is due to their bereaved families; and no services of love and pity can be more in unison with His designs, who cheers his dying servants with these gracious words:—"Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me!" Still the powerful claims of this interesting class of orphans have been seldom felt; for though many and splendid monuments of charity adorn the metropolis of Britain, hitherto no adequate provision has been made for their education and support.

To this general and criminal neglect, an honourable exception has recently appeared in the person of a venerable Christian lady, who has invested a sum exceeding two thousand pounds in the public funds, in the name of trustees, the interest of which is to be appropriated for the maintenance and instruction of female children of departed gospel ministers, who are placed (under the sanction of the committee) in an establishment conducted by a lady* of acknowledged piety and talent, for board and education, where they enjoy all the advantages of a private seminary, and are instructed in such things as are calculated to fit them for future usefulness. In addition to which, the Committee are authorized (should the conduct of the children be satisfactory) to expend a limited sum for placing them in eligible situations.

While the Committee honour this rare act of Christian munificence, they trust it will prove *only* as the foundation of a capacious and lasting superstructure. Five children are enjoying the advantages of this institu-

* Mrs. Greenhow, Park Street, Islington.

tion, and others are anxiously waiting the result of the next election; but it is obvious that, without considerable additions to the present fund, the benefits of the charity must be very limited, and totally inadequate to the number and necessities of those for whom it is designed.

The Committee, therefore, most earnestly invite the liberality of the religious public in its behalf. They entreat the co-operation of all who appreciate the importance of the Christian ministry, and more especially of Christian females; respectfully reminding them, that for the benefit of their sex this institution has been formed, urging on their recollection the words of the Lord Jesus, that "it is more blessed to give than to receive:" feeling convinced that such a service, inspired by love to his name, will be honoured by his gracious approval. "Inasmuch as ye have done it unto one of these little ones, ye have done it unto me."

Annual subscribers of one guinea, or life subscribers of ten guineas, are entitled to two votes for each child to be elected.

Subscriptions received by Thomas Challis, Esq. Treasurer, 34, Finsbury Square; Rev. A. Tidman, 27, Finsbury Square; Jesse Goldsmith, Esq. Old Jewry; J. Moginie, Esq. Smithfield Bars; Mr. E. Taylor, Canonbury Square, Islington; J. Viney, Esq. Cornhill; and Mr. Sard, Secretary, 7, Jewin Street.

BIBLICAL ILLUSTRATIONS.

The following illustrations of passages of Scripture are selected from Mr. Charles Taylor's Instructive Magazine; a work equally calculated for the library, the parlour, and the school.

CUSTOMARY PRESENT RECEIVED BY THE VISITORS OF AN ASIATIC PRINCE.

On paying a visit to any Asiatic prince, an inferior receives from him a complete dress of honour, consisting of a khelaut, a robe, a turban, a shield, and sword, with a string of jewels to go round the neck. This ceremony was submitted to by Lord Cornwallis when at Benares. When Lord Wellesley visited the Upper Provinces, he objected to the ceremony as too degrading, and determined to appear in the presence of the royal family in his uniform, receiving the dresses in trays as a present made to him.—*Lord Valentia's Travels in India.*

The permanence of oriental customs is here strikingly exemplified. The rank and power of Lord Wellesley would completely hinder any murmuring at the total derangement of customary formality; but undoubtedly such a refusal by an inferior character would have been regarded as the most insulting mark of disrespect possible. This illustrates the Parable of the Wedding Garment very satisfactorily, as the guest must have

trampled on all the usages of the country by refusing to put on the accustomed present, and as regarding his own dress sufficient to appear before the "King which made a marriage for his Son." See Matt. xxii.

INTRODUCTION OF THE WEeping Willow INTO ENGLAND.

"By the rivers of Babylon [the streams of the river Euphrates] there we sat down, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof."—Ps. cxxxvii. 1, 2.

Mr. Vernon, Turkey merchant at Aleppo, transplanted the weeping willow from the river Euphrates, brought it with him to England, and planted it at his seat in Twickenham Park, where I saw it growing, Anno 1748. This is the original of all the weeping willows in our gardens.

How pleasing is the idea that every incidental circumstance furnishes to the observant mind a collateral proof of the unimpeachable veracity of holy writ! Ought we not to regard every weeping willow that comes under our observation as an illustration of the authenticity as well as of the accuracy of the Israelitish Captives' Song, as handed down to us in the passage above quoted?

PROVINCIAL.

KENT ASSOCIATION.

The next annual meeting of the Kent Independent Association will be held at the Rev. Mr. Rook's, Faversham, on Tuesday and Wednesday, the 3rd and 4th July, on which occasion the Rev. J. Frankard, of Sheerness, is expected to preach on Tuesday evening, and the Rev. W. Chapman, of Greenwich, on Wednesday morning. The business of the association will be conducted on Wednesday afternoon, and on the evening of the same day the annual meeting of the Kent Auxiliary Missionary Society will be held. The Kent Union Society will also be held on Tuesday afternoon, at 3 o'clock.

NEW CHAPEL AT WINDSOR.

The present Independent place of worship at Windsor having become too small for the congregation, the friends found it necessary to provide a more commodious place, and have now the pleasure to state, that the first stone of a new chapel, 68 feet by 46, exclusive of the vestry, and in a more desirable situation than the old one, was laid on Wednesday, the 16th of May, in the presence of a numerous and respectable assembly.

The order of the service was as follows:—Rev. G. Redford gave out part of Psalm 132nd, and read a portion of Scripture; Rev. A. Redford offered a short prayer. The stone was laid by Thomas Wilson, Esq. of Highbury, and a brass plate and some coins deposited. The 118th Psalm was sung, after

which Rev. J. Leifchild delivered an appropriate address, stating the origin of the Dissenting interest in Windsor, the circumstances which have led to the erection of the new building, and the doctrines of the gospel which will be proclaimed in it. The 117th Psalm was sung, and Rev. J. A. James concluded with solemn prayer and the benediction.

The Rev. W. Fletcher, late of Thornbury, Gloucestershire, has accepted the unanimous invitation of the Independent church and congregation at Ringwood, Hants; at which place he commenced his stated labours the first Lord's day of June.

CONGREGATIONAL SCHOOL FOR YORKSHIRE AND LANCASHIRE, SILCOATES HOUSE, NEAR WAKEFIELD.

The annual meeting of the subscribers and friends to this institution is fixed for Wednesday, July 4th. The public examination of the pupils will commence at nine o'clock in the morning, and the meeting of the subscribers, &c. will be held at twelve. It is expected that a proposition will be submitted to this meeting to extend the benefits of the school beyond the limits of Yorkshire and Lancashire, in favour of the sons of ministers in the adjoining counties.

NEW INDEPENDENT CHAPEL AT OXFORD.

We have just seen the foundation and plans of this commodious and elegant building, and cannot but congratulate the city of Oxford on the erection of another place of worship in which the distinguished truths of Christianity will be faithfully dispensed. The originators of this chapel are persons of great respectability, connected with the congregation of the Rev. Mr. Copley, some of them Baptists and some Independents; but all agreeing, we understand, that the trust-deeds of the new place of worship shall secure the property to the cause of Independency. We rejoice to find that Thomas Wilson, Esq., of Highbury, with his accustomed zeal and liberality, has contributed, in aid of this undertaking, the sum of £500; and that other friends have displayed, according to their means, equal generosity. As the freehold has cost a very large sum, ground being very expensive in Oxford, it will be absolutely necessary that the more wealthy portion of the Dissenting community should step forward and vigorously support this truly interesting cause. A more important stand for the Congregational Denomination cannot be made; but the few liberal friends who have countenanced this laudable effort are unable to bear the burden without the aid and co-operation of their Christian brethren in different parts of the kingdom. It is greatly to the credit of our excellent friend, Mr. Copley, that, though some temporary

injury may arise to his congregation from the new cause, he has given it the sanction of his name and recommendation; and we do trust that all the future proceedings will be conducted in that spirit of love and concord which will preserve the link of Christian fellowship between the two churches unbroken. Thomas Wilson, Esq., of Highbury, and Messrs. Collingwood and Devonport, of Oxford, will gladly receive such contributions to this new and important undertaking as may be transmitted to them by the friends of evangelical religion.

BIRDBUSH, WILTSHIRE.

On Wednesday, October 12th, 1831, the Rev. Ebenezer Temple, late of London, and nephew of the Rev. R. H. Shepherd, of Ranelagh Chapel, Chelsea, was ordained pastor of the Independent church at Birdbush, Wilts.

In the morning, the Rev. Wm. Powell, of Tisbury, read the Scriptures and prayed; the Rev. R. Collins, of Hindon, also prayed; Rev. T. Durant, of Poole, delivered an admirable introductory discourse on the nature of church government; the Rev. T. Evans, of Shaftsbury, asked the usual questions, and received Mr. Temple's confession of faith; the Rev. J. Hyatt, of Wilton, offered the ordination-prayer, accompanied with imposition of hands; the Rev. Alexander Fletcher, of Finsbury Chapel, London, delivered an affectionate charge; and the Rev. J. Little, of Mere, concluded with prayer.

In the evening, the congregation re-assembled. The Rev. W. Richards, of Milbourn Port, offered up prayer; the Rev. J. E. Good, of Salisbury, preached to the people, on the duty of shewing "their proof of their love" to their minister, from 2 Cor. viii. 24; and the Rev. Mr. Bailey, of Cripplegate, concluded the solemnities of the day by prayer. The Rev. Messrs. Standerwick, of Dalverton, Best, of Forent, &c., took part in the services.

The circumstance of there having been no ordination at Birdbush, for nearly thirty years, since the ordination of the Rev. Mr. McGibbon, excited considerable interest; so that, notwithstanding the unfavourable state of the weather, the attendance was overflowing. The labours of Mr. Temple have proved highly acceptable to the neighbourhood; and the prospect of comfort and great usefulness is highly delightful. The ordination service has been published by the consent of the ministers who sustained the prominent parts on the occasion.

It may not be either uninteresting or unprofitable to extract, from Calamy's Non-conformist Memorial, the remarkable and almost romantic origin of this venerable church, the first congregational church in the county. It is as follows:—"Not long after the year 1662, Mr. Grove, a gentleman

of great opulence, whose seat was near Bird-bush, upon his wife's lying dangerously ill, sent to the parish minister to pray with her. When the messenger came, he was just going out with the hounds, and sent word he would come when the hunt was over. At Mr. Grove's expressing much resentment against the minister for choosing rather to follow his diversions than attend his wife under the circumstances in which she lay, one of the servants said, 'Sir, our shepherd, if you will send for him, can pray very well; we have often heard him at prayer in the field.' Upon this he was immediately sent for, and Mr. Grove asking him whether he ever did or could pray, the shepherd fixed his eyes upon him, and, with peculiar seriousness in his countenance, replied, 'God forbid, Sir, I should one day live without prayer.' Hereupon he was desired to pray with the sick lady, which he did so pertinently to her case, with such fervency and fluency of devotion, as greatly to astonish the husband and all the family who were present.

"When they arose from their knees, the gentleman addressed him to this effect:— 'Your language and manner discover you to be a very different person from what your present appearance indicates; I conjure you to inform me who and what you are, and what were your views and situation in life before you came into my service?' Whereupon he told him 'he was one of the ministers who had been lately ejected from the church, and that, having nothing of his own left, he was content, for livelihood, to submit to the honest and peaceable employment of tending sheep.' Upon hearing this, Mr. Grove said, 'Then you shall be MY SHEPHERD,' and immediately erected a meeting-house on his own estate, in which Mr. Juce preached to a gathered congregation of dissenters, which continues unto this day." We may add, and has continued unto this day: upwards of 150 years from the beginning.

FOREIGN.

PARTICULARS RESPECTING THE RHENISH MISSIONARY SOCIETY.

To the Editor.

MY DEAR SIR,—As your readers have, on former occasions, shown an interest in the German Missionaries, and the churches in Prussia whence they sprung, the following letter may be acceptable to them. Should you think so, it is at your service.

I am, dear Sir, &c.

Hackney, May 13, 1832. ANDREW REED.

Barmen, April 18th, 1832.

DEAR AND RESPECTED FRIEND IN THE LORD,

A dear brother, united with us by the ties of one faith and affectionate brotherly love, the Rev. Mr. Fliedner, of Kaiserswerth, near Dusseldorf, is about to visit England for purposes connected with the kingdom of God.

Although I enjoyed the pleasure of your society only for a few hours, and my person perhaps will hardly be recollected by you, yet your affection, so abundantly evinced towards the members of the Rhenish Missionary Society, gives me confidence to introduce and recommend to you this brother.

I avail myself of this opportunity to give you some account of the continued labours of the Rhenish Missionary Society, taking the liberty of writing in German, as brother Fliedner will have the goodness to put it into English.

Never to be forgotten by all Christians in our valley and neighbourhood is the memorable day of the 29th of June, 1829, when, in your and Dr. Philip's presence, our first missionaries to the heathen were consecrated to their work. I do not assert too much when I say, that the impression made on that day spread over all Germany, and that your journey has had more blessed results than you yourself could have imagined. How much we are indebted to you and the other English brethren for your kindness in pointing out to us, with so much self-denying love, the way into the missionary field, and leading our first labourers into the work of their calling!

The immediate effect produced upon the Christians in our country, by the first sending forth of missionaries, was the simultaneous offer of support from all parts, and the formation of auxiliary societies in various places; so that, when our brethren who were sent out deemed it proper to purchase ground for a station in South Africa, the necessary money was already placed in our hands. Our six brethren labour at present in four places, —Stillenbush, Tulbach, Worcester, and the new-founded station of Wupperthal. We have all reason to be satisfied with the zeal and method of our brethren in their work. More than 5000 slaves and free Hottentots have been consigned to their sphere of operation. Being acquainted with the Dutch language, they were able immediately to commence their missionary work in all places, and in every one of them, proofs of the power of the word of God for the enlightening and renewing of souls have already occurred; and if nothing else could be done by our brethren than what has been done, we should have reason to be thankful to the Lord, and, in consideration of the value of one immortal soul, to regard all our labours and expenses as richly rewarded. But we are delightfully led on to increase our exertion by an extended field of labour. In Stellenbosh, such an awakening has taken place, that our brother Lückhaff is no longer able alone to preach the gospel both to adults and children, and we shall have, this summer, to send him a fellow-labourer. Equally delightful are the reports from Tulbach and Worcester. In Wupperthal, in the Cedar Mountains, a congregation of about 100 individuals has been collected

from among the heathen. The building of a new church and mission-house is to be commenced there this year. Towards the first object we have already received special contributions of Christian charity to the amount of £180. Brother Wurmb avails himself of his medical practice to cast out the net of the gospel in the neighbourhood of this station. We purpose (D. V.) to send to the brethren's assistance some Christian colonists in the course of the summer. Likewise the interior, particularly the west coast, the Namaqualand, presents to us a fair prospect; and we are willing, as much as lies in our power, to follow the direction of the Lord.

With regard to the domestic affairs of our society, we may say, to the praise and glory of the Lord, that, in the midst of these troublesome times, we rest in perfect peace. All authorities, from the highest to the lowest, are favourable to our cause, and willing to promote it; even our own beloved monarch and royal family manifest a lively interest in this cause of the Lord. The number of pupils in our seminary varies from ten to twelve, inasmuch as we willingly allow every one to leave who should not feel himself called, or be not considered so by us. Among other necessary attainments, and the English and Dutch languages, a thorough acquaintance with the word of God remains our chief aim. More than thirty pious young men, from all parts of Germany, have offered themselves as candidates for admission, from among whom we purpose to select again a small number in autumn. In our choice of pupils, we find it in many respects advantageous to give the preference to young men of the working class, without, however, excluding those of a higher station in life. On their admission, it is made known to them that the whole period of preparation is a time of probation; that the society reserve to themselves the power of dissolving their connexion with them at any time; and that, although their preparation comprises the full calling of a missionary, yet every one of them must be satisfied if he can go forth only as a catechist, or even as a colonist and Christian workman.

Two years ago, our society received the valuable gift of two and a half acres of land, in the most charming part of our valley, not far from the church where the first ordination took place. The society agreed to build on it a mission-house. The means* thereto were

procured by the mission's *blatt* (missionary paper), which continues to be circulated in 14,000 copies. The building is nearly finished, and the missionary cause, as we sincerely trust in humble dependence upon the Lord, will now have found a permanent place among us. In the course of this summer we already mean to occupy it. True it is, that our council-room will want the glorious trophies of the victories of the gospel over the idols of the heathen,* as calculated to convince the senses of the blessings of the missionary work; but we trust, of the faithfulness of the Lord, that our labour, begun in weakness will not be in vain in the Lord.

You have promised to visit us again. Come, then, dear friend: our beating hearts meet you; and as to our tongues, we shall soon make ourselves understood. Come and see how the little plant has increased which the Lord has planted among us, and watered so richly through your visit! Your coming will bring with it new, although perhaps more quiet blessings; it will give us opportunity of evincing to you our gratitude and our love.

The richest blessings of our rich God be with you!

In the name of the Rhenish Miss. Society,
W. LELPOLDT, Minister and Secretary.

SWEDEN.

EXTRACTS OF A LETTER FROM PETER DAHL,
ESQ., DATED GOTHENBURGH, MAY 12, 1832,
ADDRESSED TO THE REV. C. RAHMN.

DEAR SIR,

As far as it regards outward circumstances, I am happy to say that, in our beloved country, we enjoy peace and tranquillity, and are permitted, without interruption, to build ourselves up in our most holy faith, which, indeed, is a great privilege in these boisterous and unsettled times. May we have grace rightly to improve our privileges! There are not a few persons among us who are well disposed as it regards the missionary cause; but it is much to be lamented that generally, and with but comparatively few exceptions, great ignorance prevails among our countrymen on this subject. This is to be ascribed solely to the want of information on missionary subjects by the medium of the press. Since the Rev. John Wæterdahl left Stockholm,† the weekly paper called

* A pious farmer of the name of Theis, well known to translator, once said to him, with much emphasis and joy, "Brother, I have succeeded, I have succeeded!" On being asked what he had achieved, he answered, "Oh, I long wished to give my money to the missionary cause whilst I am still living, as I have no family; I have now safely placed it in the hands of the Barmen Missionary Society, for building a mission-house. I have given them 6000 dollars, and am so glad I have succeeded!"

* The meaning of this sentence is: True it is, that our little sanctuary in the new mission-house, where we shall meet for prayer, &c., has not yet got any idols for the people to look at, such as are so numerous stored up in the missionary museum in London, although we should be very glad indeed if we could get a few, that the Christian people might see what idols are, and might rejoice that the heathen are beginning to turn from such vanities; but, &c.—TRANSLATOR.

† Rev. John Wæterdahl is justly entitled to the honour of having been the ori-

"Notices of the Progress of the Gospel," has ceased. This paper, for some years, continued, in a most interesting and satisfactory manner, to communicate general missionary intelligence. We greatly feel the want of a paper of this kind, exclusively designed to convey missionary and religious information, which cannot find a place in any of the various journals of the day, which are published for political, scientific, and other purposes. I have no doubt, that if it were properly and fairly commenced, we should soon find sufficient encouragement to continue such a publication, notwithstanding the various difficulties that, at first view, and from various sources, present themselves to an undertaking of this kind in our country. And I am the more prepared for entertaining this hope, as I am able to communicate to you the pleasing fact, that a *Missionary Society* has already been formed in this place; and though, as yet, but in its infancy, still serves as a rallying point to all who love the Redeemer and his cause. This is the first voluntary association of the kind in Sweden. It was at the celebration of the last jubilee* that the Rev. Ephraim Stare carried his pious wishes into effect, by the formation of this society, in which he was most readily joined by a goodly number of Christian friends, who became subscribers to the infant institution. I am happy to add, that the Right Rev. Dr. Wingard, our good bishop, has been pleased to assure the society of his patronage and

ginator and founder of the Religious Tract Society in Stockholm, which institution is known in Sweden under the name of the "Evangelical Society." It began its operations in the year 1808, during the desperate war then raging between Sweden and Russia; the horrors and miseries of which this faithful servant of Christ witnessed in the capacity of chaplain in the royal Swedish navy. From the said year 1808 to 1822, the Swedish Tract Society distributed nearly 2,000,000 of tracts in the Swedish, Finnish, and Laplandic tongues. Having got preferment to a rectory in Ostgothland, in the neighbourhood of Norrkoepping, Mr. Wæterdahl removed from Stockholm in the year 1823. He was chief, if not the sole, editor of the "Notices, &c."

* This jubilee was celebrated, in the year 1830, by all the Lutheran churches throughout Germany, Sweden, Norway, Denmark, the Russian empire, &c. &c. in commemoration of the Confession of Augsburg being presented to the emperor Charles V., in the year 1530. The Swedes also recalled to memory the introduction of Christianity into their country, 1000 years ago, by Ansgarius, of Corbey, who, in the year 830, baptized the first-fruits of his mission, undertaken at the request of Emperor Ludowicus to the Swedish King Bjorn, at Bjorkoe. Ansgarius, having faithfully finished his missionary career, was promoted to the See of Hamburg.

sincerest countenance. Your humble friend has been appointed to sustain the office of acting Secretary. As this society is an entire novelty among us, and our people are unaccustomed to enterprises of this kind, you are well able to conceive that we have hitherto made but little progress, and that some time must necessarily elapse before we can attain to anything like a competent organization and system. We must go on by degrees. Our work is preparatory. We have hitherto endeavoured, by occasional small publications, to enlighten and instruct the minds of our countrymen on missionary subjects, and thereby to fan the sacred flame that has begun to kindle in the hearts of many. The members of the society have a public prayer-meeting on the first Monday in every month, when they unite in imploring the Lord to pour out his Spirit upon themselves, our country, and the world, that his kingdom may come, and the Saviour may see of the travail of his soul and be satisfied.

I have thus stated a fact which I am sure will afford our dear Christian friends in England the purest delight; and you may assure them that there are, in Gothenburgh, many warm friends to the missionary cause. It is to the British churches and religious societies we would look up for that aid and assistance by which, under the blessing of God, we expect to be nourished up into maturity, and to become eventually co-operating in the great work of evangelizing the world. Happy should we be if they could lend us a helping hand, in the way I now shall take the liberty to mention. Our means are too limited at present to enable us to procure English periodicals for the formation of a mission-library, of which we stand much in need, and which is so essential for our operations. Do you not think, if an appeal were made to the London Missionary Society, the British and Foreign Bible Society, and to private benevolent friends, that we might, through their benevolence, be supplied with copies of what has been and is published by the said and similar societies? A complete set of the Evangelical Magazine and the Missionary Chronicle would be an invaluable acquisition, if we were favoured with it. I hope you will exert yourself in pleading our cause, and I have no doubt that the appeal to British Christian feelings and principles cannot be made in vain.

Our city continues to be favoured by a faithful ministry. The bishop preaches frequently, and with unction. The Rev. Mr. Paulson, Chaplain at the Cathedral, is a very active minister of the gospel, whose preaching, and catechetical exercises with the young people every Sabbath after the afternoon service, are greatly blessed. The same can be said of the labours of many other pious and devoted men who sustain the ministerial character among us.

I am, my dear Sir, Yours, &c.
(Signed) PETER DAHL.

OBITUARY.

REV. GEORGE BURDER.

On the 29th of May last died the Rev. George Burder. We know not that since the commencement of this Magazine it has ever fallen to the lot of the Editor, for the time being, to record the death of a man more generally known, or more justly dear to the Christian world. By the readers, and especially by the elder readers, of this Periodical, his name is held in affectionate remembrance, on account of his having been one of the originators of the work, and for many years its final editor. *Missionaries*, in all parts of the world, will read the announcement of his death with no ordinary feelings, for with no inconsiderable number of them was he personally acquainted; nor can they ever forget the fatherly advice he gave them on their departure for a foreign land, and the deep interest he manifested in their comfort and success. The myriads of readers of the "Village Sermons," including, it is believed, some *thousands* of persons who have received spiritual advantage from "the truth as it is in Jesus," which is so simply and beautifully delineated in those discourses, will be ready to exclaim, when they hear of his departure, "My father, my father!" When to all these we add his family, and relatives, and personal friends, the church at Fetter Lane, London, to whom he had ministered in holy things for twenty-nine years, the congregation at West Orchard, Coventry, to whom he had preached the gospel for nearly twenty preceding years, and the surviving persons in Lancaster and Lancashire generally, who enjoyed his earliest labours, it is obvious that the number of mourners, on occasion of his removal from our world, must be un- usually great.

Joy and gratitude, however, must, in this case, be blended with lamentation. Let us thank God for "the grace which was bestowed on him," and which assuredly was "not in vain." For fifty-five years he was "a preacher of righteousness," during the whole of which period it pleased God so constantly to "preserve his feet from falling," that in no one instance did he bring a reproach on "that holy name by which he was called." And let us thank God, also, that his valuable life was prolonged to the age of fourscore years, and that his powers, both of body and of mind, were so graciously continued as to enable him, with comfort to himself, and advantage to his greatly-attached hearers, to preach almost every Lord's-day morning till within three months of his decease. As, for more than two years, he had totally lost the precious sense of sight, it was a matter of admiration to his family and friends, that, considering he had been

accustomed, during the whole of his life, to make use of notes in preaching, he should be able, in advanced age, to express himself in an orderly and connected manner without such aid.

They who had the privilege of attending his pulpit labours, during the last years of his life, will never lose the impression which those labours have made on their hearts. His appearance, always dignified, was now most truly venerable; and if his countenance had lost something of its youthful animation, it retained an expression of placidity, mildness, and benignity, which could not fail deeply to interest every spectator. His voice, always melodious, was now tender and pathetic in no common degree. There were associations, moreover, in the minds of his hearers, which deepened the impression. They were aware of the honour which God had put upon him by making him an instrument of most extensive good in his church; they knew the loveliness of his character in private life; they were acquainted with the many relative and personal afflictions through which, of late years, he had passed; and they knew that, in the natural course of events, the day of his removal from earth to heaven could not be distant. He was himself a most striking example of that patient suffering of affliction which he was exhorting them to manifest. He was himself on the very threshold of that glory which he besought them to seek. He spoke as a dying man to dying men.

His last discourse, which was shorter than usual, was delivered on the first Sabbath in March last, from the text, "He was a man of sorrows." After sermon, with difficulty he assisted the junior pastor of the church, the Rev. Caleb Morris, in administering the Lord's Supper. It was a solemn and affecting service, at the conclusion of which the members of the church remained for some time in mournful silence, fully anticipating, what proved to be the fact, "that they should see his face no more."

From that time his strength declined rather rapidly. Almost every day brought with it some such fresh indication of the approach of the last hour, as was like the loosening of another pin of the mortal tabernacle. His memory also very greatly failed him. Yet, twelve days only before his death, he was able to pray aloud with the family. This was in the evening of May 17th. He had, for some time, ceased to desire that the newspaper should be read to him, as he wished to withdraw his mind, as much as possible, from worldly things; but being aware, in some measure, of the critical situation of public affairs, he manifested, in the few petitions which his remaining strength allowed

him to offer, his characteristic patriotism, by praying for the king and queen, and government, and that we might be preserved from anarchy and commotion. Then, having prayed for divine protection, and for spiritual blessings, he concluded with imploring, in tones (as his family, who were present, state) sweet and pathetic beyond description, that "our *poor, poor, poor* prayers might be accepted through the blessed Redeemer."

All labour, both of body and of mind, seemed now to be painful to him. He conversed but little, and could not comfortably listen to much conversation. He desired rest, and frequently appeared to anticipate heaven under that view. The circumstances which attended his last days and hours scarcely allowed the utterance of those expressions of joyful hope which fall from the lips of some dying Christians. He was able, however, to pronounce an audible amen to a short prayer which one of his sons offered at the side of his bed above six hours before his death. That solemn event occurred at a quarter before ten o'clock in the evening. His family were all with him. During the day he had manifested much of that restlessness which often precedes dissolution; but, before he expired, he placed his arms in an easy posture, with his hands extended, his countenance, at the same time, indicating the absence of pain both of body and mind. His departure was so tranquil that it was difficult to ascertain the precise moment when it occurred. It was merely ceasing to breathe. Thus, having "served his generation by the will of God, he fell asleep."

His mortal remains were deposited in the family vault in Bunhill-fields on the 5th of June, the eightieth anniversary of his birth. His three sons, the four eldest of his grandsons, with other relatives and friends, together with the deacons and many of the members of his church, and the ministers who officiated on the solemn occasion, accompanied the body from the house of his youngest son, in Brunswick-square, where his last years had been spent, to the City-road Chapel, where a large body of Directors of the London Missionary Society, with some of the members of the church at St. Thomas'-square, Hackney, were waiting to receive the mournful procession. The coffin having been placed in the chapel, the Rev. Caleb Morris read appropriate Scriptures and hymns, and Dr. Winter offered prayer and delivered a funeral address. The whole body of mourners then proceeded to the grave, where the Rev. George Collison offered the concluding prayer. More than a thousand people were present both in the chapel and on the ground; and, among them all, there seemed not to be one who was unmoved by the affecting solemnity.

Dr. Fletcher, of Stepney, preached the funeral sermon, at Fetter Lane Chapel, on

the morning of the following Sabbath; and, it is scarcely necessary to state, that on that occasion also many tears of grateful affection were shed.

We are glad to learn that Dr. Fletcher's sermon, with Dr. Winter's address, will be immediately printed; and that the eldest son of the venerable deceased, at the request of his brothers, will prepare an extended memoir of their beloved parent. The last forty years of Mr. Burder's life have been so much identified with the origin and progress of most of those noble institutions which are the glory of our age and country, and which are destined, we trust, to effect the moral renovation of the world, that the history of his life will be, in fact, the history of religion for the interesting period which it embraces. We understand that the papers and memoranda of the deceased will furnish ample materials for such a memoir. But as some months, at least, must of course elapse before this work can be completed, our readers will be happy to learn that we have great hopes of being able, in our next number, to present them with a sketch of the life of this estimable man.

MRS. ODY.

Mrs. Ody, wife of Thomas Ody, Esq., was the daughter of the late Rev. James Webb, twenty-four years pastor of the church at Fetter Lane, previous to the late Rev. Dr. Davies. She died on the 23rd of May last, in the eighty-second year of her age, being the oldest member of the church, and having been connected with it for sixty-three years, as she joined the same in her nineteenth year. Her end was peace; and notwithstanding she had long walked in darkness, and at certain periods could see no light, yet the Lord, by his Spirit, did bring light into her soul at even-tide, so that she could, indeed, rejoice in Christ Jesus, as the chief of ten thousand to her soul, and altogether lovely. Her mind appeared full of prayer and praise during the last few days of her life; and she was enabled to pour forth some very sweet petitions for her children's children, her domestics, and the friends who surrounded her dying bed. She was an intimate and early acquaintance of the late Rev. George Burder, as they were brought up together as children in the same neighbourhood, and were accustomed to attend the same place of worship.

It is somewhat remarkable, that Mrs. Ody and Mr. Burder were children together, were members of the same church, sickened at the same time, and died within one week of each other. Mrs. Ody's funeral sermon was preached on the same day, and in the same place of worship, with that of the Rev. G. Burder, by the Rev. Caleb Morris, from Gen. xv. 15.

MISSIONARY CHRONICLE

FOR JULY, 1832.

DEATH OF THE REV. GEORGE BURDER, FORMERLY SECRETARY TO THE LONDON MISSIONARY SOCIETY.

THIS event took place at the house of his son, Dr. Thomas H. Burder, in Brunswick-square, at a quarter before ten on the night of the 29th of May last. As soon as possible, after the Officers of the Society had received information of the mournful event, a special meeting of the Directors was called, on Friday, the 1st of June, and the following Resolution passed.

(Extracted from the Minutes.)

- “ Resolved,—That the Directors cannot receive information of the removal, by death, of the Rev. George Burder, without being led, not less by a sense of what is incumbent upon them as the representatives of the Society at large, than by their own feelings as individuals, to offer to his family the expressions of their sincere condolence on the bereavement they have sustained by the decease of their revered parent.”
- “ The Directors are sensible, that instead of indulging the feelings which spring from worldly sorrow, they are called to cherish those which arise from a firm belief of the happiness of that transition which their long-esteemed friend, and former colleague, has made from the sufferings of mortality, to the perfect blessedness of that state into which he has entered.”
- “ The Directors would further bless God for the example held out to themselves and others, by the devotedness and manifold labours of his long and eminently-useful life, in promoting the kingdom of the Redeemer in the world, particularly in the work of missions to the heathen; and more especially in his relation to this Society, as one of its founders; and in the office of gratuitous Secretary, which he zealously and effectively filled for nearly twenty-four years.”
- “ The Directors present, at the same time, their sincere condolence to the church and congregation in Fetter-lane, on the loss which they have sustained, by the decease of their much-loved and faithful pastor; and to the surviving pastor of that church, on the removal of his greatly-revered colleague.”

The Directors, at the same time, ordered a copy of the foregoing Resolution to be presented to the family of our late highly-respected friend, and appointed a Deputation, from their own body, to wait upon the Rev. Dr. H. F. Burder, to propose, as a further expression of their unfeigned respect, a full attendance of the Directors at the funeral, so far as that might be made compatible with the intended arrangements of the family on the mournful occasion, which was kindly and promptly acceded to by the family.

The Officers and Directors of the Society accordingly assembled on Tuesday, the 5th of June, the day which had been fixed for the interment, in the Wesleyan Chapel, City-road, which the Trustees had kindly lent for the purpose, where suitable Scriptures were read by the Rev. Caleb Morris, the late colleague of the departed, and an appropriate address was delivered by the Rev. Robert Winter, D. D. Six of the Directors received the body at the gates of the chapel, who, with the rest of their number, and the Officers of the Society, afterwards joined the solemn procession to the family-vault, in Bunhill-fields, where the mortal remains of our revered friend were deposited; and a solemn prayer was offered, with much devotion and earnestness, by the Rev. George Collison, in the presence, beside the immediate attendants at the funeral, of a multitude of persons who also had assembled on the mournful occasion, to testify their respect for the deceased.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William M'Gavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.

EAST INDIES.

NEYOOR.

Extracts of a letter from Rev. C. Mead, dated Neyoor, August 22nd, 1831, addressed to the Foreign Secretary.

REV. AND DEAR SIR,

Yesterday I visited Kallymatory, the village where several families have recently abandoned idolatry. The principal man in this place is a Nadan (a title given to the head of the Shanar tribe); he possesses a great abundance of "the good things of this life," and is much respected for his peaceable behaviour by all classes. The premises he occupies are very extensive for a person of his caste. His wealth consists in lands and cattle. He insisted upon our taking a sheep from his flock for ourselves and followers. Mrs. Mead accompanied me on this occasion, and had an interesting conversation with the women. They were, of course, found lamentably ignorant, but very teachable. The Inverkeithing reader assisted me in the service. Great order prevailed, considering the recent formation of the congregation and the confined place of worship. The children of several schools were examined; and the progress in reading the Scriptures is evident since my last visit about a month ago. There is every appearance of a large harvest in these parts. The Inverkeithing reader, John Oldfield's reader, and W. Bushy's reader, remain at the village for the purpose of visiting some other places where we have been invited to send teachers. The Nadan will accompany them and introduce them to some of his relations, who are friendly to the reception of the gospel.

One of the images buried in the river* has

* Kallymatory is situated near the banks of the Neyattangherry River, which lately overflowed, whereby several devil pagodas were destroyed. Some of the people who had renounced idolatry, afterwards carried those idols, that had not been destroyed, to the river, and sunk them there. It is to this circumstance the passage in the letter has a reference.

been taken out for the purpose of being sent to the Directors, and will be forwarded to Madras for that purpose in the course of the week, together with some other things formerly used in idolatrous sacrifices and worship by the people of Kallymatory, who "are turning from their vanities to the service of the living and true God."

I remain,
Yours in the gospel,
C. MEAD.

SOUTH AMERICA.

BRITISH GUIANA.

FURTHER PARTICULARS OF THE ILLNESS AND DEATH OF THE LATE REV. MICHAEL LEWIS, MISSIONARY AT THE WEST COAST, DEMERARA. (*Extracted from a Letter of the Rev. Joseph Ketley, Missionary at George Town, in that colony, dated 20th April, 1832; addressed to the Directors.*)

My last communication to you, of the 23rd of January, bore the painful intelligence of the decease of dear brother Lewis. It might be unimportant that I should state the several reasons of my delay in following up that letter with further particulars relative to his labours and rest. I will, therefore, proceed to state, that on my arrival at Berbice, on the Wednesday following that event, I found it literally "a place of weeping." His death produced a deep impression on the greater part of the community, arising from that high esteem in which he was held by almost every class and grade of society. This appears the more surprising, from the very short period of his residence at Berbice, and affords the best comment on the prudent manner in which he conducted himself; especially when we consider the faithfulness with which he fulfilled his ministry, the bold intrepidity with which he reproved vice, and the severe opposition which, on these very accounts, he had to encounter.

Mr. Lewis, deeply feeling as he did the responsibility of his situation, was the more vigorous in his almost undivided attention to the many engagements which already crowded too thickly upon him. I need scarcely remark

here, that not only was he ardent in his attention to the school, but was unremitting in the duties of the station, whether they related to pulpit labours, attendance on the classes (of which some were formed by himself), his pastoral visits, or his necessary superintendence of the enlargement of Providence Chapel. Strong as was his constitution, and capable as he had been of enduring fatigues, these labours were too much for him to bear without sustaining injury. By frequent attacks of fever, and incessant application to his engagements, his strength began to decline, and his constitution, at length, gave way. This more particularly manifested itself about the end of December, when affliction made it necessary to desist from labour, at which time I received a very pressing invitation to go to Berbice. Hearing that his life had been despaired of, I went thither the first week in January, and remained about a fortnight, during which time he seemed to be fast recovering.

In conversation, he made some observations on the Directors' last report, particularly as related to the circumstance of no intelligence having been received, the preceding year, of the death of any of the Society's missionaries. The *Monthly Chronicle*, containing information of the death of our mutual friend, Mr. Jennings, also of Mr. Adam, and three others, coming to hand at that time, produced deep feeling, and he made some remarks on the mysterious ways of Providence. He then said he had expected to have been himself added to the number of those whose death the Directors might have to record during the present year. He also said, that in the prospect of dying he had not those raptures with which some appear to have been privileged, but felt a calm, settled, peaceful composure of mind. He also told me that, previous to his severe illness, he had taken for his text, "Ye are not yet come to the rest and the inheritance which the Lord your God giveth you." And, during his dying prospects, thought what a fine text his brother Ketley would have, to improve his decease—"There remaineth, therefore, a rest to the people of God," and which he himself had designed taking next in course; this, however, he was not permitted to do.

As he now appeared convalescent, I returned to Demerara; but, to our utter astonishment and grief, not a week had elapsed before I received information of my dear brother's happy exit, and an urgent request for me to return to Berbice. My brother's conversation, mentioned above, flashed on my mind, and I determined on improving his death the following Sabbath, from the text he had mentioned.

On my arrival again at Berbice, I learned that he had considered it to be an imperative duty to go into the country, if possible to remove a difficulty which existed as to a

Logie that he had purchased.* The day was rainy; being on horseback, he was thoroughly wet, the distance being, I think, about eight miles. When he arrived at the place he felt his complaint return. Having changed his clothes, and made the arrangements he thought necessary, he hastened back, but did not apprehend danger. That was on Thursday. On Friday morning he became very ill. On Lord's-day morning he was pronounced beyond hope; at eleven o'clock, mortification having taken place, he seemed free from pain. The people were flocking to chapel, ignorant of his perilous situation, and many of the people went to see him. He requested they would sing. He chose the hymn—"Salvation! O the joyful sound!" &c., and sang the last verse by himself, with surprising emphasis, and then repeatedly exclaimed, "Let it fly!" dwelling on the word "salvation." He then exhorted the people standing by, with great earnestness, to seek salvation in Christ, in the midst of which he gave signs of a momentary aberration, of a pleasing character, which soon passed away. Salvation was still his theme—to be with Christ, and like Christ, was his expressed desire. He requested that the people might be told that he died in the faith of the gospel he had preached. In the midst of exhorting, charging, rejoicing, and longing to depart and to be with Christ, his voice became faint. One present engaged in prayer. As the "Amen" was about to be pronounced, another near him bent the ear to catch his dying accents, and heard the last words he could articulate in a whisper, "Come, Lord Jesus, come quickly!" And thus, as they were rising from their knees, at exactly twelve o'clock, on Lord's-day, 22nd January, his happy spirit, in triumphant victory through faith in his dying and risen Lord, entered into the "*rest that remaineth for the people of God.*" "Blessed are the dead that die in the Lord; yea, saith the Spirit, for they rest from their labours, and their works do follow them."

I improved his death on the following Lord's-day morning at Berbice, and in the evening gave a consolatory address to the people. On the following Sabbath, also, at George Town, to my own congregation, morning and evening. He was followed to his grave on the day after his decease (the usual time of keeping a corpse in Berbice) by a long retinue. The peculiar attachment of the children manifested itself in lamentations; and at the grave they sang a hymn, taught them by Mr. Lewis in the infant school. Long will he be remembered at Berbice. Nor will he soon be forgotten in Demerara.

Mrs. Lewis has been surprisingly sup-

* With a view to convert it into a place of worship.

ported both under and since the trying event. God has glorified himself as "the God of all grace and consolation," which he has caused to abound in her soul. And while she feels her afflictions, she considers that "the righteous is taken away from the evil to come;" and remembers that God has said, "I will never leave thee, nor forsake thee."

(Signed) JOSEPH KETLEY.

Extracts of a Letter from the Rev. Joseph Ketley, Missionary at George Town, Demerara, dated 27th December, 1831; addressed to the Directors.

HONOURED FATHERS AND BRETHREN,

Another year of my feeble efforts in the work of Christ in this place having already expired, it has become a duty to place before you a general view of what has been done by the good hand of God upon us.

George Town.

For the increase of such as have, we trust, a saving acquaintance with the gospel, we are constrained to be grateful to Him who alone giveth the increase. A care and scrutiny are exercised toward such as propose themselves for admission to the Lord's table, which, while I trust it may never form a barrier to any humble believer in Jesus, is calculated to narrow up the way, and close the gate against such as are strangers to the power of godliness.

In respect to candidates for that sacred ordinance, it is pleasing to consider that eighteen or twenty, who profess to have lately been awakened to serious solicitude about their souls' salvation, are brought under a course of special instruction relative to the doctrines, &c., of the gospel, which also affords me very frequent opportunities for intercourse with them preparatory to their final admission to the church. There are also a few others on whom my mind is fixed, and of whom Mrs. Ketley furnishes me with very pleasing information, but whose backwardness will require them to be gently led.

Respecting the classes in George Town, the attendance both of the church and congregation is very encouraging. The men's classes, on the Monday evenings, are continually on the increase. The few young men, called the Young Men's Society, which meet on the Tuesday, are, one after another, becoming members of the church. The Young Women's Society, under the care of Mrs. Ketley, I am happy to believe, will soon furnish three members, two of whom have long been exceedingly exemplary. The female members are now arranged in four classes, each having suitable individuals, selected from amongst themselves, to instruct them; during which time (Thursday even-

ing) I have the class of candidates, and at the close hold the usual conversations, relative to the Sabbath morning discourse, with the members in a body. The persons above referred to, selected as teachers in the members' classes, meet with me, every Monday at noon, as a separate class. The Friday classes, consisting chiefly of town slaves, members of the congregation, are well attended. The Sabbath classes are very fluctuating, partly owing, I fear, to my continual leaving them to supply the West Coast. The sight, however, of a large body of slaves and free people, divided into companies all over the chapel, is very pleasing after the morning's service: the nearest description of which that I can give is a testament class, consisting of almost thirty or forty men in one place—two other goodly companies of men, learning the alphabet or other reading, in other places—five or six goodly companies of women, in other directions, either reading or being catechised—together form a cheering aspect, and which, I trust, will soon be not fluctuating, but constant.

The plan which I have lately adopted of visiting my people in town, so as to see every family at least four times in every year at their own houses, as well as at the chapel, and in their classes, will, I trust, be highly beneficial under the divine blessing; it will bring me more intimately acquainted with every individual not in the church only, but in the congregation also. I was not a little encouraged the other day on hearing that family worship was set up in a house, and by a master of a family, where I should have least expected: may it prove a token for good!

The Sabbath schools afford much encouragement. The attendance and attention of the teachers leads me to hope that the generality of them feel interested in the work. They have their weekly prayer-meeting, as well as their monthly meeting, for business and prayer. About from fifty to seventy scholars attend on the Tuesday and Friday mornings early, as well as on Lord's-days, some of whom have a gratifying acquaintance with the summary of Christian doctrine. Of one child, who is also a servant in our family, we have such pleasing proofs of her conversion to God, that I shall not long feel it my duty to keep her from the privileges of church-fellowship. Of another, also (likewise in our family), we entertain hopes that a work of grace is begun. Oh, that it might not end in disappointment!

The Sunday-school Auxiliary Missionary Society, which has been formed during the past year, is at present in a prosperous state.

The books, voted by the Directors for the Reading Society, have just come to hand; as, also, the box of books kindly furnished by our friends at Norwich, per the Rev. Mr.

Alexander, together with the very neat and valuable box of presents sent by Miss Fisher. We feel grateful for them all, and trust that their arrival will tend to excite a fresh feeling of interest. Perhaps I might mention, as a guide in the event of future grants of this nature, that we have a superabundance of old Evangelical Magazines, and, moreover, that unbound books, whether periodicals or others, are very inconvenient; and book-binding here is very expensive, as well as indifferently performed.

I should have mentioned, in its proper place, that Mrs. Ketley's daily adult class, which had fallen off, and become almost extinct, has begun to revive; and I have no doubt that the plan of regularly visiting the people will occasion its rapid increase. And as formerly it has been a means of good, so may it still be instrumental in the further increase of the church.

Fort Island.

Concerning this out-station, it may be proper to state that the church members, resident in the Essequibo, formed into a separate church, at the opening of their newly-erected chapel, on the 10th of February, 1830, amounted to twenty-two in number; during the same year seventeen were added; in the same period one was excluded, and two others withdrew and joined the Dutch church; at the close of 1830, therefore, the number of church members amounted to thirty-six.

During the past year five or six more have been added; one has departed, we trust, to be with Christ, leaving the number, at the close of the year, either forty or forty-one, which I am not certain, not having a copy of the church-book with me later than the end of 1830. The prosperity of that station, especially in respect to the unanimity of the church, and the apparent eagerness of the people, fills me with gladness.

During the past year they have been under the necessity of enlarging their chapel, to which they have added two galleries, the expense of which, though two-thirds as much as the first erection of the building, they have engaged to defray by themselves. Nor are they a little encouraged by the governor's kindness in the grant of land on which their place is built; they feel themselves to be in their own place, and they have a teacher of their own choice, whom they evidently love, and of their love he is well worthy; for nothing but love to Jesus prompts him to devote the whole of his time to them without remuneration, and even to devote a portion of the product of his little school to their welfare. Were all Christians, and all Christian teachers, thus actuated, the world would not want for Christian instructors: surely the kingdoms would be the Lord's! Respecting the church we might further say, that their watchfulness and jea-

lousies over each other, combined with that unanimity which reigns amongst them, are truly delightful. Were I alone in this feeling I should hesitate, "but in the mouth of two or three witnesses every word is established." But for the length it would necessarily make my communications, I could furnish two most gratifying instances illustrative of the above statement.

Not having been able to see the people here on the Sabbath days, for want of some one to supply my pulpit, I have not, of late, had an opportunity of judging concerning their Sabbath-school; they have, however, besides Mr. Peter himself, three teachers who have lately become acquainted with the Lord Jesus, one of whom formerly assisted us in George Town, but was expelled for attending a dance, which discipline was overruled of God to her conversion; the other two are daughters of Mrs. Peter, one of whom is not more than sixteen years, and both were admitted to the church together, to the great joy of their mother, and the no less delight of Mr. Peter, and those whose labours had been instrumental to their salvation.

I add the following pleasing circumstance relative to the Essequibo out-station. A lady, who owns a number of slaves (upwards of twenty, I believe), some time ago sent over to Mr. Peter, requesting he would instruct them. As she and her slaves together reside on Hog Island, though near to Fort Island, it would have too much interfered with his duties there for him to have gone himself. One of the most intelligent of the members (in free condition), whose walk is exemplary as a Christian, offered his services, which he continues as frequently as the weather, or other circumstances, permit. This instance furnishes another gratifying evidence that the people are not living to themselves.

The fulfilment of the purpose mentioned in a former letter, of opening a house for worship further up the river, was, from some circumstances, not practicable on my last visit.

West Coast Station.

Relative to the West Coast station I have, of late, felt much encouraged. My health having been perfectly restored, the supply is now regular. I am unable to furnish particulars relative to the members, not being resident amongst them, but their eagerness for instruction is very manifest, and their outcry for a regular minister has waxed louder and louder.* To hear their blessings

* The late Rev. Michael Lewis, their minister, had gone to New Amsterdam, in Berbice, to supply the place of the Rev. Mr. Wray, during his visit to England. The Rev. James Scott, who, after the death of Mr. Lewis, took charge of the Berbice station, on the return of Mr. Wray, resumed his own station on the West Coast.—Ed.

pronounced on me, when passing them after service on horseback, has often cheered me, especially the hearty "God bless you, Massa!" from some of the old Africans. I am sure the Directors would have wept with some such weeping as was witnessed at the laying of the foundation of the second temple, could they have listened to the prayers of some of them one Sabbath day, when they lamented God's dealings with them in removing their minister to Berbice—in childlike simplicity asking God the reason—then supposing their sins, and inattention, or other reasons—then entreating forgiveness, and imploring Him to send another—this was the tenor of the cry of each that engaged in prayer; nor could I help feeling assured that God was answering them, telling them what I felt.

Nor must the great delight afforded me, on the Christmas and following day, be unnoticed. As usual I went, in the afternoon of Sabbath, which was also Christmas day, and after service told the assembly that I could not come on the next Sabbath, when one immediately rose up and said, "Massa, we noting to do to-morrow—we no 'lowance sarve out to-morrow—Massa no come and teach us to-morrow?" Knowing well how I should be likely to feel after preaching

four sermons on the Lord's-day, and also having a public service before me on the Monday, I hardly knew how to enter into an extra engagement; but how could it be possible to resist such an appeal? "Well (said I), if there's plenty of your mind, I will see, for I cannot come only for a few."—"Massa, better axe, and plenty 'll come."—"Then (said I), every body that thinks like this man, and will come, show your hands." All hands were up, and a fine sight it was, when one exclaimed, "Massa, all shall come."—"Then expect me at ten o'clock in the morning." When I had arrived, according to appointment, only one person had come; but at half-past eleven there was a good congregation, and the people continued coming until the conclusion of the service; and, even as I was riding homeward, I had to stop some who had mistaken the time, and lifted up their hands in disappointment. This occurring at the very period an insurrection was looked for, was to me very convincing that nothing of the kind was premeditated, at all events as far as the chapel people were concerned, and that every suspicion relative to them was unfounded.

(Signed) JOSEPH KETLEY.

LETTERS RECEIVED FROM MISSIONARIES, &c.

	Names.	Place.	Date.
SOUTH SEAS.....	Rev. Messrs. Henry & Davies.	Tahiti	4 December, 1830.
	— J. Davies	Ditto	{ 9 Dec., 1830, 22 and 25 April, and 29 October, 1831.
	— D. Darling	Ditto	25 and 28 April, and 30 Oct. ditto.
	— D. Darling, Sec.....	Ditto	7 and 28 Ditto, and 11 Nov. ditto.
	— H. Nott.....	Ditto	15 November, ditto.
	— W. Henry	Ditto	4 and 11, Ditto, ditto.
	— C. Wilson.....	Ditto	22 November (2 letters), ditto.
	— G. Pritchard	Ditto	24 Ditto, ditto.
	— Alexander Simpson.....	Eimeo	18 Ditto (3 letters), ditto.
	— T. Blossom	Ditto	{ 1 December, 1830, 25 April, and 17 May, 1831.
	— E. Armitage.....	Ditto	15 November, ditto.
	— J. Smith.....	Huahine	4 October (2 letters), ditto.
	— J. M. Orsmond.....	Eimeo	25 May, and 11 November, ditto.
	— Dr. Morrison.....	China	31 May, & 22 Dec. (2 letters), ditto.
	— J. Kam.....	Amboyna	23 June, ditto.
		Ternat	5 October, ditto.
	— W. H. Medhurst.....	Batavia	{ No date, 8 August, and 15 November, ditto.
ULTRA GANGES....	— C. H. Thomson.....	Singapore	23 and 27 September, 3 Oct. ditto.
	— J. Hughes.....	Malacca	5 December, ditto.
	— S. Kidd.....	Ditto	11 October, and 30 Nov., ditto.
	— Messrs. Kidd & Hughes.	Ditto	12 November, ditto.
	— S. Dyer.....	Pinang	12 August and 11 Nov., ditto.
	— Mrs. Beighton	Ditto	8 December, ditto.
	— Rev. M. Hill	Berhampore	18 August, ditto.
	— A. Fyvie & T. Salmon.	Surat	1 October, and 21 Nov., ditto.
	— W. Taylor	Madras	{ 24 November, and 31 Dec., ditto. 19 January, 1832.
	Secretary to the Madras District Committee.....	Ditto	{ 11 October, and 19 Dec., 1831. 20 and 21 January, 1832.
EAST INDIES.....	Rev. T. K. Higgs.....	Chinsurah	1 December, 1831.
	— C. Mead	Neyoor	5, 25, & 28 October, 10 Jan., ditto.
	— J. C. Thompson	Quilon	22 September, ditto.
	— J. Reid.....	Bellary	27 Ditto, ditto.
	— W. Howell.....	Cuddapah	1 and 10 October, ditto.
	— E. Crisp	Combaconum	3 and 6 Ditto, 2 and 9 Dec., ditto.

	<i>Name.</i>	<i>Place.</i>	<i>Date.</i>
EAST INDIES.....	Rev. W. B. Addis.....	Coimbatore.....	8 October, ditto, 2 February, 1832.
	— W. Buyers.....	Calcutta.....	27 Ditto, 1831.
	— W. Campbell.....	Bangalore.....	28 Ditto, ditto.
	— A. F. Lacroix.....	Calcutta.....	9 November, ditto.
	— W. Miller.....	Nagercoil.....	30 Ditto, ditto.
	— G. Gogerly.....	Calcutta.....	2 January, 1832.
	Secretary to the Calcutta } District Committee.....	Ditto.....	2 Ditto, ditto.
	Rev. J. Dawson.....	Vizagapatam.....	31 December, 1831.
	— W. Fyvie.....	Kaira.....	2 January, 1832.
	— W. Howell.....	Cuddapah.....	3, 7, and 30 Ditto, ditto.
	— J. Smith.....	Madras.....	21 and 23 Ditto, ditto.
	Chairman and Secretary to } the Travancore District } Committee.....	Quilon.....	13 Ditto, ditto.
	Rev. Messrs. W. Reeve, J. } Campbell, and J. Smith.. }	Madras.....	20 Ditto, ditto.
	— W. Campbell.....	Ditto.....	25 Ditto, ditto.
	— C. Mault.....	Nagercoil.....	19 Ditto, ditto.
	— E. Stallybrass.....	Siberia.....	8 February, and 13 March, 1832.
RUSSIA.....	— R. Knill.....	St. Petersburg.....	16-28 April, and — May, ditto.
MEDITERRANEAN..	— J. Lowndes.....	Corfu.....	13 Ditto, 28 March, & 28 April, do.
	— S. S. Wilson.....	Malta.....	2 May, ditto.
SOUTH AFRICA.....	— Dr. Philip.....	Cape of Good Hope	{ 21 Nov., 1831, and 2, 10, 16, 19, 21 (2 letters), and 23 January, 1832.
	Mrs. Philip.....	Ditto.....	{ 2 and 4 Feb., 4 April (2 letters), and 15 and 16 March, ditto.
	Rev. C. A. Kramer.....	Bosjeveld.....	No date, 7 Jan. and 21 Feb., 1831.
	— H. Schmelen.....	Komaggas.....	10 May, and 20 November, ditto.
	— G. A. Kolbe.....	Philippolis.....	4 October, ditto.
	— A. Vos.....	Tulbagh.....	16 Ditto, ditto.
	— J. Kitchingman.....	Hankey.....	10 December, ditto.
	— W. Elliott.....	Paarl.....	14 January, and 28 February, 1832.
	— H. Helm.....	Caledon Institution	25 Ditto, ditto.
	— F. G. Kayser.....	{ Buffalo River, Caf- } fraria.....	{ 9 and 24 December, 1831.
	— J. G. Messer.....	Uitenhage.....	23 January, ditto.
	— J. Monro.....	Graham's Town.....	24 Ditto, ditto.
	— G. Barker.....	Theopolis.....	20 December, ditto.
	— A. Robson.....	Bethelsdorp.....	4 February, 1832.
	— P. Wright.....	Griqua Town.....	3 November, 1831.
	Catechist.....	Campbell.....	26 December, ditto.
	— J. J. Freeman.....	Madagascar.....	12 October, and 16 Dec., ditto.
	— D. Griffiths.....	Ditto.....	{ No date—14 Aug., 12 and 14 Oct., and 3 November, ditto.
	— E. Baker.....	Ditto.....	18 August, ditto.
	— D. Griffiths & D. Johns.....	Ditto.....	20 August, ditto.
	— Messrs. D. Griffiths and } E. Baker.....	Ditto.....	2 December, ditto.
	— C. Atkinson.....	Ditto.....	17 Ditto, ditto.
	— J. Le Brun.....	Mauritius.....	22 Ditto, ditto.
GUIANA.....	Late Rev. M. Lewis.....	Berbice.....	16 January, 1832.
	Rev. J. Ketley.....	Demerara.....	{ 27 December, 1831, 23 January, and 21 February, and 20 April, 1832.
	— J. Scott.....	Ditto.....	21 Ditto, ditto.
	— J. Wray.....	Berbice.....	{ 8 Ditto, 5 and 16 March, and 17 April, ditto.

DOMESTIC MISSIONARY INTELLIGENCE.

MONTHLY MISSIONARY PRAYER-MEETING.

CHITTOOR.

CHITTOOR is situated about 80 miles west of Madras, and, including a few villages in its immediate vicinity, contains about 10,000 inhabitants, of whom the greater part are Hindoos, and only a small proportion Mohammedans. The number of natives, resident within a circuit of about 30 miles round the town, are calculated to amount to 60,000.

A pious and highly-respectable individual, now deceased, who, for several years, had very laudably exerted himself, in concert with several other persons of similar character, resident at Chittoor, to impart the blessings of the Gospel, and the benefits of education to the native population of the place, by the institution of schools, and by affording the means of Christian

instruction and edification, having repeatedly conveyed to the Directors his earnest desire, that they would establish a mission there, they, in compliance therewith, sent out, in 1827, a missionary from England with that view.

By desire of the individual to whom we have already referred, two of the brethren, belonging to the Society's mission at the Madras station, alternately visited Chittoor in that year, for the purpose of administering the Christian ordinances to those among the natives who had embraced the Gospel, and appeared to be scripturally entitled to the same. On the first of these visits, 40 adults were baptized; and about 70, who were professed converts from Hindooism and Mohanmedanism to the Christian faith, were, at the same time, united in church-fellowship. The brethren, during this visit, formed at Chittoor two native schools, one for boys and the other for girls, which, before the arrival of the missionary from Europe, were increased to four; all of them being supported by the benevolent individuals already mentioned.

The missionary sent from England for this station, on his arrival at Chittoor, in August, 1827, found there a Christian church, composed of between 60 and 70 natives; three native catechists, who preached to the prisoners in the Zillah Jail; and several native schools. Among the church-members, however, were many whose measure of Christian knowledge, and whose personal conduct by no means corresponded to the expectations which the missionary had formed concerning them. These, therefore, he placed under a regular course of catechetical instruction, and also adopted other suitable means, with the view, in dependance on the divine blessing, of imparting the light of Christianity more fully to their minds, and expelling such evils from their lives, as had disqualified them for participating in the privileges of a Christian church.

In the meantime, the preaching at the Jail was continued—two native services (one in Tamil, and the other in Telooگو), and an English service, were performed on the Lord's-day; the Scriptures were read and explained daily at the house of the missionary, for the benefit of as many persons as chose to attend; and two additional schools were established in the mission compound, immediately under the eye of the missionary, in which, chiefly, the children of professedly-christian parents were educated. The whole number under instruction in the six schools amounted to nearly 160.

One of the three catechists, before mentioned, having died, and the two others having been removed, one to Bangalore, and the other to Bellary, the missionary was supplied with two native assistants, one from the former place, and the other from Madras; who, possessing talents for public speaking, and generally-correct views of Christian doctrine, applied themselves to the acquisition of Telooگو, that they might be enabled to preach in the villages around Chittoor, where that language is principally spoken.

The missionary, after persevering for a considerable time in his laudable efforts for the purification of the church, to which he had been introduced on his arrival at Chittoor, and succeeding only in a very partial degree, came at length to the determination of dissolving it altogether, in hope, with the divine blessing, of at length forming a new church, composed of persons whose conduct should be according to the Gospel of Christ. But, alas! it pleased the Almighty to remove him by the hand of death before these expectations had been realized. His decease, however, did not take place till he had had the satisfaction to witness the completion of some important arrangements for the stability and advancement of the mission; among which was a convenient mission-house, erected on a spot of ground presented to the Society by a respectable European resident at Chittoor; and a mission chapel, which was opened for native worship a short time prior to the death of the missionary.

The mission is, at present, under the superintendence of an able native assistant from the Madras station, aided by two native teachers belonging to that of Chittoor. According to the latest accounts, the attendance on the native services had increased, and the schools, in all of which the education is scriptural, were improving.

Let us pray that the Lord would be pleased to provide a successor to the late highly-

valued missionary at this station, who shall prosecute the work of the mission with a piety and zeal equal to those of the lamented deceased, and under whom, in fulfilment of the hope he so ardently cherished while yet alive, a native Christian church shall be gathered, consisting of numerous and exemplary members, who shall walk in all the commandments of the Lord blameless, and prove burning and shining lights amid the darkness of the surrounding heathenism; and, by the grace of God, to the eventual dispersion of that darkness! Amen.

16th June, 1832.

NARRATIVE OF THE CONVERSION OF THE REV.
JOHN BILDERBECK FROM THE ERRORS OF
POPERY, TO THE TRUTH OF CHRISTIANITY
AS CONTAINED IN THE NEW TESTAMENT.
(DELIVERED BY HIM AT HIS ORDINATION.)

In our *Monthly Chronicle* for February last, we communicated to our readers particulars of the ordination of Mr. John Bilderbeck, who, some months previously, had come to England for the purpose of completing his studies preparatory to his engaging in permanent missionary labours in India, under the patronage of the Society; it was further stated, that Mr. Bilderbeck had been educated in the Jesuit's college, at Pondicherry, and afterwards brought to a knowledge of the truth through the instrumentality of the Society's missionaries at Madras.

It was also intimated, that, being unable to bear the severity of this climate, he was under the necessity of returning to India before his design in visiting England had been fully accomplished. He accordingly left this country, on his return to India, on board the *Lady Kennaway*, on the 1st of January last, having been appointed by the Directors to labour at some station belonging to the Society within the Madras Presidency, as stated in the *Monthly Chronicle* for February; in which, likewise, is contained a parting letter of Mr. Bilderbeck to the Directors, written by him on board the "*Lady Kennaway*," while detained at Portsmouth.

Mr. Bilderbeck, at his ordination, gave a detailed and interesting account of the circumstances which led to his conversion from popery, and to his subsequent reception of the gospel as contained in the pages of inspiration. This narrative we now present to our readers, with the expression of our regret that it has not appeared earlier.

Considerations and Circumstances which led Mr. Bilderbeck to devote himself to the Missionary work.

It may be imagined by many, that, because I was born and educated from my infancy amongst the idolatrous natives of India, that, on that account, I have always had some degree of sympathy for their condition. Such, however, has not been the case; for a constant familiarity with their objects and modes of worship, connected with the close conformity of Roman catholicism with paganism, insensibly hardened my heart against any feeling of commiseration, and desire for their spiritual welfare; and this was not excited until I myself became really enlightened, and the subject of divine grace. The considerations that the heathen originated in the same parents with myself—that they possessed souls immortal as my own, and therefore equally capable of enjoying eternal blessedness, or suffering never-ending misery—that they were also guilty before God—that they stood as much in need of salvation as myself—that they were also included in the promises of God—that the gospel was as peculiarly adapted to them as it was to me—that the Lord Jesus intended that this "gospel of the kingdom of God should be preached unto all nations"—and that, not in a few instances, the preaching of it had been succeeded by most salutary results, these led me so far to imbibe the missionary spirit, as to cherish a degree of solicitude for the welfare of those who were perishing for the lack of knowledge. My soul's desire and prayer to God for the heathen was that they might be saved; and I regarded with lively interest the proceedings of those Societies which had for their objects the spiritual good of the poor heathen. I was at this time employed in a mercantile house, labouring for the bread that perisheth, with every prospect of bettering my worldly circumstances; but, whilst actively seeking after the good things of this world, my mind became more powerfully and commandingly arrested to the claims of the heathen, from a speech delivered by the Rev. John Smith, soon after his arrival at Madras, on the occasion of the anniversary of the London Missionary Society, which was held in November, 1828; in which he most stren-

nuously advocated the importance and duty of making personal exertions and sacrifices in the cause of Christ, chiefly enforcing it on those who were under obligations to redeeming love. I now felt convinced that I was no longer justified in sitting in indolent inactivity; and that, as I understood the language of the country, and could converse in it with facility (which made the obligation greater), I thought it was my duty *exclusively* to devote myself to the work of making known to my perishing brethren around me "the unsearchable riches of Christ!" I made the important question a matter of private prayer and mature deliberation. Fearing lest it should turn out to be a mere feverish excitement of the moment, I availed myself of the earliest opportunity to wait on Mr. Crisp, my father in the gospel, to seek his advice; but, before I could develop my feelings, to my great surprise he opened the subject by first asking me what I thought of the missionary work. I then put him in possession of my views, and solicited his opinion, which was very favourable. Meanwhile, he affectionately advised me to reconsider the subject. A day or two after, I received a note from the Rev. John Smith, inviting me to breakfast at his house; when the meal and family worship were over, and we were left alone, he, to my astonishment (as he was ignorant of the interview I had with Mr. Crisp), proposed exactly the same question; and added that he would be happy to render me every assistance in preparing for the work at Madras. Struck with these singular coincidences, and as my own private judgment had been previously made up for the work, I thought I saw the finger of infinite wisdom clearly pointing out the way in which I should walk. I now did not hesitate, but was enabled to offer myself, saying, "Here am I, send me!" "When it pleased God, who separated me from my mother's womb, and called me by his grace to reveal his Son in me, that I might preach him among the heathen, *I conferred not with flesh and blood*:" it is true I intimated my desire for the work to my friends, but did neither anticipate nor wait for their approbation. I surrendered myself at once to the disposal of the Missionary Society, with a resolution to bear the consequences, be they what they may. I have hitherto, by divine grace, been supported, preserved, and blessed in my preparatory studies and labours; and, though painfully deprived of those superior advantages which I had anticipated from some years abode in this land of privileges, yet I am willing to regard the finger which has hitherto directed my path, to embark in the same errand, relying on the same grace, and to spend and to be spent in the service of God amongst the Gentiles. Were it not for the innumerable obligations I am under to redeeming love, I should consider the work not sufficiently commanding in itself to claim my *personal*

and exclusive devotedness; but "I thus judge, that if one died for all, then were all dead; and that he died for them, that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again!" Since my dear Redeemer gave himself up unreservedly for my salvation, cheerfully exclaiming, "Lo! I come (in the volume of the book it is written of me) I delight to do thy will, O! my God!" I am constrained to give myself up unreservedly to *his work*, joyfully responding, "Here am I, send me;"—and since Christ thought no sacrifice too great to save souls, I humbly trust that I shall feel no work too laborious to promote his glory! These are the considerations and the circumstances that induced me to devote myself to the work of a missionary among the heathen.

Mr. Bilderbeck's early Life.

I was born at Madras, in the East Indies. My parents were of the Roman Catholic persuasion. As soon as I could speak, they taught me to repeat, at the hours of resting and rising, the Lord's Prayer, and that to the Virgin Mary, commonly called "Ave Maria;" which were preceded and followed by the sign of the cross, as customary amongst the Papists, and was led constantly to worship at the Romish church. Thus, at a very early age, I was led to imbibe the principles, prejudices, and superstitions of her system. When my parents died, I was placed under the care of a valued uncle, who sent me for education, when very young, to the Jesuit academy at Pondicherry, a French settlement about ninety miles south of Madras. Besides the various branches of polite literature to which the attention of the young men were directed, great pains were taken to form and establish the minds of the young men in the principles of popery; but, during my whole stay in this institution, I do not remember having seen so much as a leaf of the Bible!

His removal to Madras.

After three or four years had elapsed, my uncle invited me to spend some time with him at Madras; but it pleased the Sovereign Disposer of all events, not long afterwards, to remove him from me. His death was followed by an alteration in my situation; for, instead of returning to the Jesuit academy, I was placed, by those who now became my guardians, and were respectable Protestant merchants in the same place, under the care and tuition of the late Rev. Thomas Nicholson, one of the missionaries of the 'London Missionary Society:' thus, 'when my father and mother forsook me, the Lord took me up.' But I proved to be a most rebellious child; for when, by this eminent missionary, my mind was first directed to the study of the Holy Scriptures and Dr. Watts's Catechism, I felt very un-

willing to attend to them. His spiritual instructions were received with bad feelings. From the prejudices of early life, my mind was completely bent upon favouring that which my parents had approved. This feeling of opposition, however, did not continue long; it pleased God to remove Mr. Nicholson by death on the second of August, 1822. I was peculiarly struck with the composure, joy, and holy serenity that he manifested in the prospect of dissolution. This so affected me, that I determined not to reject his religion as being unworthy of my notice or reception before I had investigated it.

His Renunciation of Popery.

After this event, I was removed to the care of another valuable missionary of Christ belonging to the same society, the Rev. Edmund Crisp, late of Madras, and now of Combaconum. His kind instructions proved a blessing to me. I soon suspected the errors of my former sentiments, and began freely to search the Scriptures for myself, till I was led to the conviction that *popery was a practical libel upon that sacred religion which was established by Christ and his apostles!* Were I not afraid of intruding on your time, I might introduce the train of arguments on the ground of which I renounced popery. But suffice it to say, that the diametrically opposite sentiments and practices which I discovered between the holy apostles and the Romish priests, who pretend to be their immediate successors, could not but arrest my serious attention, and lead me to call for an explanation from the latter of the difficulties which to me seemed irreconcilable, irrational, and unscriptural. I found, however, that no satisfaction could be given, and that they could do no more than abound in unwarrantable threats. I felt it, therefore, to be my duty, from the honest convictions of judgment, and the force of truth, to leave their church, and to embrace and defend protestantism, as that which was most in accordance with the word of God. Some of the priests told me, on one occasion, that, if I took upon myself to read and interpret the English Bible, I and my Bible would most assuredly go to hell! Others said that, if I persisted in acting contrary to the authority of the church that gave me birth, I should die with an ulcer in my throat! And I am persuaded that, if any calamity should happen to me to-night, or during my voyage to my native land, they would account for it in no other way than by attributing it to the judgment of God for withdrawing from their communion! This investigation of truth continued from the year 1823 to 1826, without, however, making any saving impression on my mind. My decided renunciation of popery soon exposed me to no little personal trial. The smiles of my friends, which I had once valued, were now

forfeited; those who cheerfully received me at home now no longer gave me a reception, and the root of bitterness sprung up to disturb our peace and harmony. I cannot here enter into particulars, without unnecessarily doing violence to the feelings of some abroad. The premature death of a near relative has since pleasingly recalled the mutual exercise of our best feelings.

His Return to Pondicherry.

After a residence of about four years with Mr. Crisp, circumstances rendered it necessary for me to leave his house and go to Pondicherry, where I had been formerly educated. Here I resided again nearly a year, during which time my life was one open violation of the laws of God; gross temptations presented themselves in every direction, and were not unfrequently complied with, contrary to the remonstrances of conscience, and the convictions of judgment. The valuable instructions of Mr. Crisp, and the prayers he had often offered for me at social worship, frequently occurred to my recollection; and I felt that I was retrograding very far from those principles of virtue and religion which he had taken so much pains to instil into my mind.

He re-visits Madras.

This filled me with distress; and the restraining grace of God at length checked my undisciplined course of life, whilst a concern for my immortal soul led me to apply for leave again to return again to Madras. It being acceded to by my friends, I went there, and took up my residence with a pious family, the head of which was a member of Mr. Crisp's church at Black Town.

His Conversion to Christ.

I once more resumed my attendance on Mr. Crisp's ministry, and was much benefited by his discourses, which were remarkable for their simplicity and spirituality; and, by the divine blessing, they always tended to enlighten my mind about those things which concern my eternal interests. I went on from one state of feeling to another, till at last I was brought to feel the odiousness of my sins, the enormity of my guilt, and my total helpless and hell-deserving condition as a sinner against God. I now sought, by frequent and ardent prayers, an interest in Christ, in whom I found all that I needed as a rebel: his righteousness to justify my guilty person—his blood to atone for my sins—and his Spirit to sanctify my nature; and, as a consciousness of my sinfulness increased, the preciousness of the Redeemer likewise increased. The services of God on Sabbath days became peculiarly delightful to me. I not only lived in the enjoyment of religion myself, but became exceedingly anxious that it should also be enjoyed by my own ser-

vants, and those of the family with whom I lived. These servants were mostly heathens. I frequently assembled them in my study, and conversed and prayed with them. I am thankful to say, not without some happy results. The recollection of such seasons of my first Christian career, though pleasant, gives pain to my mind; for they show me the necessity of 'repenting, and doing my first works.' Oh, for more of the vitality of genuine religion! I was the subject of these serious impressions about the middle of the year 1827; but, for the want of greater resolution, I did not become identified with the people of God in church fellowship, although I saw the propriety of being so, and even enforced it upon others. In speaking one evening on the subject with the mistress of the house in which I lodged, who was also undecided on the point (though her husband was a member of Mr. C.'s church), she, knowing that my situation was similar to her own in that respect, said that she felt the force of my arguments, but would feel them still more if I were to reduce my sentiments to practice myself. I then perceived that I was not only doing great injury to myself, by keeping away from this ordinance of Christ's appointment, but was also a hindrance to one whom I conceived to be a disciple of Jesus.

His Union with the Church in Black-Town.

I therefore immediately resolved to send in my application for church fellowship the following day, and begged that this lady would also send hers, which she did; and, in the ensuing month, on the 1st of August, 1828, we were both received by the church, and recognised as regular communicants. This was a most solemn day with me, not merely on account of the peculiarities of the occasion, but because it was just the day previous to the sixth anniversary of the death of Mr. Nicholson, which had laid the first ground of my inquiry after truth. Since my arrival in England, I have received the most painful intelligence of the death of the lady to whom reference has been just made; but I have not the slightest doubt of her eternal blessedness! This is my humble history: a change has thus been wrought both in my views and feelings. I hate those things which I once loved, and love those things that I once hated. I cannot resist these internal evidences, and trust I can exclaim, without presumptuous boasting, that 'Whereas I was once blind, now I see!'—that 'I know I have passed from death unto life, because I love the brethren'—and that, 'being justified by faith, I have peace with God.' These circumstances lead me to hope that God, by his sovereign and unmerited grace, has called me to the knowledge of Him, 'whom to know is life eternal!'

IRELAND.

Rev. George Mundy's Tour in the South and West of Ireland, on behalf of the Society.

Sabbath, March 18th.—I preached twice at the Independent chapel at Youghal. Held a public meeting at the Town Hall on Monday, which was well attended. The remaining part of the same week I was in the neighbourhood of Bandon and Clonakilty, accompanied by Rev. Mr. Watson. Meetings at latter place well attended.

Sabbath, March 25th.—Preached in the morning at the Independent chapel, Cork, and Rev. Mr. Urwick preached in the evening. Held two public meetings there on Monday. On Tuesday morning formed a Juvenile Society amongst the young people of the congregation, and enrolled about thirty collectors. Had another meeting in the evening. These services were all well attended. The collection was upwards of £50.

During the remainder of the week I attended meetings at Fermoy, Mallow, and Charleville, and am much indebted to many kind friends, and excellent ministers of the Establishment, for the assistance which I received from them.

Sabbath, April 1st.—I preached twice at Rev. Dr. Townley's, at Limerick, and held two public meetings there on Monday, which were well attended, and the collection nearly double that of last year. One person, however, was offended, who excited some evil-disposed persons to come on Sabbath evening to break Mr. Townley's chapel windows after service, a circumstance which Mr. Townley never experienced before. From Limerick I proceeded to Nenagh, Maryboro', and Dublin. On Friday, 5th instant, the public meeting was held there (viz., Dublin), which I attended, and on Saturday I addressed the collectors of the Ladies' Society.

Sabbath, April 8th.—Preached at Dublin, to very large congregations; at Mr. Urwick's in the morning, and Mr. Stuart's in the evening.

Monday, April 9th.—Proceeded to Carlow, where I preached, and held a meeting on Tuesday at the Presbyterian chapel. On Wednesday, the 11th, returned to Dublin, and held a meeting at Mr. Urwick's in the evening; and, having no other service this week, I remained in Dublin, to attend the Church Missionary anniversary meeting, which was held on Friday, the 13th, and felt much pleasure in rendering our Episcopal friends my humble assistance on the occasion.

Sabbath, April 15th.—Preached twice at the Independent chapel at Sligo, and held a public meeting there on Monday. From thence I proceeded to the county of Tyrone, where I held several meetings, accompanied by the Rev. Mr. Miller, the Presbyterian minister at Cookstown, and having preached

there, and at Stewart's Town, on Sabbath, the 22nd, and held a public meeting in the neighbourhood on Monday, the 23rd, I returned by way of Belfast to England, much gratified by the kindness and hospitality of our esteemed Irish friends, and the numerous proofs which I received from them of their continued, and, I trust, increasing attachment to the missionary cause.

ANNIVERSARIES, &c.

BARNSELEY.

The anniversary services of the Barnsley branch of the London Missionary Society were held in Salem Chapel, Barnsley, on Sunday and Monday, the 29th and 30th ult. On Sabbath-day two sermons were preached by the Rev. David Jones, late Missionary to the Island of Madagascar. The public meeting, which was held on the following evening, was addressed by G. Bennet, Esq., Rev. J. Smith, M.A., Classical Tutor of Rotherham College, Rev. D. Jones, Rev. C. Cook, and Rev. J. Orange. The attendance was numerous, and the amount of collections and subscriptions presented an increase on that of any previous year.

STAFFORDSHIRE.

On the last four days of May were held missionary anniversaries at the following places:—Uttoxeter, Lichfield, Burton-upon-Trent, and Tutbury. George Bennet, Esq., attended all the meetings, and gave a most encouraging account of the success of missionary exertions. His visit to this neighbourhood has been a great gratification to the friends of missions, and, I doubt not, will prove very useful. The attendance was, generally speaking, very numerous, and the collections exceeded those of last year. Mr. Bennet was assisted at the meetings by the Rev. Messrs. Shaw, Wild, Parry, Cooke, Tallis, Jupp, and Rhead.

EAST LANCASHIRE AUXILIARY.

MANCHESTER.

We have great pleasure in reporting that the missionary festival at Manchester, May 27th and following days, this year, has proved, as anticipated, most delightful and interesting. The sermons of the deputation and visitors were eloquent and impressive, and the speeches highly interesting and effective. The breakfast-meeting had never been surpassed in Manchester, for touching appeals and pathetic emotions. The Rev. David Jones's narratives highly interested all present. The collections amounted to

about £885, without any of that stirring excitement which too many have reviled, but never felt, and little understood.

CAMBRIDGESHIRE.

The twentieth anniversary of this auxiliary missionary society was held on Thursday, May 31st, at the Rev. J. J. Davis's Meeting-house, Royston, when two sermons were preached: one in the morning by the Rev. James Bennett, D.D., of London, and the other in the evening by the Rev. John Rowlands, of Baldock. Immediately after the morning service the business of the Society was transacted. Mr. Haylock, the treasurer, took the chair, and the resolutions were moved and seconded by the Rev. Messrs. Moase, Madgin, Dr. Bennet, Thodey, Rowlands, W. Swan (Missionary from Siberia), and Joseph Webb, Esq. The sermons were appropriate and impressive, and the different services appeared to excite a very lively and general interest in the minds of all present. The collection on the occasion amounted to £22 10s. 6d.

MID-LANCASHIRE.

CHORLEY.

On the 30th of May was held the annual meeting of the Auxiliary Missionary Society at Chorley. The Rev. D. A. Jones in the chair. Prayer having been offered, the meeting was severally addressed by the Rev. David Jones, Missionary from Madagascar; the Rev. Samuel Mc All, of Doncaster; the Rev. Messrs. J. Hague, of Darwen; Thomas Greenall, of Burnley; L. Forster, of Blackburn; and W. Bowen, of Bretherton.

DARWEN.

On Thursday, the 31st of May, was held the annual meeting of the Auxiliary Society, at the Lower Chapel, Darwen, Thomas Eccles, Esq., in the chair. Resolutions were moved and seconded by the Rev. D. Jones, the Rev. S. Mc All, the Rev. Messrs. Hague, D. A. Jones, Forster, Skinner (Presbyterian), and Hickman (Wesleyan). The attendance was numerous, and the several speakers were listened to with great and continued attention. The collection amounted to £11 10s.

BLACKBURN.

The sixth anniversary of the Mid-Lancashire Missionary Society was held in Blackburn on the 3rd and 4th of June. On Sunday, the 3rd, two sermons were preached in behalf of the Society; one in the afternoon by the Rev. David Jones, Missionary from Madagascar; and one in the evening by the Rev. Samuel Mc All, of Doncaster.

On the evening of the following day the public meeting was held. William Eccles, Esq., in the chair. Prayer having been offered by the Rev. Mr. Hickman, the following speakers powerfully advocated the cause of missions:—The Rev. Joseph Hague, of Darwen; the Rev. T. H. Walker (Wesleyan), of Bolton; the Rev. D. Jones, and the Rev. Samuel Mc All (the Deputation from the Parent Society); the Rev. John Ely, of Rochdale; and the Rev. Thomas Greenall, of Burnley. Though the evening was unfavourable, the meeting was very numerously attended, and highly interesting. The Rev. David Jones gave an account of the Society's operations, and of the triumphs of the gospel, in Madagascar, which greatly affected all present. The collections amounted to £113 7s. 4d.

COLNE.

On Tuesday evening, the 5th of June, a public meeting of the Colne Auxiliary Missionary Society was held in the Independent chapel. The Rev. Robert Aspinall, the minister of the place, in the chair. Resolutions were moved and seconded by the Rev. Mr. Cheadle, A. M., Curate, the Rev. Messrs. Jones, Mc All, Ely, Greenall, Forster, Greaves (of the new connexion), Gostick (Wesleyan), and Scott (Baptist). The collections at the meeting, and after a sermon on the preceding Sabbath by the Rev. L. Forster, of Blackburn, amounted to £8. 19s. 6d.

BURNLEY.

On Sunday, June the 3rd, two sermons were preached on behalf of the Burnley Auxiliary Missionary Society by the Rev. L. Forster, of Blackburn. On the following Wednesday evening the public meeting was held. William Howell, Esq., of Blackburn, in the chair. The report having been read by the Rev. Thomas Greenall, addresses were delivered by the following speakers:—The Rev. Mr. Raynar (Wesleyan), the Rev. Mr. Griffiths (Baptist), and the Rev. Messrs. Jones, Mc All, and Ely. The collections amounted to £15.

CLITHEROE.

On Wednesday evening, the 6th of June, the public meeting of the Clitheroe Auxiliary Society was held in the Independent chapel. The Rev. Joseph Wadsworth in the chair. Prayer having been offered, the following speakers addressed the meeting:—The Rev. John Richards, the Rev. W. Huddleston (Wesleyan), the Rev. L. Forster, the Rev. D. Jones, the Rev. S. Mc All, and the Rev. Henry Driver. The collection amounted to £5.

THE WEST-RIDING OF YORKSHIRE AUXILIARY MISSIONARY SOCIETY.

The nineteenth anniversary of this auxiliary was held in Halifax, on the 5th, 6th, and 7th of June. The services commenced on Tuesday evening, the 5th, when the Rev. Theophilus Lessey (Methodist preacher), of Manchester, preached at Sion Chapel. On the following morning the committee and ministers, with other friends, had a public breakfast provided in the school-room of the Square Chapel, after which the business of the Society was transacted. In the forenoon a sermon was preached, in the same chapel, by the Rev. John Clayton, Jun., A. M., of London. The public meeting was held in the same place in the afternoon; George Rawson, Esq., the treasurer, in the chair. On Thursday morning, at seven o'clock, there was a public prayer-meeting at Sion Chapel; and at half past ten, in the same place, the Rev. Calvin Colton (from America), preached. In the afternoon, at the Square Chapel, a sermon was delivered by the Rev. J. D. Lorraine, of Wakefield, and the services were concluded by the Missionary Communion, at which the Rev. Thomas Scales, of Leeds, presided; and addresses were delivered also by the Rev. J. H. Cooke, J. Cockin, and the Rev. W. Hamilton. Prayers at the different services were offered up by the Rev. Messrs. Stringer, Hatton, Hawkins, Hague, Clarkson, Martin, Pridie, Bell, Shawyer, White, Preston, and Eccles. The hymns were given out by the Rev. Mr. Blackburn. Various resolutions were supported at the public meeting by the Rev. Messrs. Dr. Boothroyd, A. Farrar, T. Scales, J. Rawson, J. Clayton, Jun., R. W. Hamilton, Calvin Colton, and J. Cockin; amongst which the three following deserve particular notice.

"That this Auxiliary Society desires to express its continued attachment to the Parent Society, with its most cordial congratulations for its increasing usefulness and prosperity, and its hopes that more vigorous efforts will be made by the congregations of this district during the ensuing year to promote a missionary spirit, and to increase the funds, on the ground of the painful deficiency reported at the last annual meeting."

"That the revival of piety at home is the surest way of spreading the gospel abroad; and that it is the special duty of Christians, of the present day, to use all possible endeavours to cultivate personal religion, to elevate Christian character, and to raise the common standard of piety.

"That this Society renews the expression of most cordial esteem for all other Missionary Societies, rejoicing in their successes, and sympathizing with them in their trials. To their persecuted and suffering brethren in the

West Indies, especially, this meeting tenders the assurance of deep and affectionate interest in the painful circumstances of danger and difficulty in which they have been placed."

' The collections at the different services amounted to £162 9s., and the contributions of the year from this auxiliary to £1469. 5s. 1d.

ORDINATION OF MISSIONARIES.

On Thursday, the 12th of April, the Rev. Mr. W. H. Drew was set apart to the work of a Christian missionary at Dartmouth, his native place, and in the meeting-house of the Rev. T. Stenner, his late pastor. The service was commenced with reading the Scriptures and prayer by Rev. J. Glyde. An introductory discourse, on the duty of preaching the gospel to the heathen, was delivered by the Rev. Dr. Payne, Theological Tutor of the Western Academy. In answer to suitable questions proposed by Rev. Mr. Greenwood, of Torquay, Mr. Drew gave an interesting sketch of his own religious history, and a concise, but satisfactory, statement of the doctrines he believed—the reasons which induced him to desire to preach these among the heathen—and the manner in which he purposed to do the work of a missionary. The ordination prayer was offered by the Rev. W. Rooker, of Tavistock, and the charge was given by the Rev. T. Stenner. Hymns were given out by the Rev. Messrs. Gill and Hellings, and the Rev. P. House (Baptist), concluded with prayer.

Many other ministers were present, and a large congregation appeared much and piously impressed. The monument of Flavel, which is now in the meeting-house, and records his ejection from the church, suggested the hope that his spirit was not unacquainted with what was passing, and the conviction that the missionary spirit, which now animates us, ought to be regarded as an answer to the prayers of our holy forefathers.

DEPARTURE OF MISSIONARIES.

On Wednesday, May 23, on board the ship *Coromandel*, Captain Boyes, the Rev. W. H. Drew, missionary, appointed to Madras, sailed from Portsmouth; who had with him in the same ship Master Elisha Howell, son of Rev. W. Howell, of Cuddapah, returning from school in London to India. The following letter has been received from the Rev. Mr. Drew since their sailing.

REV. J. ARUNDEL.

Friday, May 25, 1832.

On board the ship *Coromandel*.

MY DEAR SIR,

At your request, a boat having come alongside, I write to inform you of our progress.

We have proceeded pleasantly, but slowly, as far as Plymouth, whose distant cliffs we recognise with our glasses. One more sight of England, distant as it was, was hailed by me, at least, with pleasure; and I was not sorry to be detained, as I could have yet another look.

We are now comfortably settled. Our time has hitherto been occupied in arranging our cabins, and I have been able, this day, to spend my time alone in my own cabin. After the hurry and bustle of my departure, it was to me most refreshing to be able to sit alone, and silently and solemnly to think of all that was before me. Blessed be God, for all to which he has called me! Painful as the sacrifices are which are connected with it, I can only rejoice in them when I look at their results. And I trust that, sustained by heavenly power, and guided by heavenly wisdom, this glorious work will always be to me a cause of rejoicing. My mind turns again to the triumphant language of the apostle of which I before spoke to you, and prays that it may be true of itself. "Thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his name by us in every place!"

I hope soon to commence direct efforts for the benefit of my fellow-passengers, and the seamen. I begin to feel that I have now to act as well as to meditate. We have pleasant companions. Mr. Jennings is perfectly friendly.

In haste,

Yours, very sincerely,

W. H. DREW.

On Friday, June 1, Mrs. Scott, who was prevented accompanying the Rev. J. Scott, her husband, when he sailed last year for Demerara, embarked, with her two children, at Blackwall, for that colony, in the ship *Albinia*, Captain Purvis.

RETURN OF MISSIONARIES.

On Wednesday, June 6, arrived in London, by the ship *Aurora*, Captain Owen, Mr. Samuel Kidd, missionary, from Malacca, in an improved state of health. Mrs. Kidd also arrived in this country about two years ago—in a very delicate state of health. It is hoped their visit to Europe will be advantageous.

On May 20th, arrived at the Isle of Wight, in the ship *Mary Ann*, Captain Hornblow, Mrs. Campbell, with five children, from Bangalore, greatly out of health.

By the same ship, arrived from Madras, Mr. J. W. Gordon, son of the Society's late missionary at Vizagapatam. Mr. Gordon has offered himself to the Society as a

missionary candidate, and proposes to complete his education, as a missionary for India, in this country.

On Wednesday, June 6, Mrs. Freeman, and two children, arrived safely in London,

by the ship Aurora, Captain Owen, from the Cape of Good Hope—greatly improved by the voyage. Mr. Freeman has returned to Madagascar, and has arrived safely with Rev. T. and Mrs. Atkinson, at Tananarivo.

REV. GEORGE CHRISTIE.

We stop the press to state, which we do with much regret, that a letter has been just received by the Rev. Dr. Morison, from the Rev. George Christie, who was sent out by the Society, as a Missionary to Calcutta, in July, 1830, intimating that he has been ordered to proceed immediately to this country, as the only expedient to preserve his life. How mysterious are the ways of God! He had just acquired the language, and begun to preach to the natives.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz :—

To Mrs. F. Nichols, Bath, for 4 Caps, to be sold at Pinang, for the benefit of Mrs. Dyer's schools; to a little Girl, by Mrs. Courthope, for a few Bags, Pincushions, &c., for Mr. Read, South Africa; to a Lady, for 2 Cases of Knives and Forks for Pomare, to the care of Mr. Ellis; to Mr. John Franklyn, of Bristol, for a Bust of the King and Queen of the Sandwich Islands, for the Museum of the Rev. T. Jackson; to a Lady, a friend to Missions, for a few Articles for making Lace, for Mrs. Mault; to Beddow, and the Children of Summerfield School, West Bromwich, for a collection of Bags, Pincushions, &c.; to Anonymous, for a small Chest of Tools, for Rev. H. Nott, Tahiti; to a few Friends at Union street Meeting, Borough, for a small Parcel of Useful Articles of Haberdashery, for Mr. Read, Africa, by Rev. J. Arundel; to Mr. J. Aris, of Croydon, for a Parcel containing a few Articles of Haberdashery, for Ditto; to Mr. J. Hickson, for a Parcel containing Linen-drapery, for Ditto; to Miss Collin, North Brixton, for 77 Numbers of Evangelical Magazines, and 12 ditto, of Christian Instructor; to Lewis Pugh, Esq., Banker, Dolgellay, North Wales, for 261 Numbers of the Evangelical Magazines, and 12 ditto, of the Christian Instructor; to Captain Kiltwick, R.N., Southwold, for 72 Numbers of Evangelical Magazine, 83 ditto, Missionary Register, 82 ditto, Jewish Expositor, 98 Sailor's Magazine, and 87 Teacher's Magazine; to Isaac Crewdson, Esq., Ardwick, for 100 Copies of Baxter's Saint's Rest, abridged; to Mr. J. Colwell, 2, Prospect-place, Hackney, for 76 Numbers of the Evangelical Magazine; to Mr. Thomas Bonner, Newcastle-upon-Tyne, for 36 Volumes of the Evangelical Magazine, from 1793 to 1830 inclusive, first 3 Volumes of the Religious Tract Society's Tracts, Greenham's Works, Hammond's Sermons, Hopkins on the Ten Commandments, and Patrick's Pilgrim; to R. M., Holborn, for 4 Vols. of Evangelical Magazine; to a few Friends at Dartmouth, for 2 Boxes of Wearing Apparel, for the disposal of the Missionaries at Madras; to Mr. S. Mead, for a Box of Fancy Articles, for Mrs. Mault, Nagercoil; to a few Friends at Harting, by Mr. A. Jones, for a Parcel containing a few things for the Schools at Calcutta; to Mr. Bell, of Uppingham, for 6 Volumes of the Evangelical Magazines, 53 Numbers of ditto, and a number of various Reports; to Mr. David Sinclair, for 59 Numbers of the Tract Magazine, 12 ditto, of the Cottage Ditto, and 29 ditto, of the Evangelical Magazine; to a Friend to Missions, by Miss French, for 23 Volumes of the Evangelical Magazines, a few Numbers of Ditto, and a number of various Reports; to a Female Friend to Missions, for a Trunk containing 81 Numbers of the Congregational Magazine, 40 ditto, of the Evangelical Magazine, and a number of various Reports; to Miss Powell, of Islington, for 13 Numbers of the Christian Observer, 15 ditto, of the Evangelical Magazine, 2 Copies of Doddridge's Rise and Progress, and 2 Copies of Companion to the Bible; and to M. A. C., for 50 Numbers of the Evangelical Magazine.

(The Collections and Donations are postponed to the August Chronicle.)



THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FOR AUGUST, 1832.

MEMOIR OF THE LATE REV. GEORGE BURDER,

FORMERLY SECRETARY OF THE LONDON MISSIONARY SOCIETY, AND PASTOR OF THE INDEPENDENT
CHURCH AT FETTER LANE.

*(Extracted, by permission, from the Funeral Sermon of the Deceased, preached by
the Rev. J. Fletcher, D. D.)*

THE Rev. George Burder was born in London, on the 5th of June, 1752; and, by a remarkable and affecting coincidence, the day of his burial was the eightieth anniversary of his birth. His excellent father, Mr. Henry Burder, was for many years a member and deacon of the church at Fetter Lane. His son George was sent, at the age of about ten years, to a grammar school, where he applied himself with diligence to the study of Latin.

On his birth-day, when only ten years of age, his father urged him very affectionately and seriously to begin in earnest to attend to the great and momentous claims of religion. Nor was this affectionate solicitude of parental love ineffectual. He had the unspeakable happiness of soon reaping a rich harvest of spiritual good. What an encouragement is this to pious parents, and what a model for our prayerful and devout imitation! "Early piety," says Philip Henry, "is the way to eminent piety." The

father to our friend had indeed to rejoice that he had not laboured and prayed in vain; for in a retrospect of that evening, long afterwards, the following reflections were found in the private writing of Mr. Burder:—"Then, I trust, sincerely and earnestly, and as far as I can recollect for the first time, I poured out my soul to God, beseeching him to give me an interest in Christ, and desiring, above all things, to be found in him."

My dear young friends, you especially who have the honour to be the descendants of our venerable father, think of this sacred record—think of it seriously and devoutly; determine that you will make the same happy choice—that you will seek to know and possess for yourselves an interest in the same "great salvation."

Having at an early age displayed a partiality for drawing, he was placed, on leaving school, with Mr. Isaac Taylor, an eminent engraver, and afterwards became a student in

the Royal Academy, at Somerset House. As he advanced towards maturity, he frequently heard, with deep interest, the preaching of the illustrious Whitfield, and of the excellent Romaine. To use his words, he "became much more fond of that sort of preaching which was then termed *Methodistical*." "My judgment," he says, "was before informed, but I found my heart affected by this kind of preaching." And of what use is that preaching which merely informs the judgment, and leaves the heart unaffected, and the conscience unimpressed? There can be no doubt that some of the chief excellencies of his published sermons, and especially the directness and simplicity of his appeals, may be traced to the recollections and impressions of early life.

At the age of twenty-one, he entered on the business of an engraver, and the prospects of success which speedily opened before him were highly encouraging. But secular pursuits were not most accordant with his feelings and his wishes. He saw at that period much in the state of the country generally, and of the churches of Christ particularly, to excite his deepest anxieties for the moral and spiritual interests of men. Some of the descendants of the venerable nonconformists had declined from the faith and simplicity of their ancestors; and the orthodoxy of others, though there were distinguished exceptions, was formal and unproductive, leading them to feel little sympathy with the expanded zeal and unfettered efforts of Whitfield and his associates. A society existed at this time not unlike the Home Missionary Society as to its immediate objects, and with this institution he became intimately connected, and afterwards materially promoted its interests. Intent on doing good, he eagerly

seized on all the opportunities in his power of promoting the spiritual welfare of those to whom he had access. When he was about twenty-four years of age, he took a journey into Shropshire, and spent a short time in the vicinity of his father's estates. By the persuasion of a Christian friend, he was induced to make his first attempt to preach the gospel of Christ at the house of one of the tenants. In reference to that occasion the following memorandum has been found:—"I was much assisted, and had far more boldness and liberty than I expected. The people were all attention; some wept much, and many were greatly moved! O Jesus, friend of sinners, make it useful!—make me so happy as to hear of some turned to thee!"

Thus, in simplicity and godly sincerity, and without any direct and formal preparation, he became a preacher of the gospel. But though no academic sanction was conferred upon him, he was neither "ignorant nor unlettered." He had been a diligent student, though not at a college; and his habits through life were those of constant, uniform, and systematic application. His future course abundantly proved, that, whatever were the immediate sources of his knowledge, he was an able minister of the new covenant, and "well instructed unto the kingdom of God."

On the evening of the Sabbath that followed this first service, finding that the house where he had before preached could not contain the people who had assembled, he took his station under an old oak tree. There he delivered with youthful ardour his testimony for God; and not far from that very spot he had the honour, many years afterwards, of opening a chapel, which he had erected at his own

expense, for the worship of God, and a school for the instruction of the young. Such engagements as these soon became a virtual pledge that he should do "greater things," and enter on a more extended sphere of labour. On his return to London, he became frequently engaged as a preacher in the villages surrounding the metropolis, and in several chapels of the metropolis, with acceptance and success.

On commencing his public course, he felt no small anxiety as to the sphere of ministration on which he should enter, and in what department of the Christian church he should consecrate his life to its duties. He had observed much of the power of religion among the Calvinistic Methodists, and some of the evangelical clergymen; and, had not difficulties which pressed upon his conscience rendered it impossible, his views of the most inviting spheres of usefulness might have induced him to have entered the Established Church. Long afterwards, however, he recorded his entire satisfaction in the choice he had made of pursuing his ministry among the Congregational Dissenters. But, notwithstanding these convictions, he cherished a truly catholic and affectionate spirit towards every section of the church of Christ, rejoicing to hold communion with all the friends of evangelical truth, on the most expanded principles of Christian liberality.

In about a year after he began to preach, he accepted an invitation to the pastoral oversight of a church at *Lancaster*. There he continued six years, faithfully devoted to his pastoral duties, and assiduously employed in extensive itinerating labours. Far different was the state of the county at that period from its present condition, as it respects the provision made for evangelical ministrations. It has been my hap-

piness, on several occasions, during a former residence in that district, to meet with those who well remember the active and efficient services rendered more than half a century ago to the great cause of vital godliness by our esteemed friend. In several places chapels now exist, and churches are formed, which owed much of their early growth and stability to his fostering care. The years Mr. Burder spent at Lancaster were among the most laborious and most useful years of his life. In some of them he preached two hundred and fifty times, and travelled between two and three thousand miles, to proclaim the truth of the gospel, and to extend amidst its villages and hamlets the influence of pure religion.

A wider sphere of labour, and one more adapted to the energies of his mind, was presented to him in the populous city of *Coventry*. There he continued nearly twenty years, uniting a most exemplary devotedness to pastoral duty with an active and enlarged occupation of the wide field of village preaching and itinerating labour, in the counties of Warwick, Stafford, and Nottingham. Here he was the honoured instrument of promoting, to a great extent, the revival of religion, by his influence, his example, and his fervent devotion. In all the great movements of the Christian church, nearly forty years ago, when a new era of exertion and benevolence commenced, he took a prominent and distinguished part. He was one of the truly illustrious men by whom the *London Missionary Society* was formed in the year 1795, and his subsequent removal to London was owing to the deep and ardent interest he felt in its prosperity. During this period he became the "projector" of the *Religious Tract Society*, and continued to cherish a

high regard for this important institution to the latest period of his life, contributing more largely than any other individual to its numerous and interesting publications. Amongst the latest publications of his pen were the *Sermons to the Aged*, published by that Society, proving that, even amidst the feebleness and sufferings of declining nature, his mind retained its vigour, and that *doing good* was the habit and the element of his life. "Whatsoever his hand found to do, he did it with all his might." He "*abounded* in the work of the Lord."

On the decease of the Rev. John Eyre, of Homerton, in the year 1803, Mr. Burder was solicited and elected to be his successor, both in the office of Gratuitous Secretary to the Missionary Society, and Editor of the Evangelical Magazine. He received also a unanimous invitation to become the pastor of this church (Fetter Lane). "I ventured to accept these appointments," said Mr. Burder, "I trust with a sincere desire to glorify God and edify his church, humbly hoping that the great Head of the Church would supply my dear old friends at Coventry with a faithful minister." It cost him much, however, to burst asunder the strong and tender ties which had for nearly twenty years united him to that church, which had been built up by his assiduous, zealous, and successful labours. The attachment cherished and expressed by all classes of his hearers, and the unfeigned respect with which he was regarded by the inhabitants of the city at large, were such as to render a separation unusually painful. It was sustained, however, on his part, by an undoubting conviction of duty, which he never ceased to feel.

During his residence in Coventry, and while engaged in the

arduous duties of his pastoral and itinerating labours, he published the first two volumes of his *Village Sermons*, a work which was afterwards extended to eight volumes. Many other works, before and after this series, were published by our excellent friend, all of which are marked by his characteristic qualities—eminent simplicity, directness of adaptation to their end, and that end obviously and continually—USEFULNESS. The *Village Sermons*, however, are the publications which will never be forgotten, and they deserve the immortality which they will assuredly obtain. Evangelical in sentiment; pervaded by a tone of spiritual and practical piety, pre-eminently lucid and simple in their style, their method, and their object; marked by a calm dignity, and an unaffected plainness, as remote from vulgarity as it is from display; and free from every thing polemic and directly controversial, yet always maintaining the great truths of the common salvation, they have attained an extent of circulation, and secured a degree of usefulness, altogether unparalleled in the history of sermons. They have gone through numerous and large editions, have been widely circulated in America, and have been translated into several of the continental languages; they have been read in villages and schools in all parts of the country; they have been the means of introducing the gospel into districts, and even parish churches, where before it was comparatively unknown; thousands and tens of thousands have been benefited by them, where the name of their author was unknown. Numerous and most encouraging have been the instances of conversion by their means; and some are now preaching the gospel with zeal and success, who, by the blessing of the Divine Spirit on the reading of

them, have been "turned from darkness to light." Had Mr. Burder written only the *Village Sermons*, his name would be for ever embalmed in the grateful remembrance of the church of God.

After being ten years actively and usefully occupied in his arduous engagements in London, he thus writes in one of his private papers.

"When a traveller gets near his journey's end, he notices every hour of time, and observes every mile-stone which he passes. So when a man reaches the age of sixty-one, it is high time for him to consider what progress he has made, and how near he is to his home. I hope I am not insensible to these things. I have greatly to admire the goodness of God in continuing so great a degree of health as I now enjoy—greater than at almost any former period of my life. I am inclined to think the Lord thus favours me that I may more fully devote myself to his work, which, blessed be his name, is my delight; and I think myself highly favoured in being permitted not only to preach his gospel with acceptance and success, but also to engage daily in promoting his cause among the heathen, by the Missionary Society. To God be all the glory! As to myself, aware of my time of life, I wish to work while it is day, and to watch while I work, that I may be found ready for death and heaven whensoever the Lord shall call."

Fourteen years afterwards, in the year 1827, his age and consequent infirmities compelled him to resign his office as Foreign Secretary to the Missionary Society, having previously found it necessary to relinquish the editorial charge of the *Evangelical Magazine*.

On the 18th of June, 1826, he thus writes:—

"It was fifty years yesterday since I preached my first sermon; and this day I have preached to my people at Fetter-lane on the same text (Luke iv. 18). This is a day of humiliation: enter not into judgment with thy servant, O Lord; but graciously accept my very imperfect attempts to serve thy cause. Accept them through Jesus Christ, through whom alone I can hope for the acceptance either of my person or my works."—"This must also be a day of thanksgiving. Half a century have I been spared to serve the Lord in his sanctuary, whilst multitudes of younger ministers have finished their course. I suppose I may have preached nearly ten thousand

sermons; and, blessed be God, some of the seed has been productive. To God be all the glory, for ever and ever. Amen."

By the great goodness of God he was enabled still to preach with ease and energy once every Lord's day. This, however, being the full extent of labour practicable at so advanced a period of life, it afforded him great satisfaction to receive the aid of the Rev. Caleb Morris, who was associated with him in the pastoral charge; towards whom he ever cherished the feelings of paternal affection, and from whom he uniformly received every demonstration of respectful and affectionate attachment. Long may the health and life of your surviving pastor be continued—your "peace be as a river, and your righteousness as the waves of the sea!"

The following touching reflections are extracted from the last paper in his occasional writings. It was written on his birth-day, June 5, 1829:—

"Seven years ago, when I concluded my seventieth year, I called my family together, prayed with them, gave them some advice, and read a paper which I committed to their care. Of the domestic circle which then surrounded me, no less than four are gone to the grave: my dear wife, my two dear daughters, and my dear daughter-in-law, the beloved wife of my son Henry—all gone; and I, who am older than any of them, still spared, and complete this day my seventy-seventh year. A few days ago, I visited the spot where the mortal remains of the above are deposited, and in which this frail body must soon be laid up. O that with them I may have a joyful resurrection to eternal life! The disorder in my face, of ten years' standing, continues gradually though slowly to increase, and with increasing pain, which I endeavour daily to bear with patience. My chief complaint is the weakness of my faith."

His sight, which had been gradually failing, was at length entirely lost. Yet even its total failure did not induce him to discontinue his beloved engagements in preaching the gospel of his Lord and Saviour. In this he was graciously enabled to persevere even till the first Sabbath of March last;

and it was not till about that time that any difficulty in the exercise of memory materially interfered with the tranquillity, or even the energy, of his pulpit exertions. The last time of his officiating in this sanctuary will never be forgotten! During the period of his blindness, his preaching had often been eminently marked by the power and rich unction which distinguished it, and his characteristic assiduity and diligence had been evinced even in his mental preparation for the pulpit. But on this final occasion there was a peculiar solemnity and pathos in the discourse he delivered. The subject was—“*The man of sorrows.*” His own personal sufferings were not, and could not be, forgotten, while he uttered the affecting words of the text; and if his afflictions abounded, his consolation also abounded through Christ Jesus.

For the last two months his strength continued rapidly to decline. He was soon fatigued with the effort necessary to converse at any length with his friends, and even with his family. His mind was, however, preserved in the possession of peace and patience. He frequently intimated that he was favoured with peace; although, under the pressure of much pain and many infirmities, he could scarcely say that he had joy. He was continually “looking for the mercy of our Lord Jesus Christ unto eternal life.”

The closing scene was one of great debility and exhaustion, but of perfect peace. Within a few hours of his departure, he added his feeling and emphatic Amen to a few petitions offered by one of his sons; and at length, surrounded by his attached and devoted family, gently and serenely he yielded up his spirit into the hands of him who had redeemed it by his blood, and entered into the joy of his Lord!

And thus departed our once suffering, but now glorified friend! His course was the path of the just, that shone with increasing splendour to its meridian of earthly glory, and, amidst all the softened radiance of its setting, gave the sure pledge that it would rise in brighter array. His character was no ordinary exemplification of the faith and hope of the gospel. His excellencies were the result of heartfelt evangelical principles. His virtues were Christian virtues; they sprang up and flourished—where alone true holiness can be found—at the foot of the cross. The grace of Christ was the sustaining principle of his character. Piety, prudence, and patience, were associated in lovely combination, and, as heavenly graces, presided over his spirit, and formed the habitual temper of his mind. If one term might be considered as describing the prominent feature of his character, it was—SIMPLICITY. It was that simplicity of purpose and aim which proved at once the strength and the integrity of his mind. Its one object was *usefulness*; to this every plan of action was steadily and uniformly subordinated. There was no parade, no ostentation, no attempt at display, no ambitious effort; and he was therefore free from the anxieties and the perturbations of pride and vain glory. This concentration of aim and motive gave unity, efficiency, and consistency to his character; imparted a corresponding simplicity to his manner, his style, and his arrangements; and pervaded the entire system of his private intercourse and his public life. This was the secret spring of that calmness and repose which he usually maintained. In patience he possessed his soul; his “eye was single, and his whole body was full of light.”

Yet, amidst all these excellencies of character, no one had more lowly thoughts of himself; he was clothed with humility; and, towards the close of life, seemed more than ever conscious of his obligation to the sovereign grace of God, as the sole cause of his salvation. Every reference to his own character and usefulness gave him pain; he disclaimed all self-dependence; he felt that no righteousness but that of the Divine Redeemer could form the basis of his hope; and thus he died as he lived—"looking for the mercy of the Lord Jesus Christ."

My brethren, what responsibility is connected with the services and the remembrances of such a man! It was no inconsiderable distinction to have had, nearly thirty years, a pastor whose fidelity and simplicity, and holiness of life, and honourable consecration to the glory of the Redeemer, so delightfully illustrated and adorned his Christian profession. I ask you, individually, as in the presence of that Judge before whose tribunal you must soon appear, what is the answer you are prepared to give at his tribunal, when you are to return an account of *your* stewardship? His character, his services, his instruction, his admonitions, will all be remembered another day! How often in this sanctuary have you heard that voice, now silent in the grave, directing you to look to the mercy of the Lord Jesus! How often have you been warned to flee from the wrath to come! How fervently and affectionately has every class in this congregation been directed by the appropriate warning, or the faithful exhortation! How wisely and judiciously has every portion of the divine testimony been applied, with enlightened discrimination, to believers in all the varieties of their experience, and to the careless amidst all the diversities of their

impenitence and unbelief! That voice you will hear no more; to those instructions and appeals you will listen no more; by those solemn warnings you will be entreated and admonished no more: and can they be forgotten? Many, I know, will remember them; with the name and services of your departed pastor, you will ever love to connect your highest happiness on earth, and your brightest hopes of heaven; and, as his spirit ascended to that world where with him you are preparing to be associated, you looked up with tears, and exclaimed—"My father—my father! the chariots of Israel and the horsemen thereof!" He first led you to the paths of peace; he first directed you to look to Jesus, and to seek mercy through him. May you be faithful unto death, and meet him at last as the crown of his rejoicing! Others now present have been, by his ministry, "built up in their most holy faith;" and this place has been to you the house of God and the gate of heaven. Here you have been directed in your perplexities, fortified amidst your conflicts, and comforted in your sorrows. Your venerated pastor

"Allured to brighter worlds, and led the way."

There are some before me whom I ought to address on this affecting occasion, and I wish that with composure and self-possession I could give full utterance to the feelings and sympathies of my heart. My beloved brethren, the honoured sons of our venerated father, you have recollections at this hallowed hour peculiarly and exclusively your own! Others may forget even the departed pastor of this church;—and, alas! how soon does the church as well as the world forget its benefactors!—but you cannot forget! The tenderest and the most sacred associations are yours; and what precious reminiscences

will it be your privilege as well as your duty to cherish! While you feel that a father's venerated memory will ever be dear to you as your richest treasure, you have still higher reasons for grateful and affectionate remembrances. You can never forget the instructions, and the prayers, and the example, by which you have been led to seek the God of your father. It was his felicity, and what to a parent's heart was a richer felicity, to see your early days and your matured powers consecrated to the service of the Redeemer, and the advancement of the same holy cause to which he devoted himself with such honourable and successful activity. What a model for the imitation of your filial piety, and what a motive to the persevering and faithful discharge of every parental duty! The memory of your father will henceforth be associated with names that are dear to the churches of Christ, inseparable from the history of the progress of truth, and identified with the triumphs of missionary enterprise. When you call to mind the illustrious and venerable men who established by their zeal, and matured by their wisdom, and consecrated by their prayers, those great institutions which have given a new impulse to the energies of the church, and commenced a new career of sublime benevolence; when you think of the honoured names of Bogue, and Wilks, and Hardcastle, and Townsend, and Waugh, whom to have known and loved you feel at this moment to involve in it a high obligation to all that is "true, and venerable, and just, and pure, and lovely, and of good report," it is your privilege now to associate the honoured name of BURDER; and to rejoice that the affections which nature and grace alike command you to cherish, are combined with all that is hallowed in the energies of Christian devo-

tion, and sublime in the anticipations of eternal glory. Let these elevating thoughts mingle the sweetness of their influence with all the sorrows and remembrances of this day. May a double portion of the Spirit that rested on your honoured parent, descend upon you! May you feel that all your recollections, tender and touching as they are, bind you more firmly to that truth which he delighted to proclaim, and to that Redeemer to whose unfailing mercy he looked amidst the changing scenes of this world, and in the prospects of the world to come!

Can I forget that there are before me the *younger* descendants of our revered friend? Oh! let the recollection of the name you bear lead you, my dear young friends, to regard it as the object of your first, your deepest, your most fervent solicitude, that the God of *your* fathers may be the chosen guide of your youth—the strength of your advancing years—the joy of your spirits in the unknown futurity that is before you, and your portion for ever! Make it the great concern of your life to SEEK FIRST THE KINGDOM OF GOD. Let your very name be as a sacred spell to bind you to the cause of truth and holiness! See to it, that the entail of piety in your honoured family may never be cut off; seek to realize the fondest hopes and most fervent prayers of those who are most tenderly concerned for your welfare; that thus, from generation to generation, God may be glorified amongst you, and you may at length constitute a part of the "one family" that shall meet in our Father's house above!

Brethren, we must soon appear before the judgment seat of Christ! Parents and children, ministers and hearers, pastors and the churches committed to their charge, must meet again—and meet each other before the "great white throne;"

and their destiny be fixed for ever !
THE LORD GRANT THAT WE MAY
FIND MERCY OF THE LORD IN
THAT DAY !

The following testimonies to the character and worth of the deceased must be highly gratifying to his family and friends.

TRUSTEES OF THE EVANGELICAL
MAGAZINE.

At the half-yearly meeting of the Trustees, held at Stationers' Court, on Wednesday, the 27th of June, the following resolution was unanimously adopted :—

“The Editors and Trustees of the Evangelical Magazine cannot allow themselves to proceed with the ordinary business of the present meeting, without, in the first instance, giving expression to those feelings of sincere but submissive lamentation which have been called forth by the recent death of the Rev. George Burder, the respected and successful editor of this work for the space of more than twenty years. They cannot forbear testifying to the lively sense which they entertain of the devoted excellence of a character which, for more than half a century, presented a rich and varied exhibition of those graces and virtues which shed lustre on the Christian profession, and which fitted him for extensive usefulness in the church of God.

“Having been associated with the late venerable deceased in many works of faith and labours of love, they feel themselves called on to record their recollections of the wisdom, prudence, candour, meekness, devotion, and purity, which uniformly characterised the whole of his proceedings.

“But while they would refer with becoming affection to the distinguished excellence of their deceased friend, they would not forget the source whence sprung both his character and his usefulness. He well knew his obligations to divine and sovereign grace ; and to that grace, as his surviving colleagues, they would ascribe all the praise.

“To his bereaved family they would offer their affectionate condolence, and in doing so, would venture to remind them of the honour and privilege of being so nearly allied to one whose name will be associated, for many generations, with the revival of religion which has taken place in the present century of the Christian era. Their prayer is, that all who were honoured to enjoy his friendship, and to mingle in his society, may be enabled to follow him, as he followed his Lord and Redeemer.”

TRACT SOCIETY.

At a meeting of the Committee of the Religious Tract Society, 5th June, 1832, the death of the Rev. George Burder having been reported to the committee, it was

“Resolved unanimously,—That this Committee, on receiving the intelligence of the decease of their venerated friend, the Rev. George Burder, desire to express their sympathy with his bereaved family and church, and to record their great obligations to him as one of the founders of the Institution, and as the author of several of its tracts, especially of twenty-four Cottage Sermons, twelve Sermons for Seamen, and twelve Sermons for the Aged ; by which important publications he being dead yet speaketh, and will long continue to speak, in various languages, of the glories of the Saviour, of the way of salvation, of the dangers of sin, and of the beauties of holiness.”

LONDON MISSIONARY SOCIETY.

(*Extracted from the Minutes.*)

“Resolved,—That the Directors cannot receive information of the removal, by death, of the Rev. George Burder, without being led, not less by a sense of what is incumbent upon them as the representatives of the Society at large, than by their own feelings as individuals, to offer to his family the expressions of their sincere condolence on the bereavement they have sustained by the decease of their revered parent.”

“The Directors are sensible, that instead of indulging the feelings which spring from worldly sorrow, they are called to cherish those which arise from a firm belief of the happiness of that transition which their long-esteemed friend, and former colleague, has made from the sufferings of mortality, to the perfect blessedness of that state into which he has entered.”

“They would further bless God for the example held out to themselves and others, by the devotedness and manifold labours of his long and eminently-useful life, in promoting the kingdom of the Redeemer in the world, particularly in the work of missions to the heathen ; and more especially in his relation to this Society, as one of its founders ; and in the office of gratuitous Secretary, which he zealously and effectively filled for nearly twenty-four years.”

“The Directors present, at the same time, their sincere condolence to the church and congregation in Fetter-lane, on the loss which they have sustained, by the decease of their much-loved and faithful pastor ; and to the surviving pastor of that church, on the removal of his greatly-revered colleague.”

ON THE DEATH OF THE REV. GEORGE BURDER.

“Our fathers,—where are they?”

WHERE are the men of God, whose pious zeal,
Glowing with heavenly warmth and sacred fire,
Flamed like the beacon on the towering hill,
To cheer our souls, and teach them to aspire?
Another, and another, disappears,
Another father of the church hath fled;
Sinking beneath the weight of lengthened years,
BURDER is numbered with the silent dead!

But late we met him in the house of prayer,
And while he told a Saviour's power and grace,
We marked the eloquence of feeling there,
Poured from his lip and beaming in his face.
For though the outward man was veiled in night,
The steadfast eye of faith was strong and clear:
'Twas Nature's eventide; but sacred light
Dawned on his spirit from a brighter sphere.

Now we have stood beside the silent tomb,
The last lone dwelling of his mortal clay,—
Unconscious tenant of that dreary home,
Till the “awakening” of the world's last day.
But, while we shared the sadness of that hour,
HOPE shed a cheering ray athwart the gloom,
And FAITH's untiring wing our spirits bore
Beyond the shadowy precincts of the tomb.

Revealed truth! thine heaven-born, gracious light,
Has pierced the dark domain of conquering death,
Dispersed the shadows of eternal night,
And given new glories to the eye of faith.
JESUS—thine Author, Subject, and High Priest—
Hath trod our earth, hath breathed our native air;
His life, his work, his death, his glorious rest,
Are all our trust, and all our souls' desire.

Could we, then, wish to stay the spirit's flight,
That lately sojourned in this vale of tears;
But now released hath soared to worlds of light,
Far from the reach of mortal cares or fears?
His work in Time is done! but who can know
What *now* employs his heaven-adapted powers,
Where Mind—a frail exotic here below—
Blooms in the glory of its native bowers?

No! We will praise the grace that changed his heart,
Made him the instrument of good to men,
Then called his soul to share a glorious part
In the high triumphs of Immanuel's reign.
And shall his memory perish?—Never!
High in the record of undying fame,
By truth inscribed, and to endure for ever,
To Jesu's glory shall descend his name.

Not on the marble column that may serve
For those, who else would be by all forgot,—
His monument we may, perhaps, observe
In Caffre Kraal, or in an English cot;
Or 'midst the happy South Pacific Isles,
On which the “Sun of Righteousness” hath risen,
Where “Burder's Point” in Christian gladness smiles,
Blest with the influence of the reign of heaven.

THE SIGNS OF PROSPERITY IN A CHRISTIAN CHURCH, AND THE BEST MEANS OF PROMOTING SUCH PROSPERITY.

A CHRISTIAN church being an association of converted persons, whose objects are the improvement of each other's Christian character, and the conversion of the ungodly, such a society may be said to be prosperous when these objects are in a due degree accomplished by its members.

In order to their accomplishment, it is manifest that affectionate union, and zealous co-operation, are necessary. Sympathy with each other, mutual love, a common sense of individual dependence on Christ, a supreme regard to his will and honour, together with universal activity, are indispensable. The persons composing the society must feel that their common relation to Christ, and joint participation of the same benefits, by the same means, constitute an inseparable bond of union amongst themselves. Their interests, privileges, honours, pleasures, duties, prospects, enemies, and dangers, being essentially the same, they have every reason for being of one mind and one heart, striving together for the faith of the gospel.

A natural consequence of such an identity of feeling will be voluntary and frequent association for religious exercises, such as the observance of divine ordinances, conversation, prayer, devout consultation, and combination, with a view to more effective exertion. Every individual being furnished by Heaven with the capacity, desire, and means, of making conquests, will take his stand in the ranks of a compact force for the suppression of iniquity, and the triumphs of holiness.

But, besides their united and larger assemblies, it is natural, and very useful, for church-members of the same age and sex, to meet together in smaller and still more confidential bands, in which a more free and unrestrained interchange of thought and feeling will be productive of augmented interest in each other's welfare—a more complete separation from irreligious society—and mutual facilities for the discharge of duty.

A Christian church may be said to be

prosperous just in proportion to the scriptural knowledge, purity, spirituality, devotion, and activity, of its members—in proportion as they live under the influence of truth, and recommend it to others—in proportion as their tempers and characters exemplify and illustrate its nature and tendency—in proportion as their several families and localities witness and enjoy its salutary influence and happy effects—in proportion as the ignorant are instructed, the inquiring directed, and the wicked converted by their agency; so is the measure of their true glory and prosperity.

As means of promoting such prosperity, it will be found useful for the pastors to call the serious attention of the churches to the marks of religious declension—furnish them with judicious questions for self-examination—and apply such stimulants to their minds as are most adapted to excite to vigilance, prayer, and exertion.

Among these stimulants to be employed, we may mention instances of pre-eminent devotion and beneficence—the unparalleled excellency of true holiness—the superlative happiness springing from exalted piety and zeal—the beauty and utility of Christian union and fellowship—the obligation to mutual love and joint co-operation arising from a common relation to Christ—the tried efficacy and omnipotence of prayer—the brilliant prospects of the church as exhibited in the prophecies and promises of Scripture—the glorious records of the righteous in eternity—the intimate connexion between ends and means in the divine arrangements—the suspension of the triumphs of Christianity upon the faith, prayers, and activity of the church—the brevity, uncertainty, and frailty of the present life—the snares, temptations, and perils of our mortal condition—the magnitude of the work to be accomplished by the church—and the ineffable dignity and honour attaching to those who are working for and together with God.

Bassingbourne.

C. M.

THE BOOK OF ENOCH.

I AM anxious to draw the attention of the public to a matter of no small interest in sacred literature, inasmuch as it is closely connected with the Scriptures. It is very well known that Jude, in his epistle, quotes the book of Enoch: "And Enoch, also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Now the book of Enoch, from which this passage is quoted, was well known to the early fathers, and is very generally mentioned with respect. Irenæus thus alludes to the fourteenth and fifteenth chapters of the book: "And also Enoch, being well pleasing to God without circumcision when he was a living man, went on an embassy to the angels, and was translated, and is preserved yet a witness of the just judgment of God; since the angels who transgressed fell into condemnation, but a man pleasing to God was translated into salvation." (p. 319. Edd. Gralbe.) Tertullian also quotes the seventh and eighth verses of the ninety-seventh chapter. And Faustus, the Manichæan, as seen in Augustine, quotes the books of Seth and Enoch as of authority in his day. Augustine tacitly assents to their authority (ix. 3. Edd. Benedict.). Now the book of Enoch seems to have been lost to the western churches about the ninth century, though it was known to be in existence in the east, and amongst the Abyssinian Christians, by modern travellers. Bruce, in his journey to the source of the Nile, met with two copies, which he purchased; and presented one to the Bodleian library, at Oxford, and the other to the King's library, at Paris. The Oxford copy in the Æthiopic language and character was unnoticed till Dr. Lawrence brought it before the public, translated into English, with a valuable preface, in the year 1821. This translation was accompanied with notes, and in every respect was an able performance; except that the learned translator was anxious to prove that it was a forgery circulated amongst the Jews about two centuries before our Saviour's birth, in which theory I think he completely failed. About the year 1828, this

translation was withdrawn from circulation, and every copy was bought up with the utmost activity. The cause of this suppression is not certain; but it is thought that some short-sighted persons had impressed the translator with an idea that, if the book of Enoch became well known, the opponents of Christianity might make use of it for building an argument against the authority of Jude, who could quote from such a book: and here I should observe, that the passage seen in Jude's epistle is in its regular place in Dr. Lawrence's translation. That foolish policy which makes some timid theologians have recourse to concealment and suppression in order to support Christianity, can never be too much deprecated; for, besides that it partakes of the dark policy of a Jesuit, it is manifestly useless in these days, when every thing is sooner or later brought to light, either by friends or foes. There is nothing in the book of Enoch to alarm an advocate of the authenticity of the Christian Scriptures, and much may be found in it of great interest, and well deserving serious attention. I, therefore, give this short notice of this curious book, in order that it may take the attention of the readers of this magazine to a subject worthy of further inquiry; and I should strongly recommend the work to be republished, if a copy can any where be found. I had a copy for a short time in my possession, and from it made the following extract of a prophecy relating to our Saviour.

"In that hour was the Son of Man invoked before the Lord of Spirits, and his name in the presence of the Ancient of Days. Before the sun and the signs were created, before the stars of heaven were formed, his name was invoked in the presence of the Lord of Spirits. A support shall he be for the righteous and the holy to lean on without failing; and he shall be the light of nations. He shall be the hope of those whose hearts are troubled. All who dwell on earth shall fall down and worship before him, shall bless and glorify him, and sing praises to the name of the Lord of Spirits; therefore the Elect, and the concealed One existed in his presence before the world was created, and for ever. In his presence he existed, and has revealed to the saints, and to the righteous, the wisdom of the Lord of Spirits; for he has

preserved the lot of the righteous, because they have hated and rejected the world of iniquity, and have detested all its works and ways, in the name of the Lord of Spirits. In those days shall the kings of the earth, and the mighty men, become humble in countenance. In his presence shall they fall and not be raised up again, nor shall there be any one to take them out of his hands and to lift them up; for they have denied the Lord of Spirits and the Messiah. The name of the Lord of Spirits shall be blessed!" p. 49.

This extract will show that the book of Enoch is sufficiently curious, at least, to draw the attention of the learned; and, at any rate, all Christians who feel that their faith will bear the light of day, would prefer that the evidences of their Scriptures should be inquired into, rather than they should be kept concealed, as if there was something behind the scenes which could not bear inspection.

R. M. BEVERLEY.

Beverley, June 20, 1832.

THE CLAIMS OF SUPERANNUATED MINISTERS.

DEAR SIR,

PERMIT one who is a fellow-labourer, and in circumstances of comfort, through the medium of your miscellany, to give publicity to a subject which has long and often pressed upon his thoughts.

In advocating whatever is *humane* and *Christian*, the Evangelical Magazine has ever been the steady and unwearied friend; and the wide circulation which it has obtained secures to its *merciful proposals* something of that consideration, at least, which their authors desire.

Amid all the noble institutions which adorn our native Isle, and render her the admiration of the world, ONE, it strikes the writer, is yet wanting;—namely, an institution or fund exclusively directed to the assistance of those holy men, whom early affliction, or length of days, has disqualified for further labour in the vineyard of the Lord.

Few of our brethren, comparatively, can look at earthly wealth as their attendant. For the greater part, they and their growing families are dependent upon the voluntary offerings of the people among whom their labours are spent; and when they look at the future, and think upon the period when the buoyancy of youth, and the vigour of riper years, shall be succeeded by the decrepitude and weaknesses of old age, the sigh of deep anxiety WILL heave the bosom.

That such as have filled the office of the Christian ministry with fidelity, ardour, zeal, and with unsullied reputation, should, in their declining days, when every energy fails, be left the mere objects of charity, dependent upon the bounty of the passing Samaritan, is what the Christian church should devote every energy to obviate or prevent.

With this in view, the writer thus seeks to bring the subject before his brethren, the churches, and the readers of the Evangelical Magazine. Why might not a permanent fund for the object stated be established? Surely, as protestant dissenters of the congregational order, we have the resources within ourselves.

Suppose there are, within the United Kingdom, 1,500 organized churches. From these, at the average of one pound each, £1500 per annum might be raised. To the above sum, let every pastor whose annual income reaches a *certain maximum*, subscribe not less than a definite sum, hereafter to be determined, annually. These amounts, together with donations, bequests, lay-subscriptions, and, if practicable, collections, would make a clear income of some thousands per annum.

To give stability to the measure, a *certain capital* should be at first realized. But on *this*, and other closely connected particulars, such as trustees, qualifications of applicants, &c. &c., I forbear at present enlarging. I merely throw out the above hints to provoke further laudable discussion. The plan is worthy of consideration. Let but some of our leading brethren in the metropolis and the country take up the matter, and the churches all around will be found ready to co-operate. Should this communication lead some of your more able correspondents to resume the subject, the writer will feel happy at uniting his efforts with theirs, in the accomplishment of an object so necessary and important.

I am, Dear Sir,

Yours, &c.,

HUMANITUS.

POETRY.

STANZAS.

Occasioned by the laying of the foundation-stone of a new chapel at Hadleigh, Suffolk.

GREAT Architect of earth and heaven,
To thee be grateful anthems given,
For mercy, truth, and grace !
To swell the incense of thy praise
This stone we lay, these walls we raise,—
Our humble efforts bless.

O thou, before whose throne on high
Ten thousand burning seraphs vie
In ecstasy and love !
Vouchsafe thy suppliant saints to hear ;
Their gifts accept, their spirits cheer,
With blessings from above !

Although in temples made with hands
Thou dost not dwell,—yet o'er all lands
Presiding thou art felt ;
And where thy people meet for prayer
Thy Spirit dwells, thy grace is there,
To cancel human guilt.

Here, as revolving years decline,
As wild winds sleep, and planets shine,
As seasons fade and bloom,
Let the sweet plants of heavenly grace
Warm'd by the "*Sun of Righteousness*,"
Diffuse a rich perfume.

Here let successive ages rise
To chant heaven's sacred melodies,
And gaze upon thy throne ;
Let visions of celestial light,
And pleasures fraught with pure delight,
To guilty man be shown.

Here let the hungry soul be fed
With living streams and living bread,—
The balm-distilling sound
Of mercy !—let it triumph here,
Console the heart, entrance the ear,
Heal every mental wound.

May angels tune their harps anew,
In Zion's holy courts to view
Repentant sinners pray !
May heaven's ethereal portals ring,
The church on earth new pæans sing,
To hail Messiah's sway !

"*Thine is the kingdom*," Lord, we own !
The blessings of thy grace must crown
All human toil and care ;

At thy behest the tear-drops start,
Thy grace subdues the stubborn heart,
And prompts the humble prayer.

Here, then, display thy healing might,
Thy saving strength, thy Spirit's light,
Thy peerless glory show ;
Accordant voices then shall raise
Symphonious songs of holy praise,—
To thee all glory's due !

M. S—s.

Hadleigh, June, 1832.

STANZAS.

"So Tibni died, and Omri reign'd !"
'Tis thus the word of life,
In one brief sentence, tells who gain'd
A crown with dust and slaughter stain'd,—
Who perished in the strife.

And thus beside the victor's wreath
Is dug the warrior's grave ;
One hour he proudly scours the heath,
The next is buried deep beneath
A mountain of the brave.

But there's a war which Christians wage,
In which no blood is shed ;
A strife which wakes no murd'rous rage,
A wreath which blooms from age to age,
Upon the victor's head.

And all that stainless wreath may win,
Who act the warrior's part ;
And but with humble faith begin
The strife with doubt, and self, and sin,—
The warfare of the heart.

Good soldiers they, and sure to gain
The crown for which they toil ;
Since He who leads the valiant train,
Himself has trod the battle-plain,
And borne away the spoil.

On, onward then, ye chosen few !
To you this hope is given—
That, while you keep your prize in view,
The glorious path you now pursue
But terminates in heaven !

Edinburgh.

H. E.

REVIEW OF RELIGIOUS PUBLICATIONS.

THE CHRISTIAN'S HOPE OF MERCY. A Funeral Discourse on the Death of the Rev. George Burder, delivered at Fetter Lane Meeting, on Lord's-day, June 10, 1832. By JOSEPH FLETCHER, D.D. To which is prefixed, the Address at the Interment, June 5, 1832. By ROBERT WINTER, D.D. 8vo. pp. 48.

Westley and Davis.

THE decease of such a man as the Rev. George Burder is an event of peculiar interest and solemnity, inasmuch as he was one of the remaining few who connected the past with the present, and who carried back the associations of the Christian public to the early history of those distinguished efforts of Christian activity and benevolence, which have shed lustre on the present age, and which furnish increasing promise of the approaching glory of the latter day. There were scarcely any of our great societies to the formation or prosperity of which the deceased did not contribute. And it is a pleasing recollection of this departed servant of God, that his mind was never permitted, through a long and active life, to indulge in a single speculative tendency or any one great point; and that amidst all the changes and vicissitudes of religious opinion which obtained in his day, he was steadfast and immovable to the last, always abounding in the work of the Lord.

Dr. Fletcher's funeral discourse is a highly suitable tribute to the memory of an individual so much revered as the deceased. As a sermon it is full of rich unction and scriptural illustration. The text, which, we understood, was chosen by Mr. Burder himself, is selected from JUDG., 21.—"Looking for the mercy of our Lord Jesus Christ unto eternal life." In discussing these words, the preacher takes occasion to examine the OBJECT, the SOURCE, and the HABITUAL EXERCISE of Christian hope. Apart from the relation which this discourse bears to our late venerable friend, it may be regarded as an able and impressive exhibition of the nature and influence of that hope which maketh not ashamed, and which will realize its brightest and most blessed consummation in that mercy which will be so gloriously displayed in the final award to the righteous of life eternal. In the memoir department for the present month, we have, with the author's permission, inserted the whole of that portion of his discourse in which he has traced the early history, depicted the character, described the usefulness, and unfolded the closing scene of the deceased. We beg particularly to recommend to our readers the perusal of the whole, as greatly fitted to subserve the great ends of "godly edifying."

Dr. Winter's address at the funeral is characterized by that propriety, sound sense, and enlightened piety, which run through all his public exercises. We beg to lay the whole of it before our readers.

"We are assembled in this house of prayer on an occasion of great solemnity. Death is always solemn. And the burial of the dead calls up so many remembrances of those whom in this world we shall see no more, and makes such irresistible appeals to the living, all of whom will sooner or later be summoned to the grave, that, with the thoughtful, an attendance on a funeral must be a serious employment. But, dis severed from the light of Christianity, and from all pleasing reference to the influence of Christianity on the deceased, it is a most gloomy and heartless employment. It is at the burial of a true Christian, more than on any other occasion, that we adopt the apostolic anthem:—'O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ.'

"That our beloved and venerated friend, the REV. GEORGE BURDER, was a firm believer in the Lord Jesus Christ, who that knew him could doubt? Our great consolation this day is just the consolation which we should derive from the glorious and everlasting gospel, on the decease of the most obscure of Christ's disciples. And what lustre does this reflect on Christianity, while it diminishes all the circumstantial differences between one Christian and another, that the same word of promise is applicable to all, and has been fulfilled in each!

"Yet, as 'one star differeth from another star in glory,' we are allowed to extract both comfort and admonition from the circumstances of each individual case. In this case there are many particulars which claim our attention. Some of these allow me to place before you. It shall be my effort so to do it, as not to intrude on the duties which will devolve on my friend and brother, the REV. DR. FLETCHER, who is to preach next Lord's-day morning to the bereaved church, which has been called upon to part with a beloved pastor, after a union of twenty-nine years.

"It is delightful, at such a moment as this, to look back on a lengthened course of devotedness to God. Such was the life which is now closed, and which, had it been extended only to THIS DAY, would have completed exactly fourscore years. The eightieth anniversary of his birth thus celebrated, although but a circumstance, is one which is much calculated to impress on relatives and friends sentiments which it may be profitable to che-

rish, and which may render this birth-day of our now deceased friend more beneficial in its consequences than any which preceded. A large proportion of a life unusually long has been occupied in the service of Christ. On much more than half a century thus employed we may unhesitatingly fix our thoughts. In youth, in mature years, and amidst the infirmities of age, he was the same humble, dependent, devoted servant and follower of his adorable and beloved Lord. His was 'the path of the just,' and, 'like the shining light of the morning, it shone more and more unto the perfect day.'

"During nearly the whole of this lengthened period he has been a faithful minister of the gospel—active, laborious, persevering—even to the last feeble remainder of his ability to serve his Lord, and to be instrumental in saving the souls of his fellow-creatures. His ministry has been blessed with signal usefulness through every stage into which it was divided. The morning of his professional life at Lancaster, the meridian of his exertions at Coventry, and the long-protracted summer evening at Fetter Lane—the spot where he had been trained by parental affection—where he profited by the judicious ministry of one of his honoured predecessors, and where he commenced a profession of the gospel, will unitedly bear witness that he laboured not in vain, and spent not his strength for nought. When such a life has been prolonged nearly fourscore years, and such a ministry continued within three months of the final hour, how beautiful, how lovely is the retrospect!

"But the ministry of the gospel, and the pastoral care over the churches over which he presided, were not the only scenes connected with the public life of our departed friend. He will be long recollected as the gratuitous and honorary secretary of the London Missionary Society, with the interests of which most valuable institution his name was entwined from its earliest commencement. A memorable circumstance relative to his connexion with that great society deserves to be mentioned. For a reason which will instantly appear, this is the time, and this is the place, for referring to it. At the public meeting of the society, in the year 1828, which was held, through the kindness of the managers, in this chapel, Mr. Burder offered the introductory prayer. It was the last time that he was able publicly to appear in connexion with an institution so long endeared to his heart. And it is in the same sanctuary, that, by a renewed expression of liberal sympathy, we have now the privilege of assembling, before we consign to the earth the remains of our revered friend. These little coincidences are very instructive. 'Whoso is wise and shall observe such things, even they shall understand the loving-kindness of the Lord.'

"The numerous small publications of our late excellent friend, and especially his 'Village Sermons,' have been the means of communicating the great principles of evangelical religion in very many circles, to which otherwise he could not have had access. It was a distinguishing feature of his character, that his mind was always at work; and if ever he appeared uncomfortable, it was when he supposed that he had nothing to do. By his indefatigable labours, among many other means, the Great Head of the church was pleased to carry on his own cause, and make manifest the savour of his name. And now, how gratifying to look back on these exertions, and to hear the faithful labourer, in the tranquil evening of life, addressing us, as he might most suitably have done, in the language of the aged apostle, when 'the time of his departure was at hand':—'I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also, that love his appearing.'

"I cannot but notice another coincidence, of which *this chapel* is the memorial. On the day when, as already mentioned, our venerable friend, now deceased, opened with prayer the meeting of the London Missionary Society, having in the preceding year, 1827, resigned, through increasing infirmities, his official labours, the Rev. WILLIAM ORME was appointed to succeed him, and publicly accepted the office of Foreign Secretary to the society. Alas! his able and efficient services were of short continuance. Two years ago his funeral was solemnized in this chapel. The voice which you now hear was employed in addressing the auditory on that mournful occasion. And the same minister whom he appointed to preach his funeral sermon, has been selected also by our aged friend to perform the same office for him. Our friends, and brethren, and fathers, have finished their course. We are yet spared. For how long, or how short a time, we know not. Happy will it be for us if, humbly endeavouring to know and to do our Lord's will, we are waiting the expected summons, which shall call us to 'give an account of our stewardship.'

"In concluding these desultory remarks, suggested by the decease of my revered friend, suffer me to address a few words to persons of different descriptions, of whom this auditory is composed.

"My greatly esteemed friends, the immediate descendants, and other relatives of the deceased, account it one of their highest privileges, and a privilege fraught with great obligations, to have been nearly connected with so excellent a man. When engaged in the ministry of the gospel, or in other ho-

nourable and useful professions, they will ever account it their duty and their delight to follow him, so far as he followed Christ.

"The members of the church of which, for nearly thirty years, he had the pastoral charge, will remember him who had been their spiritual guide, and will 'follow his faith, considering the end of his conversation.' How thankful should you be, my dear friends, that you are not left as sheep without a shepherd; and that while your aged minister is received to his reward, you have still one presiding in your assemblies, and labouring for your good, whom he who is now gone delighted to take by the hand as his colleague and his friend! *

"And if in this listening assembly there should be any of the hearers of our departed friend, who have lived to this hour careless of their eternal interests, let me beseech them to pause, and consider what excuse they will be able to make at the tribunal of the Son of God, for 'neglecting the great salvation.' Oh, my friends, if the living ministry of the excellent man, who is now gone, failed to impress you, I intreat you, let his death awaken you to the consideration. And if this solemn return of his birthday should prove the day of your conversion to God, of your acceptance of Christ, of the commencement of true holiness in your hearts and characters, what a blessed era will this day become, and how thankfully will you review it both in time and in eternity!

"The directors of the London Missionary Society, who have expressed their veneration for the memory of a long honoured and highly valued friend, who have come hither in a large company on this affecting occasion, will be encouraged and animated to maintain the great interests of that important institution,—thankful to that Divine Providence which, on the withdrawal of our friend by reason of infirmities, directed their attention to another,—a wise, a faithful, and a devoted labourer in the same cause; and when his exertions were broken off by death, has at length conducted them to a third, who, either in this department or in some other, we trust will be long continued to serve the society in its most important interests, and to advance the kingdom of God our Saviour.†

"Finally; how pressing the call on us who are ministers, whether in elder or in younger life, to persevere in our momentous work as long as we have opportunity, waiting for the day of our discharge. 'Blessed is that servant, whom his Lord, when he cometh, shall find so doing.'—Amen."

* The Rev. Caleb Morris, who was designated to the co-pastorship with the Rev. George Burder, at Fetter Lane, Sept. 12, 1827.

† The Rev. William Ellis.

A BIBLICAL AND THEOLOGICAL DICTIONARY; explanatory of the History, Manners, and Customs of the Jews, and neighbouring Nations. With an Account of the most remarkable places and persons mentioned in sacred Scripture; an Exposition of the principal Doctrines of Christianity; and Notices of Jewish and Christian Sects and Heresies. By RICHARD WATSON. Second Edition. Imperial Octavo.

Mason, City Road.

Considerable expectations were awakened in the public mind on the first announcement of Mr. Watson's dictionary. His well-known theological attainments, and the taste and energy of mind which characterize his other writings, induced an expectation of something far above mediocrity. How far the anticipations of the public will be realised we cannot undertake to pronounce; but this we may say, that the work before us cannot be considered, by any competent judge, as common-place. It is full of valuable information, and of sound and conclusive reasonings on a vast variety of topics, deeply interesting to all biblical students and private Christians. The research involved in the production of such a volume, even with all the modern helps which the theological student can now command, must have been immense; and the care which has been obviously exerted to avoid tiresome prolixity on the one hand, and unsatisfactory brevity on the other, is deserving of the highest commendation. We think well of the author's impartiality on the whole; but there are instances in which we cannot help perceiving a slight deficiency of this most desirable quality. When Mr. Watson describes the opinions of Arminius, he is tenacious, beyond measure, to show, by a reference to that divine's writings, that many who call themselves Arminians are not his true followers in doctrine. This is as it should be. But when he describes Calvinism, he has by no means taken the same pains to show what are the real sentiments of persons who, in the present day, call themselves Calvinists. He has printed largely from Calvin his most objectionable passages; but he has done very little indeed, in a satisfactory and candid form, to show the real opinions of modern Calvinists. We hope this is an oversight, and, indeed, when we think of the amiable and upright dispositions of our friend, we cannot for a moment doubt it.

Upon the whole, however, we consider Mr. Watson's dictionary as a great treasure, and cordially recommend it to the attention of our theological seminaries.

THE MISSIONARY CHURCH. By W. H. STOWELL. 12mo. p.p. 192.

Westley and Davis.

This is a well-timed volume, eminently fitted to rouse the church of Christ to her

first love, before her ardour for the spread of divine truth was quenched by the prevalence of human opinion and secular ease. Our author has shown that it is of the very genius of Christianity, that it should constantly aim at its more general propagation; and that nothing but a departure from its primitive and genuine spirit has tended to restrict it within its present narrow boundary. We recommend our friend's essay to all the friends of missions. It is well fitted to infuse fresh energy into all their plans, and to teach them their responsibility for the salvation of a world. There is much sound reasoning, and very pathetic and powerful appeals, in this volume.

SELF-DISCIPLINE. By HENRY FORSTER BURDER, D.D. 32mo. 2s. Cloth. 3s. Silk.

We are very glad to see this most useful work, containing so much instruction suited to the rising generation, in its present elegant and inviting form. Seldom have we read any volume with more pleasure. The author has thought deeply and correctly over all his materials; and the result is an Essay which deserves to find a place in every seminary for the training of the young.

THE DEVOTIONAL LETTERS AND SACRAMENTAL MEDITATIONS OF THE REV. PHILIP DODDRIDGE, D.D.; with his *Lectures on Preaching and the Ministerial Office*. Crown Octavo. pp. 349.

Gilbert, 228, Regent Street.

We need not spend our own time or the time of our readers in recommending the well-known works of the amiable and immortal Doddridge. His writings will be dear to the church as long as the world stands. They breathe a fervour of devotion, which is only equalled by the candour and sound sense which they every where evince. We rejoice to see his *Devotional Letters*, *Sacramental Meditations*, and *Lectures on the Pastoral Office*, in their present elegant form. They have never before appeared under such decided advantages; and we must give it as our deliberate opinion, that, of all the works extant on the several subjects to which they refer, they are decidedly the best: this remark we wish particularly to apply to his lectures on the ministerial office. Never was the *multum in parvo* more happily displayed than in these lectures. We thank the publisher for this neat and elegant edition.

SELECT ESSAYS ON VARIOUS TOPICS, RELIGIOUS AND MORAL. By HENRY BELFRAGE, D.D. 12mo.

Thomas Melrose, Berwick.

It is always a great pleasure to us to read the works of our esteemed author, who has

an admirable talent for rendering his writings agreeable, and even attractive, to the young. These essays are all on interesting topics, and a few of them have already appeared in our pages. Much of the author's peculiar taste and genius are displayed in them; so that they are altogether a suitable present for the young. The views of human life and of true religion here exhibited will be found most improving to the heart, and strictly accordant with the dictates of revealed truth; and the air of devotion spread over the entire volume entitles it to a high place among works of practical piety. The subjects treated are as follow:—The Rainbow—False Refuges in Misfortune—The Contentment of the Shunamite—The Resignation of the Shunamite—The Sin against the Holy Ghost—The Memory of the Good—The Counsel of Gamaliel—A solemn Summons—An Angel's Sympathy—The Dimensions of Christ's Love—The Home of Jesus—The Blighted Floweret—The Mixed Character of our Earthly Condition—Admonition for Youth—The Wilderness Blessed—The Fatal Banquet—The Old Tree—On Religious Imposture—On the Due Care of the Necessaries of Life—The Morning Star—The First Exile—The Last Journey—On Singing Psalms—Christ Glorified by the Spirit—The Methods by which Providence checks the Abuse of Pardon—and Jehovah in the Pestilence. The last essay is admirably adapted to the present circumstances of our country.

MEMOIRS OF THE LIFE OF THE LATE REV. JOHN MERRY, A.B. 12mo.

Hatchard and Son.

This is an unusually interesting memorial of a clergyman who was distinguished by eminent piety and great devotedness to the work of God. As it has been superintended and corrected by Mr. Cox of Stonehouse, our readers will be prepared to expect something in it out of the ordinary way. Such clergymen as the subject of this memoir confer a lasting benefit on mankind.

THE FALL OF NINEVEH—THE DESTRUCTION OF BABYLON. Painted and Engraved by JOHN MARTIN.

The publication of another of Mr. Martin's splendid engravings reminds us that we have too long neglected one of the most powerful and effective productions of British art—the Fall of Nineveh. The painting, which was exhibited about four years ago in London, and subsequently in several of the provincial cities, is undoubtedly the chef d'œuvre of the accomplished painter; and it is engraved in such a manner, by the artist himself, that none of its beauties or attractions have been lost in transferring it to the steel. The awful event it commemorates is well known to our

readers; the vial of vengeance had been poured out upon a people whose iniquities were full, and the angel of destruction descended upon the magnificent but sinful city until not one stone remained upon another, and the searcher in after years looked in vain for the relic of a single column of one of its tens of thousands of palaces. The prodigious and terrible scene of its destruction has been well imagined by Mr. Martin. He has chosen the moment when the sea becomes an invader, rends the thick walls, and leads the triumphant conquerors through the enormous breach. Sardanapalus is in the act of proceeding to the funeral pile—an enormous cavern formed of the richest and costliest objects that had been collected together from all parts of his capital—and conveying with him his numerous wives, whom with himself he has devoted to death, as a fate preferable to that of falling into the hands of his enemies. It is, however, in the backgrounds of his pictures that Mr. Martin is unequalled. A fine example of this peculiar excellence is to be found in this work;—it requires no great effort of imagination to conceive the millions that attack the millions who are subdued. In truth a more splendid effort of art has never been within the reach of those by whom art is loved and appreciated; and whether we regard its merits in this respect, or the appalling yet warning nature of the subject,

we strongly recommend the print as one that may well grace the drawing-room of all classes by whom it can be procured.

We have occupied so much space with this notice, that we must postpone to some other opportunity some comments on the work “The Destruction of Babylon,” more recently published.

WORKS RECENTLY PUBLISHED.

1. *The Museum.* By CHARLOTTE ELIZABETH. 2s. 18mo. pp. 187. The fair author of this little volume is already advantageously known to the religious public as a writer of unusual energy and piety, and the present effort of her pen will well support her reputation with the young people in our respective families.

2. *A Brief Memoir of the late Rev. Isaac Mann, A. M.*, Pastor of the Baptist Church, Maze Pond, London. By JOSEPH BELCHER, Author of “Interesting Narratives from the Sacred Volume.” 12mo. This is a sketch to the life. No one who knew Mr. Mann can doubt his biographer’s acquaintance with him. To many friends this cheap pamphlet will be a great treasure.

3. *Sermons, addressed to Children.* By JOHN BURDER, A. M. 18mo. Tract Society. This is a new and neat edition of a volume which all children will read, because all children can understand it. The author has much of his reverend father’s simplicity and sterling good sense in his mode of writing.

4. *Remember Me: a Token of Christian Affection, consisting of entirely Original Pieces in prose and verse.* With a Portrait of the Rev. William Marsh. This small but elegant volume has been evidently got up with care, and with a due regard to Christian truth. It is very suitable as a present from one Christian to another.

RELIGIOUS INTELLIGENCE.

HIGHBURY COLLEGE.

The annual examination at Highbury College took place on the third and fourth of July. On the former day, the students were examined in the classical department from a statement of the books which have been read during the session. Passages were selected by the Chairman from Sallust, Virgil, Horace, Tacitus, Xenophon, Herodotus, and Thucydides. On the latter day, several essays were read, and a series of questions proposed on Rhetoric, Biblical Criticism, and Theology. A class expounded a portion of the Greek Testament, and another read selections from the Bible. The following report was furnished by the examiners:—

“We, whose names are undersigned, cheerfully bear our testimony to the very scholar-like and admirable manner in which the young men have acquitted themselves; and whilst we congratulate the tutors on their success, and the students on their varied attainments, we indulge the hope that an institution so highly favoured will continue to enjoy the blessing of the Redeemer, and the increasing support of the churches.”

J. BERRY.

JOSEPH FLETCHER, D.D.

RALPH WARDLAW, D.D., &c.

On the evening of July 4th, the annual meeting was held at the Congregational Library, Moorfields. After an Essay on the Incarnation, delivered by the senior student, the report was read and adopted, and the usual resolutions proposed. We regret to learn, from a passage in the report, as well as from the statements of the Treasurer, that a considerable defalcation has occurred in the annual subscriptions. Some liberal subscribers have been removed by death, and others, through commercial difficulty, have been obliged to relinquish their assistance. The notice of this deficiency will be quite sufficient to induce the friends of this most important institution, and especially the ministers who have been educated under its patronage, to come forward immediately with their influence and support in its favour.

NEW BROAD STREET.

The Meeting-house in New Broad Street, which has been shut up for repairs, will be re-opened on Sabbath day, the 5th of August next, by the Rev. N. M. Harry, of Banbury, who will on that day commence his stated services as the pastor of the church and congregation assembling in that place.

DISTRIBUTION OF PROFITS TO WIDOWS

Of Evangelical Ministers, voted at a Meeting of Trustees, June 27, 1832.

English Cases.				Welsh Cases.			
Name.	Denom.	Recommended by	£.	Name.	Denom.	Recommended by	£.
M. A.	Indep.	Rev. Dr. Smith....	6	E. B.	Indep.	Dr. Winter ..	5
A. C.	—	J. Burder.....	6	A. E.	—	G. Collison ..	5
M. A. C.	—	Dr. H. F. Burder	6	E. G.	—	J. Bulmer....	4
M. C.	—	Dr. Raffles.....	6	A. J.	—	J. Arundel....	4
H. D.	—	Mr. Hunt....	5	M. J.	—	Dr. Raffles....	4
A. D.	—	Mr. Hunt....	6	E. L.	—	T. Lewis	4
A. J. F.	—	G. Collison ...	3	E. P.	—	Dr. Smith	4
M. G.	—	Dr. Morison...	5	J. R. R.	—	J. Arundel....	4
A. H.	—	Dr. Bennett...	6	M. T.	—	G. Collison ...	6
E. G.	—	Dr. H. F. Burder	6	S. W.	—	G. Collison ...	4
M. G—d.	—	Mr. Hunt....	6				
H. J.	—	G. Collison ...	5				
E. J.	—	G. Ewing....	4				
A. L.	—	Dr. H. F. Burder	6				
S. L.	—	J. Arundel....	6				
S. M.	—	Dr. Smith	6				
A. M.	—	Dr. H. F. Burder	6				
S. N.	—	G. Collison ...	6				
M. O.	—	T. Lewis	5				
J. P.	—	Dr. Raffles ...	6				
J. R.	—	Dr. Henderson	5				
M. T.	—	J. Arundel....	6				
E. W.	—	Dr. H. F. Burder	6				

Scotch Cases.

Name.	Denom.	Recommended by	£.
C. B. B.	Presb.	Mr. Smart.....	5
J. J. B.	—	Dr. Morison...	6
A. J.	—	Mr. Smart.....	10
W. K.	—	Dr. Morison ..	4
J. M'R.	—	Dr. Morison...	5
E. P.	—	Dr. Morison...	5
E. R—h.	—	Dr. Belfrage ..	6
E. R.	—	Dr. Morison ..	4
M. R.	—	Dr. Morison ..	6

N.B. *Many of the Midsummer cases remain unvoted, because the applications have not been made.*

PROVINCIAL.

BLACKBURN ACADEMY.

The anniversary of this institution was held on Wednesday, June 27th, and the following day—when the examination of the students took place, and the general business of the academy was transacted. The following is the Report of the committee of examination, which we are happy to lay before our readers.

“It has afforded us much pleasure to observe the great proficiency which has been made by the students, in all the branches of study to which their attention has been directed during the past year. In the *classical* department, they read to us such portions of the Latin *Delectus*, the *Æneid* and *Georgics* of Virgil, and of the histories of Tacitus, as the Chairman at the time selected; and they did the same also in the Greek *Delectus*, the *Odes* of Anacreon, *Cyropædia* of Xenophon, and the *Medea* of Euripides; and very strictly and satisfactorily explained the grammatical structure and peculiarities of the respective authors. In the *Hebrew* they read and analysed, in a similar way, part of the first Book of Samuel. They were also examined, by a series of questions, on *optics*, as a branch of natural philosophy; in *mental philosophy*, on the nature and advantages of metaphysical studies; and in *theology*, on the

origin of evil, and the standard of moral duty; in all of which they evinced an accurate acquaintance with the subjects under consideration, and thus reflected the highest credit on themselves and their tutors, whose most efficient services we would gratefully acknowledge. Nor can we deny ourselves the pleasure of recording our perfect satisfaction with the general appearance and promise of the students, at present under the able and fostering care of their devoted tutors.

“Signed on behalf of the
examining Committee,

“J. CLUNIE, LL.D. Chairman.”

On Wednesday evening, the venerable Mr. Parsons, of Leeds, delivered to the students a most appropriate and impressive address; after which, Mr. Ely, of Rochdale, preached a very interesting sermon from Revelations xxii. 20. On Thursday, after transacting the general business of the institution, and admitting one candidate on probation, the Rev. D. B. Hayward, formerly a student in the academy, and who had, for the last quarter, discharged the duties of the classical tutor, to the entire satisfaction of the committee, was fully appointed to the vacant chair. It is with much satisfaction that we announce also, that the academy now occupies very suitable and convenient premises, lately fitted up for the purpose—a circumstance which,

it is presumed, will greatly contribute to the future comfort of the students, and the best interests of the institution.

FOREIGN.

REMARKABLE EVENTS OF THE DANUBE MOSS, IN BAVARIA.

THE attention of pious Protestants in Germany, Switzerland, and France, has been greatly interested by the recent events at *Carlsruhd*, on the *Danube Moss*, in Bavaria; the majority of whose population have relinquished the Roman Catholic religion, and openly embraced the Protestant. A more astonishing work of God is scarcely to be found in the whole compass of Ecclesiastical history. We are possessed of very ample statements in several of the German and French religious periodical and other publications. An excellent narrative appeared in the *Paris magazine*, the *Archives du Christianisme*, for April last; of which a translation or epitome was given in the *Christian Observer* for the last month; but our most copious information lies in the original documents themselves, published by the late vicar, the Rev. *John Evangelist George Lutz*, viz: "Historical Notices upon the Civil and Religious Circumstances of the Colony-parish of *Carlsruhd*," in four parts; *Augsburg*. "Words of Advice, Entreaty, and Consolation, to my late Parishioners on the *Danube Moss*." "Confession of the Doctrines of Christianity, as acknowledged and believed in the Parish of *Carlsruhd*, with an Appendix;" *Neuburg*: all published in 1832.

Even the most abridged account, if it were to aim at preserving all the facts with their connexions and consequences which are detailed in these publications, would far exceed the space in our power to afford. Yet the great importance and interest of the affair would make it unpardonable in us to pass it by without notice. We shall endeavour to give a very brief statement.

The *Danube Moss*, lying wide of *Neuburg* and *Ingoldstadt*, is a tract of country about twenty English miles in length, and nine or ten in breadth, which had for ages been the seat of barrenness, unwholesomeness, and danger. Persons attempting to cross it have been swallowed up; while the insalubrious atmosphere, and the cold produced by evaporation, were sources of extreme injury to the surrounding country. About forty years ago the government adopted measures for draining and delving the Moss land; and invited persons to settle upon it as colonists and cultivators. Some speculators bought allotments on low terms, and let them out to under-tenants in wretchedly small portions, and at rents which proved far above the ability of the actual occupants to pay. The evil was increased by the influx of settlers from all parts of Germany, in number far beyond the capacity of the land to support; and many

of them ignorant of agriculture, worthless, idle, and abandoned characters. In a few years the district became an awful scene of vice and misery; the very chosen abode of famine and nakedness, destitution and disease. Various settlements, or colonies as they were called, were formed, the principal of which is *Carlsruhd*, which was formed in 1796; but was, after a fallaciously prosperous commencement, ruined by the ignorant or unprincipled proceeding of the primary landholders, who, expecting to make enormous gains by unrestricted underletting, covered the land with seven times the number of occupiers that it was capable of supporting. At the same time, from want of skill, want of capital, want of machinery, in short, want of every thing but physical and moral evil, the draining and removing of the mossy beds, and other operations necessary to the creation of a fertile soil, was very feebly carried on. To such a height did wretchedness of every kind arise, that the most terrible consequences were apprehended from the despair and recklessness of the people. To prevent a servile war, the government interposed, and, in 1825, the late king, *Maximilian*, determined to buy back the ground-property, though at a great sacrifice; and he formed a plan of measures to be adopted for raising the unhappy population of the Mosses from their deplorable state, remedying their indigence, and providing for them schools and religious instruction. These beneficent intentions were frustrated by the death of the king, in the October of that year; and financial obstructions arose, which have not yet been overcome by his son and successor, *Lewis*.

The moral condition of this people had now sunk to the lowest point. While dying of famine, nakedness, and marsh-fever, they were brutalized by licentiousness; and savage manners, bloody affrays, and the grossest superstition of witchcraft and ghost-stories, reigned among them.

A few years before, two successive priests of *Weichering*, about four miles off, had laboured very earnestly for the instruction and reformation of the Moss people. A wooden hut was built for a church, and a school was set up, but the attempts were unsuccessful; and the buildings, if they might be so called, fell to decay, or sunk into the Moss.

In 1826, the bishop of *Augsburg*, *Di von Riegg*, visited and examined this forlorn part of his diocese. He collected around him, at *Carlsruhd*, about nine hundred persons, and addressed them in a manner which deeply affected the rude hearts of his audience: *they fell upon their knees*, and, by their sobs and cries, drowned his pastoral voice. Here we must beg our readers to recollect what we have said in a former Number (May last, p. 189,) upon the *Evangelical Catholics* of South Germany. Tears flowed down the

cheeks of the venerable bishop. Many voices cried out,—“Oh, have pity on us poor creatures! We beg for a clergyman.”

Then the whole multitude, still kneeling, holding up their clasped hands and loudly sobbing, repeated, “We pray for a clergyman! We pray for a clergyman! We will not rise up till you give us your promise.”

“Yes! you shall have one. Ye shall no longer be sheep without a shepherd, the prey of every calamity, and exposed naked to the wolf. I will send you right soon a clergyman, who will preach to you the word of life, and administer the Lord’s means of grace. But will ye receive him with love and veneration?”

“Oh, yea, that we will!”

“And will ye believe the gospel which he shall preach to you, and be led by him in the way of life and salvation?”

“Yea, we will, indeed!” they cried, in floods of tears. The bishop then prayed and pronounced his blessing upon them, and hastened away. That same night he wrote to the king an affecting account of the transaction.

“The impression which this truly apostolical visitation made upon all present was, beyond description, great; and it appeared to have an abiding blessing. To this day the people relate it with tears. The unusual scene made a deep and indelible impression upon the right reverend bishop’s noble heart. He often spoke of it with strong emotion; and the benefits which, from that time, he conferred upon poor Carlshuld have been very great, and will be richly recompensed in heaven.” (*Historical Notices*, P. I. p. 31.)

The bishop fixed upon Mr. Lutz, a young clergyman,* who had been in orders about two years, and was then vicar-priest of Grimoldsried. At this very time, Mr. Lutz had been longing and praying for a station that should be a true *Mission-post*. We must pass over many interesting circumstances in this part of the history. He hastened, as soon as the laws and usages permitted, to Carlshuld. There was no place tenable as a church; but he got a few boards nailed together for a pulpit, and, on Aug. 27, 1826, preached his inaugural sermon in a farm-yard, from 1 Cor. ii. 2.—“*I had resolved with myself to know nothing among you, but only Jesus Christ, and him indeed the crucified.*” (We give it exactly as in the version which he used.)

Next he preached in the church-yard five sermons on,—“*CHRIST the only Saviour for sinners of every sort, even the vilest of the Moss people.*”—“*The necessity of a change of heart, true repentance, and living faith.*”—“*The work of the Spirit in sanctification, both the mortification of all sin, and the practice of all holiness.*”—“*That every man, woman, and child, must personally turn to Christ—none can do it for another.*”—“*Every hand to the work.*”

Thus he went on preaching and chatechising

ing every Sunday and saint’s day. Twice or three times a week, and afterwards almost every day, he *said mass*; and, at the close, always read and expounded a portion of the New Testament. This awakened a desire to possess the holy book, and he laboured to procure copies for the most extensive supply of his parishioners.

We must hasten to a close; but how can we compress the heart-touching matter before us, occupying above three hundred pages? Soon a great change appeared in the outward morality of the parish; gross wickedness became less common, civility and decency were better observed, and the attendance on religious services was numerous and, apparently, earnest; yet this did not satisfy Mr. Lutz. For a long time was his faith tried, and his hope deferred. Two brothers, and one or two persons beside, were brought to deep convictions, and to find peace in Christ, within the first year; gradually more persons in the second year; and the increase proceeded without noise, or attracting much observation, till, in 1830, it became manifest that a great number of persons of all ages were brought under the influence of the truth, and many families became models of industry, frugality, domestic comfort, and consistent religion. It is observable that this, so laborious, faithful, and exemplary priest, in detailing the means and instruments which divine grace made use of in this work, lays peculiar stress on the public expounding, and the private reading, with prayer, of the *word of God*. In providing Bibles and New Testaments for his parishioners, Mr. Lutz gratefully acknowledges the liberal aid afforded by our country’s blessed institution, the British and Foreign Bible Society.

It is an instructive fact, that, in 1828, Mr. L. was troubled by what he calls “the enemy sowing tares among the wheat;—blind work of Satan, or the birth of fancy;—” alleged visions of Christ, the droppings of his blood, angels, devils, and the souls of the departed. The persons who asserted these things, as their own experience, he treated with moderation and kindness, and in due time weaned them of their error. He taught them that “the Scripture saith not, *he that hath a vision of this or that shall be saved, but he that repenteth, that with the whole heart believeth on Christ, loveth him above all things, and in dependence on him leadeth a pious and holy life.*” —(*Histor. Not. P. II. p. 54*).

In the meantime, he accomplished a wonderful work upon the external condition of his parishioners, similar to the celebrated labours of Oberlin at Waldsbach; only with this difference, that he had incomparably worse materials to work upon, both natural and moral. The dreary flats of the Moss, where scarcely a tree or even a shrub was to be found, could bear no resemblance in capability of improvement to the romantic variety of Oberlin’s parish; and the Moss-settlers were really, to a great extent, the very off-

* He was born, March 12, 1801.

scouring of the streets of the large cities of Germany. Some of the German papers say, that the improvements in the land and in the condition of the people would appear absolutely incredible to those who had not seen them. For these benevolent and patriotic services the king, in 1831, made Mr. Lutz a Member of the Order of Civil Merit, and conferred upon him the gold medal.

Now the enemy began zealously to bestir himself. Envy at Mr. L.'s civil honour led to complaints against him for holding private religious meetings, for teaching heretical doctrines, for dispensing with the cross and the holy water, for hindering the Moss people in their work, and the like allegations, which sufficiently speak for themselves. Yet the clergymen and persons of influence who were active against him gave this remarkable proof that his character was unimpeachable: that they succeeded in gaining their end, his removal from the Moss, only by inducing the king to present him to Bayersoyen, a rich living! In vain did he and his poor people (185 families), in October, 1831, petition their sovereign. The decree was gone forth. He was compelled to depart, and his successor has taken possession of Carlshuld. O that we could find room for his farewell address to his broken-hearted people! As for the new living, the bait of temptation, *he has declined it*, and has OPENLY SEPARATED from the Church of Rome. So also have the great body of the Moss people, of whom NINE HUNDRED are, in the judgment of Christian charity and caution, the fruits of his ministry—genuine converts to Christ and holiness.

Mr. Lutz has been put under arrest, and has (according to the monstrous laws of Bavaria and Austria) to go through a year of trials, disputations, and examinations, before he can be legally entitled to profess himself a Protestant. The new Protestants of the Moss district have determined to form themselves into a Lutheran church. They have many oppressions to endure; nor is it at all probable that they will be allowed to have their beloved pastor, Lutz. Indeed, we learn from the *Bergedorfer Bote*, June 30, that a Lutheran clergyman, Mr. Paechtner, described as "a well qualified man, and adapted to the station," has been appointed by the government (for such, alas! is the all-meddling vice of the continental government) to be pastor of the Carlshuld Protestants. But they have to support him, and to build a chapel and a school for their children. Their poverty is deep; ten or twelve families among them, including forty to fifty children, are literally destitute of food and clothing, and would think themselves rich with a scanty supply of rye bread and bad potatoes, such as English paupers would throw away. They have not wood, nor building materials, nor money; but every kind of labour and workmanship they will perform with the

utmost joy. *For eight months they have been deprived of the public means of grace.* The pious people of Germany, who are in general of the poorer classes, are taking up their cause, and making contributions. Should Britain, happy and privileged Britain, be backward on so interesting an occasion?

The following announcement appeared in the Hamburg "*Staats und Gelehrte Zeitung*" (*Journal of Politics and Literature*), a highly respectable but not a religious paper, for June 28th last.

"At Carlshuld, in Bavaria, six hundred* persons have been brought to the knowledge of evangelical truth. Being for the most part very poor, even destitute of the most common necessities of life, they turn their eyes to the Christian sympathy of their Protestant brethren, supplicating for help. They have not a school room, nor a place for worship upon the humblest scale possible. Their destitution is extremely great. Not a few families are in want of daily bread. We cannot seriously reflect upon the merciful freedom which from our childhood we have enjoyed, without participating in the happiness of those who now acknowledge no other Master than Him who is of God made unto us wisdom, and righteousness, and sanctification, and redemption; without giving thanks to God for the illumination which he has granted them, or without beseeching him, by his grace, to carry on the work thus begun. If we follow the intimations of duty which he himself gives us, we shall be not only the happy witnesses, but also the blessed instruments, of his fatherly care; and though we cannot be immediately active for the saving benefit of Christians more than 100 miles (German, equal to about 580 English miles,) distant from us, yet we may be efficient, by our acts of beneficence, in promoting their outward welfare, and thus, by the divine blessing, advance their spiritual benefit. The undersigned earnestly hold out their hands to their brethren of the Lutheran confession to receive their gifts of beneficence, and be answerable for their proper application. Here, most certainly, is a peculiarly forcible application of our Redeemer's precious declaration: '*What ye have done to one of these my least brethren, ye have done unto me!*'"

"E. G. A. BÖCKEL, D.D. Pastor,

"G. C. J. VON HOSSTRUP,

"M. H. HUDTVALCKER, Juris D.
Senator,

"PERTHES and BESSER,

"L. C. G. STRAUCH, Pastor."

Contributions for this object will be received at the Banking House of Messrs. *Hankey*; or by *Dr. Steinkopf*; by *Dr. Pye Smith*, Homerton; by *Dr. Morison*, Hans Place, Sloane Street; or by the *Rev. John Arundel*, Mission House, Austin Friars.

* Other accounts say expressly nine hundred.

OBITUARY.

MEMOIR OF THE LATE REV. JOHN ADAM,
MISSIONARY TO INDIA.

[N. B. This valuable article, we regret to state, could not appear this month in the memoir department; but we considered it best to place it in the same number with Mr. Adam's portrait.]

Our late beloved and greatly-lamented friend was the second of the four sons of Mr. Benjamin Adam, of Crutched Friars and Homerton, and grandson of the Rev. William Adam, who was many years an assiduous minister of Christ at Soham, in Cambridgeshire. The family is of ancient and honourable Scottish ancestry, the Adams of Culross.

Mr. John Adam was born in London, May 20th, 1803. From his earliest days he was blessed with the advantages of Christian piety, discipline, and example at home, and the interesting ministry and faithful pastoral care of the Rev. John Clayton, Sen. When at school in the country, he was distinguished by his calm and amiable temper, his docility, diligence, and moral propriety. The same was his character at home; and in all situations and circumstances, as he advanced from childhood to youth. In his seventeenth year he left school, having made respectable literary attainments, and received gratifying testimonies of approbation and love from those who had conducted his education. His mind being disinclined to any of the walks of commerce, he was indulged, by the liberality of his pious father, with every opportunity and means that he could desire for pursuing the course of retired study and self-improvement. In that course he was diligent and unremitting. He attended with constancy and evident thoughtfulness upon all the visible means of religion; but, with his characteristic reserve, the result of habitual thoughtfulness, he did not disclose his views and feelings upon the most important of all subjects, till they had acquired a considerable degree of maturity and strength. This progress of his mind was greatly aided by one of the most important and beneficial events of his life. The Rev. Cæsar Malan had been ejected, on account of his evangelical faithfulness and intrepid zeal (as is probably well known to the larger part of our readers), from the office of a minister or licentiate in the established church of Geneva, and from his situation as one of the regents or masters in the public grammar-school of that city, which, with the academy, (an institution fully entitled to take the rank of a university), was founded, in 1559, in a great measure by the exertions of the immortal Calvin. M. Malan opened a private

seminary for liberal and pious education; and our young friend's father embraced the opportunity of conferring so important an amount of benefits on his son, by sending him to be one of the early pupils of that persecuted servant of Christ. There the fine elements of his character were called more prominently forth, and were consolidated into firm and manly habits. His diligence, prudence, punctuality, order, and perseverance, made him an example and a blessing to his companions. There, too, the long cherished principles of true religion displayed their firm hold upon his mind; and, after that mature consideration which was so striking a part of his character, he made his open and solemn profession of personal piety. He joined the congregational church at Bourg du Four, in Geneva, under the joint pastorate of M. Guers and M. Empeytaz. Here also it was that Mr. Adam arrived at a settled determination, if it should appear to be the approving will of God, to devote himself to the ministry of the gospel; he applied with great diligence to theological studies; and he made his first essays in public speaking, by homilies or exhortations, in the French language.

Having spent two years under the tuition, and enjoying the confidential friendship of M. Malan, the interesting subject of this narrative returned to England in the summer of 1823. He now occupied himself for three months in the delightful retreat of his parental home, cultivating his mind and improving in divine knowledge, till his kind and liberal father sent him to the University of Glasgow; from which, however, he soon removed to that of St. Andrews, attracted by the lectures in moral philosophy, and by the personal friendship of Dr. Chalmers. His conscientious industry would not allow him to enjoy such advantages without deriving a full measure of benefit from them. There he enjoyed the friendship of several pious and highly talented students, among whom was the lamented John Urquhart, the interesting memorial of whose extraordinary character for abilities, attainments, and piety, was raised by the late equally lamented servant of Christ, the Rev. William Orme. Between him and John Adam a most affectionate intimacy subsisted, founded on a congeniality of taste, experience, present occupations, and future prospects. Their minds both arrived at a determination, with submission to all accessible indications of the divine approbation, to consecrate their lives to the labour of Christian missions among the heathen. Well may we adore, with submissive humiliation, the unsearchableness of the divine counsels, which in the

one case totally prevented the execution of the holy purpose, and in the other confined within so narrow limits the actual service on earth to the highest cause of God and man. Yet we must not calculate the value of that service by the element alone of the time occupied by it. Two years will equal, in productiveness, twenty or fifty, if God so make them.

At the close of the session of 1826, Mr. John Adam returned to the welcoming home, where parents, brothers, and sisters, vied in the feelings and the actions of every kind affection towards him. Now his deliberately formed resolution to live and die a Christian missionary was solemnly declared. This became of necessity the subject of anxious and difficult consideration. A sacrifice was required from so numerous and affectionate a family, the greatness of which no worldly mind can know; but the requirement was examined in the spirit of evangelical piety, the benevolence to men, which is disentangled from carnal interests, because it springs out of love to Christ. Neither the refusal of blind tenderness, nor the hasty assent of an ambitious and evaporating enthusiasm was in the character of this Christian household. Calm judgment, as well as hearts overflowing with natural and sanctified affection, gave a devout, circumspect, and protracted consideration to the question; and the result was that which, from such principles and motives, might have been justly expected. Great was the effort to overcome the yearnings of nature; but sanctified wisdom presided, and the self-denying word was spoken; nor will it to eternity become a subject of regret.

The decision once declared, there was no fear of vacillation. Our young friend applied himself, with a mind more free, and with renewed vigour, to his sacred and other appropriate studies, among which was that of the Sanscrit language. This he rightly considered to be of great importance as the etymological basis of the living dialects of Hindoostan. As his father's residence is in the immediate neighbourhood of the Protestant Dissenting College at Homerton, he was welcomed, without entering as a student, to an attendance, as constant as other engagements allowed, upon the lectures of that academy, in exegetical, doctrinal, and practical divinity, church history, and pastoral ethics. During this period of his life he did honour to the high place which he had already obtained in the love and esteem of the tutors and the students, with whom he was now brought into closer intimacy. His extending circle of friends felt similar affections towards him. His solid judgment, united with a charming simplicity and unaffected piety in all his conversation and habits, rendered his occasional society greatly prized; yet he firmly resisted pleasing engagements,

when they were likely to be hindrances to study or retirement. Occasionally he delivered well-composed and impressive discourses, not only as college exercises, but also publicly in village chapels, and in some more conspicuous places of worship; and always with the approbation and spiritual benefit of the most serious hearers.

This course he continued till the latter part of 1827, when he relinquished, by a letter of handsome acknowledgment, his attendance on the college lectures, in order that he might apply his time more entirely in the study of the Sanscrit and other pursuits immediately connected with his missionary object. Towards the close of the period he offered his services to the London Missionary Society. We need not say how gladly they were accepted. His life having been spent in studious and religious cultivation, and the demand for a reinforcement of well-qualified missionaries being most urgently made from almost every station, but especially from those in the populous regions of the east, the directors were desirous of introducing him, with the least practicable delay, into one of their most important scenes of labour, "to make known among the heathen the unsearchable riches of Christ." Having resigned himself to their discretion, he was willing to obey their appointment, which was to Calcutta.

On March 26, 1828, was his solemn ordination to the work of an evangelist and missionary to the heathen. The service took place at the Old Gravel-Pit Meeting in Hackney. It was introduced by Mr. Arundel's reading appropriate portions of Scripture, and prayer. Mr. Townley delivered the introductory discourse, which presented, from the stores of his personal knowledge and experience, a selection of the most important information concerning the people of Bengal, the peculiar circumstances of the Calcutta station, the nature of the evangelical labours that would be demanded, the difficulties, obstructions, sorrows, temptations, which were to be expected; and the heavenly encouragements which the grace of Christ afforded under every trial. To the questions proposed by Mr. Orme, our beloved candidate delivered answers signally pertinent, simple, and pathetic. The ordination prayer was offered up by Mr. Collison. The charge was, by his pastor and theological tutor, from Acts xxii. 21: "And he said unto me, Depart, for I will send thee far hence unto the Gentiles." Mr. H. F. Burder (now Dr. Burder), uttered the concluding prayer.

On April 15th, he took the last farewell of his parents and four sisters, amidst flowing tears of natural grief and sacred joy, and with hearts devoutly raised to God in all prayer, supplication, and reciprocal intercession. His mother gave him this passage as

her parting token of love : Isaiah lxvi. 13, "As one whom his mother comforteth, so will I comfort you ; and ye shall be comforted in Jerusalem." His brothers accompanied him to Gravesend, but on the following day they also had their final parting ; and he stood on the poop of the Boyne, watching their boat with his affectionate eye till it could be descried no more, and then, beyond a doubt, his soul rose to his God and Saviour in fervid prayer on their behalf.

His voyage to India was peaceful, merciful, and on the whole as pleasant as a long voyage can ordinarily be. Among the passengers was the Rev. John Smith, a fellow missionary, going to his station at Madras, with his excellent wife, who died in the midst of her pious and useful labours, not two months after the subject of this narrative. (See the *Missionary Chronicle* for January last, p. 33.) They had also some other pious persons on board ; and the other passengers, with the captain and officers, were respectable, orderly, and agreeable. The two missionaries were allowed, as regularly as the captain's opinion of naval necessities would permit, to read prayers and to preach on the Sundays ; and they embraced the frequently-occurring opportunities of private conversation, for the religious instruction and the highest welfare of the different classes on board. Among these was one which, though trying to their feelings, could not but be a beneficial exercise of their knowledge and trial of their judgment : the being called repeatedly to sustain the Christian argument in conversation with polite and gentlemanly sceptics.

They landed in India first at Madras, where Mr. Adam's preaching and conversation made a very grateful impression of his amiable disposition and Christian excellence ; and there he left his faithful friends, Mr. and Mrs. Smith.

He re-embarked on board the Boyne, and arrived at Calcutta on Wednesday, September 3d, 1828.

He met with the most friendly reception from Mr. Hill, Mr. Gogerley, Mr. Ray, and their associates in faith and labour. Much respect and encouraging kindness was shown to him, in a variety of ways, by the members of the Baptist Mission, by Archdeacon Corrie, and by many other friends of the gospel and the immortal welfare of mankind.

Of the manner in which Mr. Adam fulfilled his mission during the short period of two years and nearly eight months, which the wise and holy Sovereign permitted to be the term of his labours, we are favoured to possess a testimony borne by a competent judge and eye-witness, his friend, and faithful senior in the Calcutta Mission, the Rev. JAMES HILL. We make the following extracts from his "SERMON, occasioned by the

Death of the Rev. JOHN ADAM, preached in Union Chapel, CALCUTTA, on May 1, 1831 ;" published at that city.

"The removal of such men is a public loss ; a loss both to the church and to the world ; a loss which nothing earthly can repair ; not splendid talents, not high literary attainments, not the wisdom of the wise, nor the power of the mighty. Such men are the 'chariots of Israel, and the horsemen thereof ;' and when they fall it is as though 'a standard-bearer fainted.'

"But one of this noble army was our departed friend ; a Christian of no common growth, no mean stature, no dwarfish standard of excellence. By persons who judge of character by rank or station in society, or by the adventitious ornaments of exterior embellishments, he would probably have been overlooked. He had nothing sparkling, nothing meretricious, about him ; but if piety the most ardent, sincere, and unostentatious ; if zeal the most fervent, enlightened, and benevolent ; if the deepest and most unaffected humility ; if unshrinking, uncompromising integrity ;—in a word, if meekness, gentleness, charity, faith, love, purity, would place any man in the rank of high moral excellence, that station belonged to him. These remarks are not made at random, or from a slight and superficial knowledge of his character ; but from the closest intimacy formed from daily intercourse ; and I can say, my conscience bearing me witness before God, that, in private and in public, in solitude and in society, in the devotions of the closet, the labours of the study, or the active exertions of a Christian missionary, I have never seen so perfect an exhibition of Christian excellence as in him. It was next to impossible to come into his company without feeling the force and energy of his Christian principles ; these pervaded his whole character, and gave it a beauty, simplicity, grace, and dignity, which words do but feebly express.

"Of his active exertions, combined with the most intense application to mental and moral improvement, we may form some estimate, from the following brief statement which he gave of his labours to the committee of the Bengal Missionary Society.

"Imperfectly acquainted with the language, and anxious, as much as possible, to combine my own improvement with the instruction of others, the attempts to present the gospel to the adult population, at this station and its vicinity, have been modified accordingly. At an early stage of a missionary's career, it is much easier to hold a conversation in a familiar manner, than to deliver a sustained address to a floating, not unfrequently hostile, and always suspicious, auditory ; my habit, therefore, has been to go out in different directions every morning, from eight till ten or eleven o'clock ; enter

into friendly conversation, invite discussion, read and distribute tracts, examine schools, &c. Two or three times a week, I frequent markets, very numerous in this neighbourhood (which present the most inviting field of labour). These excursions are of the most interesting character, and present daily encouragement to persevere, so long as practicable, in the plan I have adopted. The afternoon has been devoted to the examination of schools by the road-side, in the catechism or gospels, by which means numbers of persons become acquainted with the elements of the Christian doctrine.'

"Of his piety I will repeat the following instance:—A day being set apart, some short time since, for humiliation and prayer by the whole congregation, he led part of the public devotional services of the morning; and so apt were his scriptural allusions, so holy his aspirations, so ardent his intercessions, such a glow of fervid piety to God, and benevolence to man, seemed to breathe through his prayer, as must deeply have impressed all who heard him. After the service, I asked him if he could give me an outline of the prayer he had offered up. He said he could not; nor was he aware that there was any thing remarkable about it; but if, said he, I felt more happy than usual, perhaps it is owing to this—that I rose soon after three o'clock this morning, and spent the time before I came here in communion with God.

"Perhaps, however, the most conspicuous features in his character were humility, modesty, and meekness; with the former he might be said to be clothed as with a robe, whilst he wore, as an ornament, a meek and quiet spirit, which, in the sight of God, is of great price. His humility, however, had nothing mean, nothing servile, nothing time-serving about it.

"The mode in which it operated,' to use the words of an eloquent writer, 'was at the utmost remove from the shallow expedients adopted by those who vainly attempt to secure the praise of that quality without possessing it. It neither prompted him to depreciate his talents, nor to disclaim his virtues—to speak in debasing terms of himself, nor to exaggerate his imperfections and failings. It taught him the rarer art of forgetting himself.'

"Finally, men even of piety and talent are not of equal value and importance in all places.

"If an army were composed chiefly of veterans, the loss even of a leader would not be irreparable. In a country abounding with men of ability, the death of a person of acknowledged worth is not so severely felt; others step into his situation qualified to discharge his duties. Had our lamented friend been a minister of the gospel in his native land, his death, though any where a

public loss, would not have been of the magnitude which it is here. In this country, he formed one of a very small band, whose object is to evangelize this vast continent of heathen darkness; a band so small, when compared with the overwhelming multitudes which require their aid, that, uniting all the ministers and missionaries of the gospel of every persuasion in India, there would not be one for each million of souls. To the duties of a missionary in such a country he had consecrated his life: and for this office, by natural endowments and acquired attainments, he was singularly qualified."—p. 18—23.

"From such sources, aided by a mind of no common capacity, and impelled to incessant labour by an ardent thirst for knowledge, and a deep concern for the glory of God, he made very respectable proficiency in several departments of learning, more especially in an acquaintance with the original languages of Scripture. Biblical studies were his great delight, and the knowledge which he had of the Bible, considering his age, was very remarkable; he was acquainted, not merely with its general contents, but with every thing which appertains to the science of biblical criticism, chronology, geography, history—natural, civil, and ecclesiastic; the original languages of the Scriptures, the manners, and customs of oriental nations, the sources of evidence for the genuineness and authenticity of particular books, and of the whole volume. With a mind thus furnished with knowledge, and a heart still more richly fraught with the fruits of the Spirit, he gave himself to the life of a missionary. In September, 1828, he arrived in this country, and applied himself with the greatest diligence to the acquisition of the Bengalee language, in which, for the period he was engaged in it, he made uncommon proficiency. As a public speaker, either in his own or any other tongue, it is probable he never would have attained a very high degree of excellence; some slight defect in the conformation of the organs of speech rendered his articulation indistinct; but he had so many other excellent properties of a good missionary, that this defect was not only more than counterbalanced, but to those who knew him, almost lost. Of his active labours amongst the heathen, some account has already been given; much more might be said; for, at home and abroad, in his study and by the way-side, in the crowded bazaar, the thronged street, or the lone and retired village, every where, and at all times, he was the 'good servant of the Lord Jesus Christ.' In all things approving himself as the minister of God, in much patience, in afflictions, in necessities, in distresses, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of

truth, by the power of God, by the armour of righteousness on the right hand, and on the left, by honour and dishonour, by evil report and good report; as a deceiver, and yet true; as unknown, and yet well known; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.' When such a man is removed from such a sphere of labour, it is an event which claims our tears; it is homage due to departed worth, and sorrow meet for all 'who are grieved for the affliction of Joseph.'"—p. 24—26.

"He lives to die no more. He has come out of great tribulation, has washed his robes, and made them white in the blood of the Lamb. Death, the last enemy, is with him destroyed; he shall feel no more pain, nor sorrow, for the former things are passed away. And where is the Christian father, where the mother in Israel, who, when the paroxysms of grief are passed, would not be happy to have a child die as he died? With his face to the foe, with his armour girt about him, with his weapons bright and burnished for warfare, in his work and at his post, so that on his grave may be written, as of one of old, 'Here lies my faithful martyr, Antipas.'"—p. 26, 27.

"Painful as this event will be to the parents of this excellent young man, yet how much that pain will be mitigated by the reflection that his whole life was spent in the service of God his Saviour; and his journey through this world, as the path of the just, shone brighter and brighter unto noon-day! In the splendour of the heavenly vision he now stands; and there they anticipate a reunion in joy and peace which will never end. Oh, parents! would you have happiness in your children here, or consolation in the prospect of leaving them behind you; would you, whilst they live, make them holy, happy, and useful, or give them a hope of a brighter scene to open beyond the grave; would you bring down the cheerful light of heaven to irradiate the otherwise palpable darkness of their sepulchres, or to raise your own spirits to the abodes of tranquillity and joy, bring them up in the fear of the Lord; train them in the way they should go; teach them, by your example and your admonitions, to say to the Almighty, 'My Father, my Father, thou shalt be the guide of my youth.' In this manner he was brought up; and what a lenitive will it be to the bleeding hearts of his parents to reflect, 'that God had the dew of his youth;' that his life, though short, was holy, honourable, and useful—an odour of a sweet smell—a libation poured on the altar of his Saviour! What a contrast will their feelings form to the feelings of those parents whose negligence or example has ruined their offspring, and whose keenest pang of sorrow, in another world, will be that reflected from the look of their children, who will have to

accuse them of being the authors of their *existence and their perdition too!*"—p. 29.

Mr. Adam having inadvertently, in the pursuit of his labours, exposed himself too much to the rays of the sun, became ill; inflammation of the brain ensued, and he died on the 21st of April, 1831. Our readers will do well to refer to the circumstantial account of this event, in our last volume, page 502; supplied by another devoted missionary, the Rev. George Christie, who has since fallen into ill health, and has been ordered to Europe as a last resource. The afflictive intelligence reached England in the following October; on the 16th or 20th of which month his mourning pastor endeavoured to improve the voice of heaven in the event, by two sermons, the first from 1 Thess. iv. 13, 14; and the other from Phil. ii. 16—18.

REV. RICHARD DAVIS.

Died, on Sabbath-day, June 17, the Rev. Richard Davis, late pastor of the Baptist Church in East Street, Walworth, in the sixty-fifth year of his age. His disease was consumption, which made its first manifest approaches at the commencement of the year, and thus took good part of six months for the accomplishment of its slow but sure work. His frame of mind during his whole illness was eminently spiritual, and at the latter end most peaceful. The last words which could be distinctly made out were, "Lord, have mercy on me *now!*"

Further particulars would here be furnished, but it is in the contemplation of the bereaved family, for their own solace, and for the gratification of a widely-extended circle of friends, to prepare a brief memoir of the deceased. Should it be found practicable, which as yet is matter of doubt, a few of his sermons, or outlines of them, will be appended. His epistolary correspondence was not large. It is thought, however, that some of his friends are in possession of documents which would greatly add to the interest of the little memorial. If those who hold materials of this kind would allow the use of them to the family for the above purpose, they would feel deeply obliged. The MSS. should be carefully preserved, and duly returned. Communications may be addressed to Rev. John Davis, East Street, Walworth, Surrey.

REV. RICHARD FLETCHER.

On Wednesday, June 27th, 1832, died, after about two days' illness, which he bore with Christian meekness and resignation, the Rev. Richard Fletcher, of Bicester, Oxon, in the sixty-seventh year of his age, and the thirty-fifth of his public ministry. Further particulars in our next.

MISSIONARY CHRONICLE

FOR AUGUST, 1832.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William M'Gavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.

EAST INDIES.

MADRAS.

Account of SHUMSHA KHAN (now ISAAC DAVID), formerly a Mohammedan; abridged from a Tamil Manuscript, drawn up, with his own knowledge and assistance, by NATHANAEL, Native Christian. By Rev. WILLIAM TAYLOR, Missionary at Madras.*

Shumsha Khan was formerly orderly sepoy to Major Brett at Cannanore. He became intimate with that gentleman's servants, but more particularly so with Nathanael, son of Peter Zechariah, the head servant. As Nathanael was one day reading the New Testament, the Mohammedan sepoy inquired into the nature of the book, and earnestly desired to hear it read to him. After many refusals his request was at length reluctantly complied with. He heard with great pleasure, and came day after day to hear more, and committed some verses to memory. He was particularly struck with that passage which speaks of a voice being heard from heaven saying, "This is my beloved Son: hear ye him." By degrees he expressed a desire to forsake his own false way, and to profess the true one. On perceiving this desire, Nathanael, to the extent of his ability, addressed to him some very suitable observations, which the Mohammedan, of his own accord, contrasted with the teaching of his own Cazees, and propounded some questions as to the veracity of Mohammed's alleged miracles. These were exposed, and Shumsha Khan admitted him to be a false prophet—compared the lives and doctrines of Jesus and Mohammed—recurred again to the witness from heaven, and concluded by observing, that he found the Christian religion more suitable to the necessities of his soul, and was, accordingly,

desirous of professing it, and of being baptized. These conversations continued afterwards during several months, and Nathanael obtained permission from Isaac David, then native teacher at Cannanore, for Shumsha Khan to attend the preaching and prayer-meetings. This the latter did with great regularity, earnestness, and improvement in knowledge. He also obtained some small books, and requested his acquaintance among the sepoys who could read, to read them aloud to himself and others. When his mother, brethren, and relations, heard of his proceedings, they mocked him, said he was gone to join the flock of the *heavenly Vedam*—was mad—was a destroyer of his race—was without sense, and similar expressions. He continued unmoved, and boldly made known his faith to all around. In consequence, Nathanael inquired concerning his intentions, and he repeated his firm resolve to be baptized, quoting Christ's command, and adding that when his master should go to Madras, he was desirous to follow and be baptized there, in order to avoid the inconveniences he would be otherwise subject to from some of his relations. A somewhat lengthened conversation followed on *caste*, distinctions among Christians, and the opposite nature of such distinctions to the nature of the gospel, enforced both by Scripture, history, and precept. Shumsha Khan admitted that there ought to be but one caste, and continued his endeavours to advance in faith and holiness.

The native teacher, Isaac David, hearing of these matters, himself held some conversation with the sepoy; but, appearing to doubt his stability, dismissed him for a time.

After these things, Major Brett being about to remove to Belgaum, Nathanael asked permission for the sepoy to accompany them. Major Brett expressed a strong doubt whether a Mohammedan would ever become a sincere Christian; but, notwithstanding, gave the required permission. A short time after arriving at that place, the

* Engaged as an assistant in connexion with the Society's mission at Madras.

COIMBATOUR.

sepoys, with Peter Zecharias and Nathanael, waited on Rev. J. Taylor, Missionary at Belgaum. Nathanael and Shumsha Khan had previously made special prayer for the blessing of the Holy Spirit. The conversation ended with an avowal from Mr. Taylor to Zecharias, that he thought no one could say what the sepoys had stated, unless he were a partaker of the Holy Ghost. Permission was given him to attend on prayer, but his baptism was, for a time, deferred. Subsequently, Zecharias and Nathanael proceeded to Madras, and Shumsha Khan, having no other residence, took up his abode with the other sepoys. When there, he one day entered into a discussion with the Cázee, who came on some particular occasion, and held an assembly; and though the sepoys was superior in argument, yet, on declaring at its close, his resolution to forsake Islamism, he was treated with hatred, contempt, and mockery; the spirit of their wit consisting in calling him Peter, Ignatius, Antony, and the like names. His fortitude, decision, and piety, appear, however, to have been duly appreciated by Rev. Joseph Taylor, who baptized him, by the Christian name of David, in 1828. Either immediately, or soon after, he was also admitted to the Lord's table, and continued steadfast in doctrine and fellowship. His friends made an attempt to recover him to his first faith in vain; he rejected their solicitations, warned them faithfully of their own danger, and concluded by desiring them to regard him the same as if dead. From this mind he has not swerved.

In the early part of the present year (1831) he was introduced to the Missionary of the Pursewaukum district, Madras, by his two friends, themselves members of the Pursewaukum native church, he being then a Golundauze sepoy, at St. Thomas's Mount. The Missionary was gratified at the conspicuous evidence which was afforded of his piety and steadfastness. An account, of which the above is an abstract, was drawn up in Tamil for the further satisfaction of the Missionary and the native church; and, after the usual nomination, David (late Shumsha Khan) was unanimously and gladly received as a church member, in full communion, on the 7th of July last. At the instance of Captain C., of the Artillery, he has been introduced to the study of the written Tamil language, being first discharged from the Golundauze battalion, and receiving, from that gentleman, a small monthly stipend for his support. Nathanael (who is much more advanced in learning) has been recommended to a similar employ by Captain L., of the Engineers. The indications of Providence will be attended to in any future directions which they may receive.

Report of the Coimbatour Mission, from June 30, to December 31, 1831.

During the past six months, in one or two places, the schools have met with a little opposition from some reprobate characters, but the authorities here having investigated the matter, they were soon silenced.

A few Roman Catholics have made inquiries about true Christianity, and have had several conversations with me on the subject, having come several miles for that purpose. But, I fear, unless they be content to lose all for the gospel's sake, there is very little hope concerning them, as their priest appears to have absolute authority over them.

Two have been removed, by death, from my little congregation during the last half year, and I have every reason to conclude they died in the faith and hope of the gospel.

The little band of professing Christians collected here have had a share of the troubles arising from their profession, and some from other circumstances, which, if thoroughly investigated, might probably have the same origin.

Two, who had excited hopes of being sincere in their inquiries and professions, after having forsaken the worship of idols, and knowing something of the one true God, but finding the strict purity of Christianity, have become *Deists*, and no persuasion can convince them that, although they now believe there is only one God, that they, as sinners, require a Saviour and Mediator.

One person has joined my little congregation from among the heathen. He was a strict idolater, but, having received an invitation to attend the preaching of the gospel, he complied, and I have every reason to hope the same was made the "power of salvation" to him, for, after regularly attending some time, he became convinced of the sin and folly of idolatry; and on a great feast held here, in honour of a particularly celebrated idol, I was surprised he did not attend it, and inquired the cause, when he, to my astonishment, declared "he had done for ever with such things." He has been a diligent student of the Bible, and his knowledge concerning our holy religion is surprising; so much so, that I do hope he has, indeed, been taught by the Spirit of God. One or two more have left idolatry, and placed themselves under Christian instruction.

The prejudice against female education at this place is very great, which may be gathered from the fact, that after I had succeeded in collecting a large assembly to hear the truths of the gospel in a large village, they nearly all immediately separated on my mentioning the advantages that would accrue could their women read, and that such ought to be the

case. Many individuals, with whom I or Mrs. Addis have spoken on the subject, suppose that by teaching their daughters to read, &c., we have a design of making them dancing-girls for the pagodas, as they are the only females who are so instructed (a few among the Brahmin caste excepted). And several respectable people here have declared, even after having had their doubts on the above subject removed, that for people to suppose that, by allowing their daughters to be taught reading, &c., they even intended such a thing would be a great disgrace. The case is widely different in the Travancore country.

The influence of the Brahmins in this place has lately received a great revival, and appears more formidable, from some concessions they have obtained. But while almost insurmountable barriers present themselves to those engaged in disseminating the truths of the gospel around, and the heart mourns over the trials of some of the followers of Christ collected at this place, yet consolation ought to be drawn from the fact, that although the Great Disposer of events has suffered some of his children to be visited with the rod of affliction very severely here, he is adding to his family a few.

I have had fewer visits from the heathen at the mission-house the last few months than I had some time ago, and some of the respectable heathen appear a little more reserved and cautious, I suppose, in consequence of my plans and statements being a little better understood; and, perhaps, the circumstances above-mentioned might also deter some from inquiring much about a religion they see unsupported, and even its followers apparently lightly esteemed, by many called after the name of its Author.

A short time ago I applied to the Madras government for permission to reside at this place. After investigating the circumstances connected with my removal hither, I received the sanction of the governor in council for my permanent residence here.

The place of worship still remains unfurnished, although I have had liberal subscriptions towards the same. Materials and workmanship, in consequence of the constant demand for the Neelgherries, are very high and scarce, so that a place (although not large) cannot be built here for the same sum as in many other parts of India.

All the European residents continue very friendly to me and my family; and although there have been several changes, we have experienced no diminution of neighbourly feeling, which makes our situation pleasant, even in the midst of our daily discouragements.

(Signed) W. B. ADDIS.

SOUTH AFRICA.

DESTRUCTIVE INUNDATION AT HANKEY.

IN the *Monthly Chronicle* for October last (page 459), we communicated some particulars of the gratifying moral and, as to not a few, spiritual change which had taken place among the Hottentots at the above-mentioned station. We now deeply regret to state, that, not many months after those particulars had been laid before the public, the settlement at Hankey was visited by an alarming and destructive inundation, the consequence of violent and excessive rains, which has devastated, to a great extent, the works raised, by the industry and perseverance of the people, for providing the means of subsistence. While this disaster has proved a severe trial of their faith and patience, it has afforded them an opportunity of again displaying their energy and resolution in the efforts they have already made to repair the injury the settlement has sustained.

The distress produced by this calamity forcibly appeals to the sympathy of those who feel a lively interest in the promotion of religion and civilization among formerly untutored and uncultivated tribes, and who take delight in rendering to virtuous and industrious sufferers the means of extricating themselves from the consequences of disasters, which ordinary penetration might not foresee, and human power could not avert.

In restoring the settlement, it is proposed to build substantial dwelling-houses instead of those of less durable construction which previously existed, and which have been either totally destroyed or irreparably injured by the late inundation; and to provide, in future, more effectually for the irrigation of the ground necessary to the purposes of cultivation, if the Christian public shall furnish the means of making a new water-course (and this appears to be indispensable), in which iron pipes are designed to be substituted, as the only expedient for its protection from the violence of the elements, which, it is now fully ascertained, no wood-work, however firmly con-

structed, would, in every case, effectually resist. When our friends consider how much the subsistence and external prosperity of such a settlement as that in question depend on agriculture and gardening, and again, how much these, in such a country as South Africa, depend on adequate means of irrigation, they will feel how desirable it must be to extend to the poor Hottentots at Hankey the means necessary for the accomplishment of so important an object.

The following letters from the Rev. Dr. Philip; Messrs. Kitchingman and Melvill, missionaries at Hankey, and a gentleman resident in the colony—a friend to Christian missions, and who has, on several former occasions, shown his readiness to perform acts of kindness in behalf of the Society—will enable our readers more fully to understand the real nature and extent of the calamity in question, and, we trust, will, at the same time, effectually second this less forcible introductory appeal to their benevolence and liberality.

Extracts of a Letter from Rev. Dr. Philip, dated Cape Town, March 15, 1832, addressed to the Directors.

MY DEAR SIR,

The minds of the Directors will be very much grieved by the contents of the enclosed letter received from Messrs. Kitchingman and Melvill.

Towards the end of February, the eastern coast of Africa was visited by one of the most violent gales in the recollection of any of the captains who suffered by it; and it appears, from the accounts we have received by the last post, that its effects by land have not been less destructive than they have been at sea. At Algoa Bay, and at Bethelsdorp, considerable damage has been done; but the fury of the tempest seems to have alighted upon our beautiful and flourishing station of Hankey. Before this visitation of providence, every thing at this institution was in the most promising state. The water-course, the greatest work of the kind ever attempted in this colony, had been finished, and the people were just beginning to look for the first-fruits of their immense labour and sacrifices, when this work of years, the admiration of every visitor, and the hope of the people, has been rendered useless by a flood as unexpected as it has been destructive in its effects. The success which attended the appeal made in 1823, in favour of Theopolis and Bethelsdorp, when visited by a similar calamity, leads me to think that a similar appeal in favour of Hankey would not be in vain. The

present condition of this station furnishes a strong claim on the friends of missions. The lands on which the institution stands were partly purchased by the Hottentots; the water-course has been to them a work of years, to which they have, during that time, freely given their labour, in the hope that it would one day remunerate them; and last, and not least, God has, during the past year, visited that station, showering upon it the blessings of his grace, in a manner beyond what has been seen at any of our other stations in the colony. In 1830, the state of religion and morals at that institution was such that the missionary and his wife earnestly requested that they might be removed to another place, alleging, as a reason of their request, the unpromising state of the people. In the beginning of 1831, several of the most ungodly of the people became alarmed for the salvation of their souls, and in the course of a few months from that period, the awakening became general, and has continued since to increase so much, that that institution now wears the most encouraging and pleasing aspect. We took up this institution in its infancy, we supported it when religion and morals were in a very low state among its members; and now that God has blessed it, and poured out his Spirit upon the people, we cannot desert them under an affliction not brought upon them by imprudence, or any bad conduct of their own. While we have no ground to believe that the same flood would not have happened if there had been no missionary station at Hankey, nor have had any reason to have hoped that God would interpose by a miracle to have prevented it on account of that station, we must regard it as a trial of the people's faith, and as designed to furnish the people at home with an opportunity of showing their love to them, not as they have already shown their love to them, as strangers to the covenant of promise, but as brethren beloved for the Father's sake.

(Signed)

JOHN PHILIP.

The following is the letter of Messrs. Kitchingman and Melvill, referred to by Dr. Philip.

Hankey, March 1, 1832.

DEAR SIR,

We embrace the earliest opportunity to give you a brief statement of a disastrous event which took place at this station, on Friday, the 24th ultimo. A few days previously only moderate rains fell here, but among the adjacent mountains they appear to have fallen with uncommon violence, for at five o'clock in the afternoon of the above day, most unexpectedly the accumulated waters, from the different sources of the river which runs through the station, came rushing down, with a force and rapidity so

tremendous, that no person, unacquainted with African rivers, can possibly form an idea of it, bringing down bush-wood, large trees, and logs from the neighbouring forest. Fearing the river might rise to an unusual height during the night, so as to endanger our dwellings, we consulted upon the necessity of keeping watch; but while speaking it swelled so suddenly as to convince us we must immediately remove our goods. A number of people, men and women, came running down to our assistance; but before any thing could be taken away the water had surrounded the houses. In half an hour we succeeded in carrying out the greatest part, and having placed the rest in a situation where we supposed they would not get wet, we waded through the water, knee deep, to the chapel, the roof of which is in such a state that we found it difficult to find a dry place in it. As the river continued to swell we were obliged to keep watch at night, during which time it rose twenty inches above the floor in some of the rooms of the mission-houses, and came within twelve paces of our temporary abode, but rapidly returned to its natural course before morning. We are indebted to a kind Providence, that this unpleasant event did not happen in the dead of the night, when the consequences might have been most serious.

We regret to say that those houses which were originally only intended as temporary habitations have received serious injury. The foundations have been completely sapped, and in one part the wall has given way, and we fear the first high wind or rain will bring it down. We need not say, the other parts, from their wetness, cannot at present be occupied without endangering our health. It appears to us that it would be a loss of money and labour to put these buildings in repair, as well from the slight manner in which they were built, as from the constant danger they are in of being inundated. We, therefore, strongly urge you to take into immediate consideration the propriety of erecting new dwelling-houses in a more eligible situation. We have further to state, that our gardens have been almost laid waste; thirty fruit-trees have been more or less injured. One of the largest apricot trees we ever recollect to have seen in the colony, has been entirely rooted up and carried away; some others, of considerable size, have also been borne down by the torrent. Of twenty of the people's gardens along the river, and twelve on the corn-lands, planted after the corn was reaped, some are destroyed, and others partially damaged.

To us the most painful circumstance, connected with this trying occurrence, is the present state of the water-course. Upon examination, we have found that the sluice has been carried away. From the spot where it stood, for about twelve hundred yards, the

water-course is almost entirely destroyed. It was in this part where, with immense labour, the greatest depth of soil was cut through in making it; the high bank on the side of the river has, in many places, for a considerable distance, been taken away, and deep excavations formed; other parts are entirely filled up with sand. To prevent the devastating effects of similar floods, it appears to us necessary to make an entire new cut for the whole of the above-mentioned distance. The upper wooden gutters, which extended above two hundred yards along a precipice, have been carried down by the torrent; some of which have been seen on the sea-shore, others in pieces on the banks of the river; few, probably, will be fit for use again. The artificial bank, which had been raised to support the wood-work, has also been partly washed down, and about sixty yards of the water-course below this part, where the side of the hill on which it is made is precipitous, is also so materially injured that a fresh cut higher up will be necessary, which can only be effected with considerable difficulty and labour. Many other places along the water-course will need considerable repair. From what we have seen we are convinced that no wood-work, however well secured, will be able to stand against these periodical torrents, these gutters having been displaced once, and carried away twice, within the last five months. We are of opinion that iron pipes, to convey the water along the precipice, are absolutely necessary to secure a constant and uninterrupted supply for the station for the purpose of irrigation. Were some of our friends of missions in England, connected with iron foundries, fully acquainted with the vast importance and absolute necessity of irrigation, not only in raising corn and vegetables for the institution, but for general agricultural purposes, by which the improvement of its inhabitants in civil life is promoted, and a constant attendance of themselves and children on religious instruction rendered practicable, we have no doubt they would present the Society with the number that would be required, or, at least, render some assistance toward this desired object.

Considering the immense labour and expense which would be required from the Hottentots to put the water-course in a state to bring down the water again for the use of the institution, and also that the period for paying their taxes is at hand, we submit whether, on the present occasion, the friends of missions within the colony, or in England, ought not to be solicited to render some pecuniary aid.

(Signed)

JAMES KITCHINGMAN,
JOHN MELVILL.

Some further particulars of the calamity are contained in the following:—

Extracts of a Letter from a Gentleman resident in the Colony, to Rev. Dr. Philip, dated Perseverance, March 23, 1832, containing particulars of some of the Missionary stations within the colony of the Cape of Good Hope.

DEAR REVEREND SIR,

I have had a long but by no means a tedious journey, and have spent delightful days at the several institutions along the road, by managing so that I arrived always on the Saturday, and spent there the Sabbath and Monday. My first stop was at Genaden-daal,* which I found wonderfully improved, and of which I shall say more in my next letter.

Caledon Institution.

I then came to Caledon Institution, where I was most agreeably surprised to find the state of the people far above my conception. I had been afraid that the length of time that they had been deprived of a missionary would have brought them to a very backward state, but I found a set of people whose appearance spoke immediately in their favour, and attentive and devout as I have found the people generally at the institutions, that of Caledon excels. My wonder ceased, however, when I heard the impressive addresses from Mr. Helm, and witnessed his zealous and judicious missionary labours. The temporal concerns of the people are, however, not so good as I should wish, and they are in want of some assistance, which my next letter will explain to you.

Pacaltsdorp

I was also much delighted with. The church is built with better taste, and in a chaster style, than any I know in the colony. The people had suffered dreadfully last year from the severe drought, but they have cultivated a great deal of land this year, and have had good crops. More of this station also in my next, as I must occupy the rest of the present letter about *Hankey*, where I came to see a most melancholy sight, but witnessed also a spirit of Christian resignation and persevering industry, that reflects great honour on the people.

Destructive Tempest at Hankey.

I found the house of the missionaries (in which the water had been several feet high) still quite wet, and, if the doors and windows were shut, a sickly agreeish smell, and

feverish sensations, which put one in mind of the mal-aria of the Pontine marshes. The weather was excessively hot and sultry, which made it more noxious. Mr. and Mrs. Kitchingman, as well as Mr. Melvill, I was sorry to observe, showed evident symptoms of having been affected by it, so that I urged them strongly to sleep in their waggon, which they had done for some time, but discontinued, on account of the great trouble it creates, and as this is the season of thunder-storms and sudden changes in the weather. The house, particularly the walls and the foundation, has been so much damaged, that it would be throwing money away if the attempt to repair it was made. The gardens, as well of the missionaries as of the people, have also suffered much; not only part of the crops, but entire fruit-trees have been washed away, and carried down the stream to the sea. On Monday, I went with Mr. Kitchingman along the water-course, the greater part of which is much damaged, and in some places so entirely destroyed that every trace of it is swept away. All the wooden gutters are carried off, some of them to the sea, and on one spot large blocks of rocks, on which some gutters had rested, had tumbled down in the river, while, on several others, the water-sloat had been changed into what is called a *Zee koi gat*—that is to say, large irregular holes of immense depth. I confess that when I contemplated the present destruction, and that a similar one may occur again, I would not have undertaken the repair of it, had it been on a farm belonging to me. During these considerations, however, I arrived at the spot where the water had been led out, and found about forty men cheerfully at work, and that they had made already some progress, in cutting a new sloat through the bank, to the depth of nearly twenty feet; and, from the spirit with which they are animated, I have no doubt that they will succeed. At the same time, we must bear in mind that this calamitous visitation took place at a period when the people were in the most favourable circumstances for its reception. They had secured the greatest part of an abundant crop, by which, and the high condition of their cattle, they have a sufficiency of food, so that they are enabled to devote their time and labour to the repair of the sloat; but if a similar visitation should take place before the crops are secured, they would have to disperse in search of some earnings, and the whole would, very likely, be abandoned. As it is, if they succeed in restoring the watercourse, it puts them back in their building, and the wooden gutters will always be exposed to accidents, and nothing will do eventually but iron pipes, so that I hope a successful call will be made on behalf of *Hankey* to the benevolent.

The moral conduct of the people appears to be unexceptionable, and they have made

* Or *Gnaden-thal*, one of the principal stations of the United Brethren, in South Africa.—Ed.

great progress under Mr. Melvill and Mr. Kitchingman.*

GRAHAM'S TOWN.

Letter of Rev. John Monro, Missionary at Graham's Town, dated 24th January, 1832; addressed to the Directors.

REVEREND FATHERS AND BRETHREN,

Another year of eventful changes has passed over our heads; and, in taking a retrospect of what has transpired at this station during that period, it becomes us to raise our Ebenezer, and say, "Hitherto hath the Lord helped us."

In June last it pleased the Lord to awaken several from that state of listless apathy, of which I formerly complained as being so general; they were brought under deep concern for their souls, accompanied with strong convictions of sin, and earnestly inquired what they must do to be saved. The marked change in their conduct roused many others, and particularly some individuals who had been baptized and received into the church by the late Mr. Vanderlingen, and had grievously backsliden, but who are now evidently convinced of their danger, and beg for the privilege of again joining with the people of God in the solemnities of the sanctuary. One means of this awakening was the special blessing of God on a baptismal sermon. A female member of the church, who had been confined to her bed for many months, requested that I would baptize her child; and, as she could not come to the chapel, I published my intention of preaching and baptizing in one of the huts at Scots' Kloof. My congregation was numerous, probably on account of the novelty of the service, as I make it a rule to administer that ordinance always before the congregation. When near the close of the discourse, and describing the duties of the baptized, I saw my auditors were particularly moved, and the greater part in tears. These impressions have continued, and of many of them their conduct enables me to form very pleasing hopes.

During the year four have joined the church; three who had been suspended for some time were restored; ten were dedicated to God by baptism, and there are twenty-seven in the candidate classes. These I meet twice in the week, for catechetical instruction and serious conversation; and many pleasing hours are thus spent in describing their simple experience.

The Sunday-school continues to flourish, and the attendance of both adults and children is truly encouraging. Of late that restless, wandering disposition, which so much characterized the Hottentots in former times, seems to be losing ground—I mean as it respects those who are inhabitants of Graham's Town—and this is visible from their constant and regular attendance on the Lord's day, the consequence resulting from which is, that their progress is much more rapid than ever before witnessed by me. Several who, at last year anniversary, did not know their alphabets, have, within the year, passed through the several minor classes, and are now reading in the New Testament. One female (Anna Tauntaal), in her anxiety to attain the privilege of reading the word of God for herself, has been known to leave her bed several times during the night, and sit by the fire (having no other light), learning her weekly tasks. This woman is married, and has a large family, and, though living four miles from town, is never absent from public worship, and, in general, is among the first at chapel, with one babe at her back and another in her arms.

A few weeks back a Temperance Society was organized in this place, and I am happy in bearing testimony to the forwardness of our people in subscribing its fundamental principle. My list, which is confined to the coloured population, contains already one hundred and fifty names, and accessions are daily made. Oh, that they may be enabled, through divine grace, to withstand the many temptations to which they are constantly exposed, in respect to the soul-destroying sin of drunkenness!

The chapel, which is supposed to seat three hundred persons, is found to be too small, in consequence of which a deep gallery is being erected, which, when completed, will accommodate from one hundred to one hundred and fifty more. This, with ceiling the place, which cost upwards of 300 Rix dollars (it is now completed and paid for), presses hard upon the English congregation, who are, individually, characters that labour hard for a living, not one of them being in affluent circumstances.

(Signed) J. MONRO.

P.S. The pupils in our Sunday-school, from the least to the greatest, expect a reward at the anniversary, and probably some things may be sent to the Mission-house, by friends of the Society, that might be considered of little value in other places, and would be highly valued here; three hundred were rewarded, at our last anniversary, with *books, bags, pin cushions, frocks, pinafores, knives, pencil-cases, &c.* Many friends in town kindly assisted us on the occasion, but we cannot always expect a similar supply. If you can

* Donations will be thankfully received by the Rev. John Arundel, Home Secretary, at the Mission-house, No. 26, Austin Friars, London; and at the Banking-house of Messrs. Hankey, Fenchurch Street.—ED.

favour us with any such, they will be thankfully received, and applied in the most faithful way.*

CAMPBELL.

A letter has been lately received from the Catechist at Campbell, dated 26th December, 1832. He states that the Lord appears to be blessing his labours. A new place of worship had been opened, on which occasion he baptized the widow of the late Captain Kok, of Namacqualand, who is understood to be upwards of ninety years of age. It appears that she heard the gospel twenty-five years ago, when it was first preached by the missionaries in that country. The people present at the administration of the ordinance were much impressed by the solemn and touching nature of the occasion, and the Catechist hopes that good results will follow. He adds, that a youth, a grandson of the aged female just mentioned, is under concern for the salvation of his soul, and inquires, with great earnestness, as to the way to heaven. The average number of children attending the school is about sixty-five.

He then proceeds to describe, in affecting terms, the ravages which the small-pox was making at the station, and the distressing spectacles he was compelled to witness, without the means of affording the requisite relief. The total number of deaths, at the time of his writing, was fifty-two. He adds—"The little medicine that I had left was soon exhausted. It is a very dear article in this country; and I have often indulged the thought, that if some of our Christian friends in England were acquainted with what affliction the Lord has been pleased to visit us with, they would sympathise with us, and render some little assistance, as to those articles which are most essentially necessary, such as MEDICINES, a few TOOLS, and a few FARMING IMPLEMENTS."*

ARRIVAL OF MISSIONARIES.

Letter of Rev. William Buyers, Missionary at Benares, dated January 26th, 1832; addressed to the Home-Secretary.

REV. AND DEAR SIR,

After a tedious passage of about two months from Calcutta, I arrived here on the sixth of January. In consequence of contrary winds and the strength of the current in the Ganges, I met with considerable de-

lay, but have reason to be thankful for being brought in health and safety to the place of my destination. On the river I experienced several gales of wind, but escaped a very severe storm which took place the day before I left Calcutta—the effects of which were long manifest. One day I think I passed upwards of a hundred vessels lying wrecked on the shore, with their crews sheltered in small temporary huts or tents.

I visited most of the towns on the river; many of them are large, and the whole country is very fertile and populous. In consequence of want of water in the branch of the Ganges on which Berhampore is situated, I was prevented from visiting brother Hill. At Monghir I spent two days with the Baptist Missionaries, and preached to a very good English congregation; but my imperfect knowledge of the language prevented me, during the journey, from engaging, as I wished, in missionary exertions.

On reaching Benares I found my future colleague, Mr. Robertson, well, and our meeting has been a source of much happiness to us both, and our society, I confidently trust, will be a mutual blessing. We live together in his bungalow; and, from his extensive acquaintance with the various languages spoken in this country, and from his great readiness to assist me, I derive great advantages in my studies. I hope in a few months to be fully engaged in preaching to the natives, though in an imperfect manner; but I think it much better to blunder a little as it respects the language than remain in silence, when so wide a door is presented for proclaiming among the Gentiles the unsearchable riches of Christ.

With the exception of London, I have never seen so large a city as Benares. The exact population, however, is unknown—as from various causes the people are unwilling to tell what number of inmates are in their houses, no correct census has ever been obtained. Being regarded as sacred, not only over the whole of Hindoostan, where the Brahminical faith is professed, but also wherever the Buddhist system prevails, pilgrims come even from the Burman empire and the Island of Ceylon, to wash away their sins at Benares, which some of them regard not as part of earth but of heaven!

It is impossible for a Christian to look unmoved on Benares—a city not only "wholly given to idolatry," but a city itself an object of superstitious veneration, with a population immense, indeed, but not equal to the number of its gods. But even this great metropolis of Hindooism stands with its gates wide open to receive the soldiers of the cross; and surely it is not to the honour of the Christian world that only one or two have entered it, presenting more the appearance of spies than of a force designed to take possession of such a strong hold.

* Articles sent for the care of Rev. John Arundel, Home-Secretary, No. 26, Austin Friars, will be thankfully received, and punctually forwarded to South Africa.—ED.

The prospects of the mission, considering all circumstances, are far more encouraging than I could ever have expected to find them. Mr. Robertson has just completed making the circuit of the whole city—conversing with people of all descriptions and often preaching to great crowds, and his labours seem to have produced a deep impression. A spirit of conviction seems extensively to have spread in the city, and every thing short of real success in the conversion of souls has been obtained; and there is a seriousness among inquirers which leads us to hope that we shall soon behold many turn to the Lord in sincerity of heart. Besides the labours of Mr. Robertson out of doors, he has two services in the city chapel, in Hinduwee and Urdu. The place is generally about full, and the congregation is remarkably attentive, indeed as much so as any Christian assembly. It is composed both of Hindoos and Mohammedans. We intend to commence a third service in the chapel next week, as I shall be able to deliver one sermon a week and shall gradually increase the number as I improve in the

language. Had we preachers, there would be no difficulty in finding congregations in any part of the city, and in some places bungalows might be erected at a small expense, where the streets are too narrow for collecting the people in the open air. Owing to the narrowness of almost all the streets of Benares they are very crowded, and the noise and clamour render it very difficult either to speak or hear, but where there is any convenient spot the people appear very willing to attend.

I hope the Directors will consider the unequalled importance of Benares, as a missionary station, and will send as many more labourers as possible—too many they cannot send, for were all the missionaries of the Society within twenty miles of where I now write, they would find an ample field for their exertions. If we would destroy the monster Hindooism we should strike in the most vital part, and that part is undoubtedly here. Trusting still to have an interest in your prayers, and those of the Directors.

(Signed) WILLIAM BUYERS.

LETTERS RECEIVED FROM MISSIONARIES, &c.

	<i>Names.</i>	<i>Place.</i>	<i>Date.</i>
ULTRA GANGES....	Rev. Dr. Morrison.....	Canton.....	23 December, 1831.
	— C. H. Thomson	Singapore	30 January, 1832.
	— W. H. Medhurst	Batavia	Ditto, ditto.
	— S. Dyer	Pinang	2 January, ditto.
	— T. Beighton.....	Ditto	Ditto, ditto.
EAST INDIES.....	— W. Taylor	Madras	19 Ditto, ditto.
	— J. Smith, Secretary to the Madras District Committee.....	Ditto	9 and 10 March, ditto.
	— W. Reeve.....		
	— W. Buyers.....	Benares	26 January, ditto.
	— J. Dawson.....	Vizagapatam	2 March, ditto.
RUSSIA.....	— J. C. Thompson	Quilon	17 February, ditto.
	— R. Knill	Selenginsk	14 April, N. S., 1832.
SOUTH AFRICA....	— Dr. Philip.....	Cape of Good Hope	24 April, ditto.
	Hamilton, Moffat, &c.....	Lattakoo	26 December, 1831.

DOMESTIC MISSIONARY INTELLIGENCE.

MONTHLY MISSIONARY PRAYER-MEETING.

BELGAUM.

BELGAUM is a British military station. It is situated in the Mahratta country, in 15°. 40'. N. Lat., and E. Long. 75°. 30', and is distant about 75 miles, E. by W., from Goa. The population, including that of the villages in its immediate vicinity, amounts to about 25,000; the natives being chiefly Hindoos, and the Europeans principally connected with

the army. The former consist of Mahrattas, Teloogoos, Canarese, and Malabars; but the language most commonly spoken is Tamil. The town (or *pettah*) is embosomed amidst trees, and in the direction of the populous village of Shawpore the ground is rich and well cultivated; but the rest of the surrounding country has a naked and barren appearance. The climate is one of the first in India, and even in the hot season is mild and pleasant, the heat being mitigated, by the sea and land breezes, alternately.

About twelve years ago, the brethren then composing the Society's mission at Bellary, having received applications for missionaries, from several principal towns in that part of India, after due consideration, decided that Belgaum, which was included in the number, had the first claim on the Society's attention; and, in consequence, Mr. Joseph Taylor, one of their number, with the concurrence of his brethren, Messrs. Hands and Reeve, went over to Belgaum on a visit of inspection and inquiry. His report being favourable, it was agreed that he should forthwith occupy the station; and he accordingly, accompanied by a native teacher, removed from Bellary thither, in September, 1820, at which time the Belgaum mission may be considered as having commenced. The missionary and his assistant were received with much kindness by Major-General Pritzler, the British officer commanding on the station, and by several other respectable Europeans, whose solicitations, with those of the General, had, among other causes, induced the brethren at Bellary to make the attempt.

Mr. Taylor, being a native of the East Indies, and acquainted with several of the Indian dialects, was enabled to commence direct missionary labours among the natives immediately on his arrival. In 1822 some of the first-fruits of those labours appeared, in the conversion of two Hindoos, and in 1823 stated services in Canarese were begun. These services were attended by about 20 natives, who bore a decided testimony against idolatry. In the following year the number of native converts was increased to seven; in 1827 three more were added; and in 1828 (in which year a place of worship was built for the use of the mission) a native church was formed, composed of 15 members. In 1831 it received a further addition of four. Three natives, to whose conversion the missionaries at Belgaum were instrumental, now labour usefully, as assistants, in the mission.

In 1825, in consequence of the baptism of three of the Hindoo converts, a severe persecution was raised at Shawpore, which led to the discontinuance of the native services at that out-station. But latterly several young men, belonging to the place, who withdrew at the time of the persecution, have again come forward, and now statedly attend the native services of the mission, visit the missionaries at their own dwellings, and appear to experience the power of religion.

Native schools were formed shortly after the occupation of Belgaum as a missionary station, which, from 2, gradually increased to 8 or 9; which, although several fluctuations occurred during the intermediate period, is about the present number of schools connected with the mission. The number of youths and children under instruction in 1823 was 150, and in 1831 the schools contained about the same number; but in the intervening years the number was considerably larger, and, for some time, was as high as 200. The schools, reckoning from their commencement, have embraced the Mahratta, Canarese, Tamil, and Teloogoo, but at present they include only the first three of those languages. In 1826 a native school, established at Shawpore, but suspended in consequence of the persecution, has been since resumed. The improvement of the scholars, in common learning and Christian knowledge, has been, on the whole, satisfactory. The inhabitants of the country around Belgaum manifest an earnest desire to have schools established in their respective vicinities, and their children instructed under the direction of the missionaries, who, unhappily, are unable to meet the wish of the people, in these respects, for want of funds.

At *Darwar*, an out-station of the Belgaum mission, where one of the three native assistants, before mentioned, labours, a native congregation has been formed, and two native schools have been established, one for adults, and one for children.

The missionaries* at Belgaum have widely dispersed numerous copies of the Scriptures and tracts, in five different languages; and have been delighted to witness many pleasing and useful effects of this happy mode of disseminating Christian knowledge. Beside frequently visiting the Hindoo fairs, in the country immediately surrounding Belgaum, for this purpose, they have also availed themselves of many opportunities for distributing books during the course of several extensive journeys. In these journeys they have derived much encouragement in their work, from their personal reception by the natives, the attention with which their addresses have been listened to, and the evidence which has been afforded, from time to time, that the Scriptures and tracts circulated are read by the natives. The number of portions of Scriptures and tracts distributed, during the year 1830—1831, exceeded 11,000.

From the commencement of the mission, Christian worship has been statedly performed in English, for the benefit of the Europeans. Services held on the Sabbath, both in the Fort and in the Camp, have been well attended by the military, some of whom have acknowledged the benefit they had received, and have adorned their profession of Christianity by a holy life. In 1822 twenty Europeans, chiefly belonging to the British army, were united together in church-fellowship. When the chapel was erected, in 1829, English, as well as native services, were performed therein; but the European congregation, being composed chiefly of the military, still retained the fluctuating character by which it had been previously marked. If some, however, by removals, to which the military profession is constantly liable, were deprived, for a time, of the privileges of the gospel, others, who came to occupy their places, were admitted to the enjoyment of them.

In 1821 an institution was established in Belgaum, called the *Belgaum Association*; the object of which was to aid the funds of the Society, in conjunction with those of the British and Foreign Bible Society, and the Religious Tract Society. The sums contributed to the Association, and annually distributed among these different institutions, have been on the aggregate considerable, the contributions having been well kept up, year after year, from the commencement to the present time.

As the general result of the labours of the missionaries in this part of India, we are able to state the conversion of not a few to Christ—the moral and spiritual benefit of many—the extensive diffusion of Christian truth—the decline of prejudice among the people—that even the Brahmins and Gooroos themselves shrink from argument, and cease to defend their system—conceding that Hindooism does not provide for the pardon of sin, and is not fitted to become an universal religion.

In considering the results of this mission, thus briefly described, may the members of the Society be led, while they offer praise to God for what, by his providence and his grace, has been already effected, earnestly to supplicate the continuance of his blessing, so that this *people of many languages* may, like those assembled at Jerusalem on the day of Pentecost, become, through the outpouring of the Holy Spirit, united in mind and heart, “in one accord;” the Lord adding daily to the church at Belgaum, as he then did to the church at Jerusalem, *such as shall be saved!* Amen.

Austin Friars, 9 July, 1832.

* During the last two or three years, Mr. Beynon, who was at first stationed at Bellary, has laboured in connexion with the mission at Belgaum, to which place he finally removed in about June, 1830.

ANNIVERSARIES, &c.

Pembrokeshire English Auxiliary.

The anniversary meetings of this Society commenced at Haverfordwest and Milford, on Sunday, the 10th of June, when the cause of missions was ably pleaded by George Bennet, Esq., of London, and the Rev. S. Curwen, of Frome, aided by the Rev. W. Warlow, of Milford, and the Rev. E. Shadrach, of Aberystwyth. On the following Tuesday a public meeting took place at Milford, where J. L. Morgan, Esq., M. D., of Haverfordwest, presided. On Thursday the public meeting at Haverfordwest was held in the Tabernacle, when Mr. Bennet was called to the chair. On the preceding Monday and Wednesday, Messrs. Bennet and Curwen, accompanied by the secretary, visited Rosemarket, and Tiers Cross, and Keyston, and Walfsdale, where, notwithstanding the very unfavourable state of the weather, and with the exception of one of the morning services, the places of meeting were well filled, and the country people much impressed and gratified with Mr. Bennet's communications. On the following Friday evening a public meeting was held at Pembroke Dock, when John Lewis, Esq., of Henllan, took the chair; and though this meeting was thinly attended, in consequence of an illumination in the town, the liberality of the people, in the cause of missions, exceeded that of former years. On Sunday, the 17th, sermons were delivered at Pembroke, by the Secretary, Rev. J. Bulner, of Haverfordwest; after which Mr. Bennet addressed the congregation, morning and evening. At the same time, the Christian liberality of the friends at Tenby was excited by the appeals of Mr. Curwen, which were renewed at a public meeting, held on the Monday evening, at which Mr. Bennet presided. On the following morning Mr. Bennet met a considerable number of ladies, and some gentlemen, at Pembroke, who were gratified by the inspection of several curiosities relating to missionary enterprise, and in listening to descriptions and remarks connected with them. In the evening the public meeting was held, as usual, at the Town Hall, where Dr. Morgan again presided. On this occasion, the Missionary Association, recently formed at Pembroke, was recognised; and, in addition to the other speakers, the meeting was addressed by the Rev. Thomas Harries, the Rev. Mr. Smith (Wesleyan Minister), the Rev. Mr. Warlow, and Mr. Joseph Thomas. The concluding services took place on Wednesday, at Narberth, where, after a Welsh ser-

mon in the morning, Mr. Bennet spoke at some length, and produced a highly favourable impression. In the evening, Dr. Morgan was once more called to the chair, and the chapel soon became crowded with a very attentive audience. Mr. Bennet's communications were then resumed, and chiefly occupied the time of the meeting. On his account, indeed, the customary resolutions were generally dispensed with, that more time might be given him, under the impression that an opportunity of listening to so extensive a voyager and traveller was not likely to occur again. The whole of the above meetings, it may be truly added, were such as to exceed the expectations of those concerned in the arrangement of them; and it is hoped that the good feeling excited will not speedily subside.

NOTTINGHAM.

On Sabbath-day, June 17th, sermons were preached in behalf of the Nottinghamshire Auxiliary Society, at Castle-gate, Friar-lane, James-street, and Barker-gate Chapels, by the Rev. Dr. Wardlaw, J. Clayton, Jun., and W. Scott. On Monday morning, about two hundred friends of the Society breakfasted together in the Exchange Hall; and on Monday evening the anniversary meeting was held in the same place; after prayer by the Rev. R. Weaver, of Mansfield, the report was read by the Rev. R. Alliott, Jun., from which, and from a very interesting statement afterwards made by the Rev. J. Clayton, it appeared that there are 144 different stations and out-stations where missionary operations are carried on; that 54 Christian churches have been formed, consisting of 4,771 communicants; and that 391 schools have been established, in which about 22,000 children are educated. The various resolutions were moved and seconded by Rev. R. Alliott, J. Clayton, Jun., J. Gawthorn, Dr. Wardlaw, W. Scott, J. Edwards, W. Pickering, and Messrs. Boothby and Wilson. On Sabbath afternoon, the members of the different religious societies celebrated together the ordinance of the Lord's supper, on which occasion the Rev. Dr. Wardlaw presided, and the Rev. J. Clayton, and W. Scott, addressed communicants and spectators. On Tuesday evening, the peculiarly interesting services connected with this anniversary closed, when the Rev. J. Gawthorn and J. Gilbert prayed, and Dr. Wardlaw preached in Castle-gate Meeting-house. The collections after the various services amounted to £137, being £37 more than on the last occasion.

MISSIONARY CONTRIBUTIONS.

* * The Officers of Auxiliary Societies are earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5, and upwards, received from 3rd April to 31st May, 1832, inclusive.]

Anonymous—Bank of England Note, No. 11,588		100	0	0
Anonymous, for the Widows' Fund		2	0	0
J. G. S.		40	0	0
E. W. T.		5	0	0
T. S. M.		5	0	0
X. Y. Z.		3	0	0
Mr. George Harris. (DON.)		10	10	0
A Friend, per Rev. W. S. Palmer		2	0	0
Gratitude—(G. J.)		5	0	0
Proceeds of a French Watch, &c., Sold		1	2	6
Missionary Box—The Servants of J. Puget, Esq.		0	8	5
Immanuel Chapel Sunday School		0	6	0
Miss Davidson.		1	4	0
Collected by Misses Smith and Hernage		1	7	6
A Friend, towards the Support of Chinese Female Schools		6	10	0
Legacy by the late Mrs. Hannah Whynn.		19	19	0
Rev. W. Smalle.		10	0	0
Chapel Street, Soho—Rev. J. Robinson— Subscriptions		17	0	0
Gate Street Chapel—Rev. T. Stevenson— Subscriptions		11	3	0
Collected by Miss Stower		5	12	7
Mrs. Stevenson.		1	12	9
		18	8	4
Jewin Street—Welsh Calvinistic Methodists —Per Mr. E. Cleaton		39	19	4
London Road Street—Rev. T. Harper.		1	6	7
Tottenham Court Chapel—Male Branch— J. H. Mann, Esq., Treasurer— Subscriptions		38	11	0
Collected by Mr. Collins.		1	13	0
Mr. Drury		5	15	1
Mr. Gambee		2	2	0
Mr. Jennings		2	18	0
Mr. T. Jennings		2	2	0
Mr. Liambeer		1	19	6
Mr. Mann		2	0	0
Mr. J. Mansfield		3	15	0
Mr. Newland		0	7	0
Mr. Nodes		15	7	0
Mr. Preece		0	12	0
Mr. J. G. Puckett.		3	3	0
Collected at Prayer Meetings.		1	6	7
Collection after Public Meetings 13 13 10				
		57	15	4
Less Expenses....		9	0	0
		48	15	4
Bucks—A Friend		5	0	0
Woburn—Mr. and Mrs. Pegg. (DON.) ..		10	0	0
Mrs. Angell. (DON.) ..		10	0	0
Berks—Windsor—Rev. A. Redford— Subscriptions		25	11	6
Missionary Boxes.		9	8	6
		35	0	0
Cambridgeshire—North East Auxiliary— Mr. P. Smith, Treasurer— Collection at Annual Meeting.		13	17	3
Soham—Independent Chapel.		3	5	0
Newmarket—Collected by Mr. Pettit		1	19	0
Missionary Boxes of Mr. Smith		0	8	4
Mrs. May		0	6	8
		19	16	3
Dorsetshire—Wareham—West Street Meet- ing—Rev. R. Harris.		7	0	0
Durham—Sunderland—Mr. Thackray, Treasurer.		46	8	9
Devonshire—Barnstaple Association— Rev. B. Kent— Subscriptions		14	14	7
Missionary Boxes.		1	9	0
Collection		4	13	2
		20	16	9
Less Expenses....		0	10	1
		20	6	8
Gloucestershire—Stroud, per Mr. Watts		12	3	1
Hants—Winchester—Rev. W. Thorn— Subscriptions		4	12	0
Collected by Miss Colbourne.		1	0	0
Miss Waight		1	19	6
		7	11	6
Andover, per Miss Godden		8	6	0
Alton—Rev. C. Howell.		10	17	0
Gosport—Ladies' Auxiliary— Subscriptions		11	8	6
Collected by Mrs. Brown		1	1	4
Miss E. Darby.		1	16	10
Miss Deering		0	13	2
Miss Humphreys		2	16	1
Miss S. King.		5	15	7
Missionary Boxes of Miss Darby.		0	12	0
Miss S. King		0	8	11
Collection		4	15	9
		29	8	2
Christchurch Auxiliary Society— Rev. D. Gunn— Quarterly Subscriptions.		9	15	6
Annual Subscriptions		4	1	0
Ripley Subscriptions		4	14	0
Thrope Subscriptions		3	0	0
		21	10	6

Odiham—Rev. W. Roberts—			
Subscriptions	9 6 0		
Collected by			
Mrs. Grenville.....	2 12 8		
Miss A. Hewett.....	1 19 0		
		13 17 8	
Herts—Cheshunt Street Meeting—			
Collected by			
Mrs. Logsdon.....	1 3 0		
A Friend	0 5 0		
		1 8 0	
Standon—Mrs. Parker's Missionary Box..		1 2 6	
Essex—Hornchurch—Missionary Box, per			
Rev. J. Jefferson.....		0 14 6	
Kent—Blackheath—			
John Paynter, Esq.(DON.)....	10 10 0		
Collected by Mrs. Holmes	11 0 0		
Greenwich Road Chapel Auxiliary Society			
—Rev. W. Chapman—			
Male Branch—Collected by			
Mr. Corder.....	2 9 0		
Mr. Atkins	1 0 0		
Mr. Goldfinch	1 19 3		
Mr. Armitage.....	1 9 0		
Mr. Simpson	1 6 5		
Masters Ritchie	0 19 2		
Mr. Thomas	1 17 8		
		11 0 6	
Female Branch—Collected by			
Miss Bosher.....	1 4 0		
Miss Benwell.....	2 0 8		
Mrs. Chapman	3 10 9		
Misses Haycraft	6 7 8		
Mrs. Kemp.....	2 15 2		
Mrs. Marshall	0 9 6		
Mrs. Major.....	0 6 0		
Mrs. Richie	2 8 7		
Misses Richie	1 1 0		
Mrs. Shipman	2 8 7		
Mrs. Savage	3 19 6		
Miss Suter's Young Ladies....	1 1 0		
Mrs. Trill	1 18 1		
Mrs. Tanner	1 1 0		
Miss Wright.....	3 18 0		
Sunday School Children.....	0 10 6		
		35 0 0	
	46 0 6		
Less Expenses....	0 7 2		
		45 13 4	
Milton—Legacy by the late Mr. Edward Lark.			
—Messrs. M. Troughton, J. Troughton, and			
R. Joyner, Executors.....	100 0 0		
Lancashire—East Auxiliary Society—			
J. H. Heron, Esq., Treasurer—			
Grosvenor Street Chapel—			
Rev. R. Fletcher—			
Collection after Sermon			
by Rev. J. Ely	170 3 9		
—Rev. Dr. Fletcher	196 7 9		
—at the Public Meeting	64 6 9		
Youths' Auxiliary Society	35 0 0		
Subscriptions	26 14 9		
Mr. James Sanders...(DON.)..	10 10 0		
A Friend	10 0 0		
A. B.—(By Post).....	10 0 0		
		523 3 0	
Mosley Street Chapel—			
Rev. R. S. Mc All—			
Collection after Sermon by			
Rev. Dr. Ross	40 14 0		
—Rev. J. Thorpe	61 11 3		
—Rev. Dr. Fletcher	50 5 3		
Juvenile Society	45 0 0		
		297 10 0	
Lloyd Street Chapel—Rev. Dr. Jack, and			
Rev. Mr. Mc Kerrow—Collection after			
Sermon by Rev. Dr. Ross		36 0 0	
Rusholme Lane Chapel—Rev. J. Griffin—			
Collections after Sermons by Rev. D.			
Jones, and Rev. J. Thorpe		88 0 6	
Salford—Chapel Street—			
Rev. J. A. Coombs—			
Collections after Sermons by			
Rev. Dr. Fletcher and Rev.			
Dr. Ross		101 11 6	
Juvenile Association.....		34 10 0	
		136 1 6	
New Windsor—Rev. G. Taylor—			
Collections after Sermons by			
Rev. J. Ely and Rev. D.			
Jones		16 9 6	
Juvenile Association.....		15 18 10	
		32 8 4	
Tyldsley—Friends, by Rev. Mr. Langrish..		5 0 0	
Stockport—Orchard Street Chapel—Friends		18 0 0	
Wharton Chapel—Friends.....		4 15 6	
Rusholme Road Juvenile Association—			
By Rev. J. Griffin		10 10 0	
		1151 9 4	
Less Expenses....		16 11 0	
		1134 18 4	
Lancaster Auxiliary Society—			
E. Dawson, Esq., Treasurer—			
Subscriptions		10 19 0	
Ladies' Association.....		14 19 9	
Juvenile		6 2 7	
Missionary Boxes.....		0 9 8	
		32 11 0	
Liverpool—W. Kay, Esq., for the Support			
of the Native Teacher, Glass Kay..(a)		10 0 0	
Lincolnshire—Swineshead—			
Rev. W. Bolland		(DON.)....	5 0 0
Spalding—Rev. W. Hewlings—			
Subscriptions.....		3 13 0	
Norfolk—Wymondham—			
Collection after Public Meeting			
by Rev. Mr. Wray		3 0 0	
Sabbath School.....		1 10 0	
		4 10 0	
Northamptonshire—Weldon Penny Society			
—Rev. J. Philip.....		2 0 0	
Leicestershire Auxiliary Society—			
T. Nunneley, Esq., Treasurer—			
Ashby de la Zouch—Rev. W. Tait—			
Collected by Friends		1 0 0	
Missionary Boxes of			
Mr. T. Wright		0 15 3	
Mr. Goodman		0 6 0	
Mr. W. Cheatle		0 6 0	
Miss Heatall		0 10 6	
Small Sums		0 3 11	
		3 1 8	
East Shilton—Rev. J. Birkby—			
Contributions		3 0 0	
Hinckley—Rev. J. Buckham—			
Collections		3 10 0	
Collected by			
Miss Parsons		1 2 0	
Mrs. Barfoot		1 3 0	
Mrs. R. Brown		0 17 0	
		6 12 0	
Kibworth—Rev. E. Chater—Contributions		3 0 0	
Kilby—Rev. E. Chater—Contributions ..		4 0 0	
Lutterworth—Rev. Mr. Hewlett—			
Contributions		16 0 0	
Leicester—Gallowtree Gate Chapel—			
Collection after a Sermon by			
Rev. J. Campbell		15 0 0	

Bond Street Chapel—Rev. E. Webb—

Female Association, for the
Education of Native Fe-

<i>males in India</i>	18	18	8
Juvenile Association	12	17	0
Annual Subscriptions	8	8	0
A few Sunday School Girls...	0	2	6
Collection after Sermon by Rev. J. Campbell.....	21	18	4

62 4 6

A labouring Man, by Rev. E. Webb ... 1 0 0

Missionary Boxes of

Miss Hames	2	8	7
Mrs. Nunneley	0	10	6
Mrs. T. Nunneley.....	0	10	0
Miss Bostock	0	11	0
Mrs. Taylor	0	12	6
Mrs. Shentone	0	10	3

5 2 10

Narbro'—Rev. W. Bedford—

Subscriptions and Collections..	12	12	5
The Misses Tomalin's Young Ladies	3	10	0
Sunday School Girls.	0	18	7

17 1 0

Newton Burgoland, by Miss Driver .. 2 10 0

Melton Mowbray, Waltham, and Barton—

Rev. J. Roberts—Contributions..... 16 13 10

Ullesthorpe—Rev. W. Ayre—

Subscriptions and Collections..... 8 9 8

Collection after Public Meeting at

Leicester 20 | 10 | 6 |

184 6 0

Less Expenses.... 12 12 0

171 14 0

Oxford—Henry Goring, Esq....(DON.).... 5 0 0

Surrey—Peckham—Mr. Austin's Pupils ... 1 14 0

Dorking—Rev. A. Dawson..... 18 4 10

Kingston—Rev. W. Crow—

Subscriptions, &c..... 45 13 0

Miss Biden's Young Ladies ... 1 4 6

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ing of County Society..... 12 17 9

51 10 7

Woodbridge—Rev. H. Taylor—

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21 2 1

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Wrentham—Rev. A. Ritchie..... 9 7 5

419 3 5

Less Expenses.... 17 19 6

401 3 11

Bury St. Edmunds—Rev. C. Dewhurst and

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Collection after United Com-

munion 2 | 5 | 0 |

33 19 2

Penybryn Branch—Rev. W. Waterfield—

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Mrs. Hobson 0 | 14 | 0 |Miss Livingston 0 | 12 | 0 |Miss Roberts 0 | 4 | 0 |

37 8 6

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Abbot Street Branch—Rev. J. Hughes—	
Collection after Sermon by Rev. J. Edmonds	2 4 0
Town Hall — Collection after Public Meeting.....	5 6 6
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	78 18 2
Less Expenses....	6 17 8
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	72 0 6

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THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FOR SEPTEMBER, 1832.

MEMOIR OF THE REV. JOHN WILSON,

LATE PASTOR OF THE INDEPENDENT CHURCH AT MATLOCK BATH, DERBYSHIRE.

THE Rev. John Wilson, whose death, on the 2nd of April, was noticed in this Magazine, was a native of Yorkshire, having been born at Huddersfield on the 21st of April, 1755. In his youth, he had the advantage of attending on the ministry of the late excellent Henry Venn, and of his curate, the Rev. Mr. Ryland, afterwards of Birmingham; for both of whom, but especially Mr. Venn, he maintained the highest esteem and veneration to the time of his death. And although he was not conscious of any lasting impressions produced upon his mind, under their ministry, it may be presumed the good word was not lost, but that it served, in the hands of the Holy Spirit, to prepare him for the important results which followed.

At an early period of life, Mr. Wilson left his native town, and soon after engaged as commercial traveller with a very respectable house in Bristol. Though his conduct appears always to have been moral, he was at this time fond of gaiety, and could enter (though not without many secret checks of

conscience) into the pleasures of his thoughtless fellow-travellers. But the Lord had marked him for his own; and it was while he was in this line of business that he was pleased to work that great and essentially necessary change upon his heart, which brought him with weeping and supplication to the foot of the cross, and led ultimately to his ministerial engagements. This important event took place while he was upon a journey, and was instrumentally produced by reading Mr. Mason's "Spiritual Treasury," and some work of Dr. Owen's, which by apparent accident fell into his hands. It was soon rumoured abroad that "Wilson was turned Methodist!" and many were the scoffs and jeers which he had to endure from his former companions, insomuch that he has often been heard to say that he dreaded entering the room where they were assembled, as much as some culprits do going to the whipping-post or the treadmill. His decisive and exemplary conduct, however, soon put to silence the ignorance of foolish

men (1 Pet. ii. 15), and obliged those to respect, who yet could not be prevailed upon to imitate him. He soon began to feel an anxious concern for the glory of that Saviour who had done so much for him, and for the salvation of perishing sinners. The word of the Lord was as a fire shut up in his bones (Jer. xx. 9); so that, being urged on by his own feelings, and encouraged by some judicious friends, he began to preach, while yet a traveller, in various places in the west of England; and met with so much acceptance that he was induced to go forward in the service of his great Master, which was ever to him a source of the purest delight. About this time his brother, who was an opulent potter at Hanley, in Staffordshire, offered to take him into partnership: a connexion which promised fair to produce a handsome provision for his young and increasing family. But he had now devoted himself to the Lord, and to his church; and no prospects of worldly advantage had influence enough to induce him to draw back. Having deliberately counted the cost, he came to a full determination to relinquish all commercial pursuits, and give himself wholly to the work of the Christian ministry. By so doing he gave up considerable prospects of pecuniary advantage; but be it here recorded, to the honour of his divine Master, that he did not suffer him, even in this respect, to be ultimately a loser, but gave him such a portion of this world's goods as enabled him to provide for his family, and to serve the church of Christ during all the years that he was at Matlock without salary or emolument. Having received an unanimous invitation from the then infant church at Stafford, he commenced his stated labours in that town, and was ordained there on the 7th of September,

1791. The Rev. J. Boden, then of Hanley, now of Sheffield, Dr. Williams, afterwards of Rotherham College, the Rev. Jonathan Scott (well known by the appellation of Captain Scott), then of Drayton, and the Rev. George Burder, took part in the ordination service. We find among his papers the names of eleven other ministers who were present upon the occasion, and of the whole number it is believed Mr. Boden is now the only survivor. As the chapel at Stafford had recently been built, and a debt remained upon it which the people were too poor to have any prospect of discharging themselves, Mr. Wilson undertook the disagreeable task of begging for it; and, by the liberality of his friends and the public, raised a handsome sum towards its liquidation. Here he continued to labour, amidst many discouragements, but not without tokens of the divine approbation, till the year 1794; at which time his intimate and much-valued friend, the Rev. Jonathan Scott, resigned his charge at Market Drayton to take the pastoral office over the Independent Chapel at Matlock Bath, which had not long before been purchased by that pious and excellent lady, the late Viscountess Glenorchy. At Mr. Scott's earnest request, accompanied by an invitation from the church and congregation at Market Drayton, Mr. Wilson was induced to remove to that place, where he continued upwards of thirteen years, till the death of Mr. Scott; when, being nominated by that gentleman's will as his successor at Matlock Bath, he settled at that place in the month of October, 1807, and continued to exercise his ministry, over a people who highly loved and esteemed him, till the increasing infirmities of age rendered it imperative upon him to relinquish the pastoral office,

which he did in September, 1830. He then removed to Nottingham, for the advantage of being near several branches of his family who resided in that town. But, though he had retired from stated ministerial services, he loved his Master's work too well not to be always ready to assist his brethren when the state of his health would allow him to do so. And by a remarkable providence he was led to visit Matlock Bath, and preach, what proved to be his *last* sermon, to his beloved and affectionate flock at that place, on the morning of the Lord's day, March 11th. His text was Ps. xciv. 14: "The Lord will not cast off his people, neither will he forsake his inheritance;" from whence he took occasion to declare his firm belief in one of his favourite doctrines,—viz. The final perseverance of the saints. On the 13th, he returned home in a very weak state, and lingered till April 2nd; when, having finished his course, having served God, and served his generation according to the will of God, he fell asleep, and saw corruption; and he now waits the hour when his corruptible shall put on incorruption, and his mortal shall put on immortality: and thus death shall be swallowed up of life. On the following Lord's day his death was improved by his old and highly esteemed friend, the Rev. Richard Alliot, senior, in a very impressive and appropriate sermon from Acts xiii. 36; and, by another beloved brother, the Rev. Robert Weaver, of Mansfield, from 1 Cor. xv. 55. A similar token of respect was paid to his memory by the Rev. Robert Littler, his successor at Matlock Bath.

Although Mr. Wilson did not enjoy the advantages of an academical education, yet, possessing respectable natural talents, improved by diligent reading, reflection, and experience, together with

those Christian and ministerial qualifications which are from above, he was an able, acceptable, and useful minister of Jesus Christ. His aim was not popular applause, but real usefulness. To convert sinners, to edify saints, and thus to promote the glory of God and the salvation of men—these were the highest objects of his ambition; and, by the divine blessing upon his labours, they were not in vain, as many will be found to testify at the last great day. His views of divine truth were in accordance with the Assembly's Catechism, and the writings of Dr. Owen, and other divines of the same school, with whose works he was thoroughly conversant. His discourses were doctrinal, experimental, and practical. Decidedly attached to the doctrines of grace, he was yet very adverse to any statement of them which might have even the appearance of an Antinomian tendency. In the private walks of life he was upright, pious, and devotional. Having the greatest delight in the services of the sanctuary, divine ordinances were the element in which he seemed to live; and it was ever his earnest desire to avoid that which is evil, and to do that which is good; and thus to manifest his sincere attachment to the gospel of Christ by bringing forth the fruits of faith and holiness.

Mr. Wilson was twice married; first to Miss Lamport, of Ringwood, in Hampshire, with whom he lived happily more than thirty years; and, having been deprived of her by death in the year 1810, he again entered the marriage state, in 1814, with Eleanor Tatlock, formerly of Sandwich, in Kent, who survives to lament his loss. By the former connexion he had seven children, five of whom he had the heavy affliction of following to their graves when they had arrived at adult age, and

several of them leaving large families. But they had all given evidence of being interested in that covenant which is well ordered in all things, and sure; and are, therefore, "not lost, but gone before." He has left behind him twenty-three grandchildren and

one great-grandchild. May they all be enabled to follow him so far as he followed Christ; that the whole family may at last meet in that land of light and glory where sorrow and separation shall be unknown.

STRIKING PROVIDENCES.

To the Editor of the Evangelical Magazine.

THOUGH a pious mind will trace the hand of God in every event, yet there are dispensations in providence so peculiarly striking as to impress the most careless with the agency of the Deity. Some events to which this character is very applicable occurred lately at no great distance from me, and the lessons which they teach are highly important. Two of them are of a very solemn description, and one of a more cheering cast; but all of them are the doings of Him who is wonderful in counsel and excellent in working. The first refers to the sudden death of a very estimable minister in the vigour of life. The Rev. Mr. Jameson, minister in the Relief Chapel at Beks-hill, near Hamilton, went a few Sabbaths ago to the pulpit in his ordinary health, and had nearly finished his usual exposition of a portion of the Holy Scriptures, when he felt himself unwell, and requested the congregation to sing a few lines of a psalm, hoping that the indisposition might pass away; but the lines were scarcely read ere he became much worse, and was removed speechless to the vestry; and, though medical aid was immediately obtained, he very soon gave up the ghost. He was a man of respectable talents, earnest and active in his ministry, and very kind and pleasing in his dispositions and manners. What gives additional solemnity to the sad scene is this remarkable fact, that, eleven years ago, his father-in-law, the Rev. Mr. Brown, of the Relief Chapel, Falkirk, who had come to assist him in the dispensation of the Lord's Supper, died instantaneously while passing from the church to his dwelling. This striking event took place about the middle of the service of the day, and it was with feelings of the highest excitement that Mr. J. closed it; and to him it has been allotted to present now to others

a sight like that which he himself had witnessed with such sorrow and awe. There is something calculated to affect us very deeply when a minister thus finishes his course in the sanctuary—when, from standing before man, he is called to stand before God—when, in exhorting others to work out their salvation, he closes his holy task—and when he leaves in his last appearance a memento of mortality more rousing than any that ever proceeded from his lips. The ministers of the gospel need such double admonition, for, with eternity so often in our mouths, it is too little on our hearts in its due efficacy. And while the members of the church to which the vision of mortality has been doubled are strongly called on to have their loins girt about and their lamps burning, and to act like men that wait for their Lord, all around should take warning, and flee from the wrath to come. A new disease has come into the land, in which the process of mortality is frightfully accelerated; the pale horse is quickening his pace, and multitudes have felt, in the season of their vigour and of their brightest earthly hope, that there was but a step betwixt them and death. How blessed are they to whom every Sabbath comes with the spirituality of heaven, and on the whole of whose life is shed the seriousness of the last hour!

The second incident is of a pleasing cast, and beautifully illustrates the care of providence. A minister in my neighbourhood, very infirm in his health, and who, though feeble and palsied in his limbs, still preaches the gospel to his people every Lord's day, was lately placed in very trying circumstances. His congregation is very small, poor as to this world, and burdened with the debt of their chapel. Demands were made on

them which they were unable to discharge, and nothing seemed before them but that their chapel should be shut, and the lamp which God had lighted up in a dark corner extinguished; and no prospect appeared to human view to open to their pastor but an old age of helplessness and destitution. He was greatly distressed, but still he encouraged himself in the Lord his God. While faith and devotion were thus struggling with cares and fears, he received a letter from a pious and benevolent lady in a far distant part of the country, intimating her intention to give him ten pounds yearly during his life, and to make some provision for his two little boys. The way in which his piety and distress became known to her was striking. She had been reading a meditation of his in a small work which he had published under the title of the "Scripture Monitor," and God had blessed it in a remarkable degree for her consolation. She felt a great desire to know something of the author; and with great difficulty, owing to the distance and to the obscurity of his place of residence, obtained some information as to his character and circumstances, and wrote him as I have stated. How sweet would be her satisfaction in being thus able to soothe the heart of such a holy man; and how different her feelings now, as well as in the day when the Lord shall say to her, "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me," from those of the wealthy who have lavished their bounties on the ministers of their amusements. Kindness to the pious shall be returned sevenfold into the bosom of those that show it, by Him to whose service they are devoted, and in whose name they trust.

The reader may easily conceive the delight of the good man at receiving kindness so unlooked for, so valuable, and in a form so grateful to his feelings. Often have his thanksgivings ascended to the Father of Mercies, who remembered him in his low estate, and prayers for his grace and peace to her who with such delicacy and liberality ministered to his necessity. And let the poor servants of Christ of every name thank God and take courage; "your bread shall be given you, and your water shall be sure." It is not secured to you by the award of civil authority, or by usages whose antiquity is much more frequently appealed to than their justice, but by the promise of the God whose you are, and whom you serve.

He can send you relief from quarters to which you never could have looked, and to an extent for which you scarcely dared to hope. He can, from a heart which he touches, and by a hand which he guides, bring the supports of nature to you and your household. He can send meal to the barrel, and oil to the crase—open rivers in high places, and fountains in the midst of the valleys—make the wilderness a pool of water, and the dry land springs of water.

The last event which I shall notice is the very affecting death of two young ladies, sisters, who were drowned a few days ago in the river Allan, near Dumbane. One of them had gone into the water to bathe, and in a place of whose depth she had not been aware. Her sister, who was sitting on the bank, seeing her struggles and her danger, rushed in to rescue her, and perished in the generous effort. Their bodies were not found till some hours after, and they were interred in one grave. This afflicting event made a very deep impression on all around; and I refer to it not merely to point out the lessons of caution which it presents to the young, who are too often rash and heedless, and to warn them not to boast of to-morrow, since they know not what a day may bring forth, but to excite them to all the exertions of a pious solicitude for the eternal salvation of their relatives. There is not a brother or a sister's heart which does not throb at the idea of the generous effort of this young lady; but let me remind them that unconverted relatives are in a state of peril far more awful, and which more strongly demands their utmost efforts to save them. Are any of them fascinated by companionous who will entice them to sin, forming habits which will place them in the bondage of corruption, listening to doctrines which will cause them to err from the words of knowledge, or living in utter unconcern about their eternal destiny, and shall you not warn them with all earnestness, and strive with all your might to lead them to the piety and the practice of holiness? Are any a brother or a sister's heart under very gloomy apprehensions of the wrath of God; and if the shriek of a drowning sister would rouse you to the most daring efforts of mercy, shall you be regardless of the piteous cry of the contrite heart? "What must I do to be saved?" It is in the efforts of pious solicitude that affection glows with its holiest spirit, works in its

noblest duties, and earns its best rewards. And how encouraging is the thought that in such efforts we have no personal loss or injury to fear; nay, so opposite is their result, that every method which we employ to bring about their salvation will, by the blessing of God, tend to the

furtherance of our own. The tears that soften their hearts shall lighten your own; and the prayers which plead for mercy to them shall be answered in blessings to your own souls.

AN OBSERVER.

SERIOUS REFLECTIONS, SUGGESTED BY THE RE-APPEARANCE OF THE CHOLERA MORBUS.

THE varied dispensations of Providence either towards a nation, a family, or an individual—whether they be accompanied by scenes of a doleful or distressing nature, whether relating to adversity or prosperity—ought to be regarded in the light wherewith they are sent, and improved by every true Christian professor especially.

The calamity to which we now refer, alas! is not confined to a few individuals, neither to a family nor a nation; but has committed its ravages in almost every part of the earth. Shall such a disease, then, be traced to mere natural and incidental causes,—a malady which, in ours and foreign lands together, hath swept off millions? No! One would rather trace it to its prime and original cause, to the fountain and first mover of all causes, and view it as a judgment from the Almighty for the sins of which we, as a nation, are guilty.

“Shall there be evil in a city and the Lord hath not done it?” The improvement that may and ought to be made is of a twofold nature. It may be considered as a warning to the unconverted, and also as a trial of the believer’s faith.

It may be considered as a fearful warning to sinners: “When thy judgments are abroad in the earth, then the people will learn righteousness.” When Pharaoh, after the entreaty of Moses, continued to keep the Israelites in Egyptian bondage, the Lord, in his wrath, sent a succession of plagues, which were gradually increased in severity, to show them the power of his anger; and we know not but what he will continue and increase this disease, and send upon us grievous burdens—heavy, indeed, to be borne—on purpose to bring us to the observance and obedience of his law. The depression of trade and commerce—the groaning of the nation under the expenses of a late war—and now the visit of a pestilence,—one of a fearful description—one baffling all me-

dical skill and science,—may be deemed a rod and a scourge in the hand of the Almighty.

Is it not a fearful warning to sinners, an awful alarm to every unconverted character, when he looks around him and beholds his friends and relations becoming the trophies and victims of this fatal disease—when

“Death stands ready at the door
To push our lives away,”—

when he reflects that in the midst of life he is in death—when he reflects that in the morning he may arise in the vigour of health and strength, of which that period of time is poetically descriptive, and ere the sun shall have finished its diurnal course—ah! perhaps, hath reached its meridian height,—his body shall become lifeless clay, the tenement of which his departed spirit was the tenant. He is roused from those slumbers which, perhaps, in a few hours are to be resumed in the tomb. “Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of.” These are solemn warnings indeed. What, then, should be their tendency? Do they not call for serious and strict examination; and that immediately? A voice is heard crying, “Consider your ways!” The brevity and uncertainty of life must be admitted. To prove it go and gaze upon the remains of one of your departed friends if you please; and he, being dead, will yet speak: “The voice said Cry; and he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people are grass.” It is on this ground, then, we must build the following remarks. Although time is short and uncertain, death and eternity are sure. A solemn and important question must then arise in the heart of every reader:—How stand I for eternity? Am I prepared for

the change? Reader! two abodes only are reserved for two opposite characters. We are told, in the language of the Saviour himself, that the wicked shall go away into everlasting punishment, but the righteous into life eternal. The wicked, we know, are all those who have lived in a state of ungodliness; rather worshipping the god of this world, giving to it all their time, affection, and talents—who have either scoffed at or disregarded the things of religion—who have counted the blood of the covenant an unholy thing, and have refused the calls and invitations of the gospel, and thus have become the prey of their own heart's lusts. The righteous are those who, although they may have at one time rejected Christ, and have preferred the idol of their own imaginations, have been enabled, by faith, to lay hold of a crucified Saviour, exhibited in his word—who have, out of his fullness, received grace for grace, free remission of all their sins—have been washed in his blood, sanctified and built up by his most Holy Spirit, and clothed with the mantle of his divine love. To one of these two classes every man must belong. If, reader, the former be the true description of your character, the subject of death may well, indeed, to you be alarming; but, remember that under the pressure of your guilt there is mercy even for you, if you will accept of it—mercy even at the eleventh hour: "The blood of Jesus Christ cleanseth from all sin."—"Him that cometh unto me I will in no wise cast out." Go, prostrate yourself before his throne with deep humiliation, confessing your aggravated guilt. Wrestle with him, believing that he is both able and willing to save you—beseech him that he would give a new heart—that he would take the stony heart out of your flesh, and that he would give you a heart of flesh—that he would quicken you by his Spirit, and make you meet for the inheritance of the saints in light.

But this visitation must also be considered as a trial of the believer's faith. Various are the ways in which God tries the confidence of his people toward him; sometimes by misfortune, sometimes by affliction, sometimes by bereavement: but the end of all these is the trial of their faith. He does it for their probation, not their destruction; for their advantage, not their ruin. Their trust and confidence in God is now called into full vigour and exercise; also their belief in the power and promises of God, and in the fidelity

and constancy of his Son. They are, perhaps, cast down and in great heaviness through manifold temptations, but they shall never be cast off; for "they are kept by the power of God through faith unto salvation." All their troubles are well ordered, and have one grand object; "that the trial of their faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found in praise, in honour, and glory, at the appearing of Jesus Christ." The trial of one grace produces another; for the trial of your faith, says James, worketh patience, and patience leads to experience, which experience is followed by hope.

These seasons, especially, ought to be occupied in watchfulness and prayer—prayer, that we may be enabled to hold fast our confidence even unto the end—that we may not dishonour him by being distrustful of his willingness and ability to save, but that we may be ever mindful of his promises, which are exceeding great and precious: "I will never leave, I will never forsake you." Again: "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine: when thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee; for I am the Lord thy God, the Holy One of Israel, thy Saviour." Is it reasonable to suppose that Christ, our pilot, will guide us in the calm, and forsake us in the storm? Is it reasonable to suppose that—having accompanied us across the sea of life—he will forsake us whilst crossing the narrow stream of Jordan—that he will allow us to be shipwrecked at the mouth of the celestial haven? No:—

"Not one object of his care,
Ever suffered shipwreck there."

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me."—"This God is our God for ever and ever, and he will be our guide even unto death."

Here, then, is a warning for the sinner, and a consolation for the saint. May the sinner be enabled to lay hold of Christ, the Rock of Ages—may he be enabled to fly unto him as a city of refuge, and

"With Christ in the vessel,
He may smile at the storm."

J. P.

ON BECOMING ALL THINGS TO ALL MEN.

"*I am made all things to all (men), that I might by all means save some.*"—1 Cor. ix. 22.

THROUGHOUT the sacred writings there is a broad line of distinction observed between the righteous and the wicked—between the church and the world. Yet still the question is not unfrequently put, "What is the grand difference between the professors of Christianity and those who despise or disregard its claims?" And if such a question be proposed to the *enemies* of religion, they will sometimes answer, that all pretensions to religion arise from *spiritual pride*, and that this is *proved* by the conduct of its admirers, who seem to exult that they alone are the *chosen* of God, the *chartered free-men* of heaven, and that they may therefore look upon those around them with pity or contempt, and say, "Stand by, for I am holier than thou."

We do not deny that there *have been*, or that there *still are*, some who call themselves Christians who possess, and who fail not to display, such spiritual pride; and we will even grant that whole communities, and in some ages, perhaps, the *generality* of professors, have manifested too much of these dispositions, than which nothing can be more opposed to the spirit of the gospel.

But after we have admitted thus much, I think we are bound to assert with confidence that *this is not* the prevailing error of the age in which *we* live. It may be, that we have gazed upon this boasted separation from the maxims and conduct of the world, mixed, as it has often been, with so much that is gloomy and forbidding, till we have been *disgusted* with the caricature upon Christianity which is presented to our view; and, in our determination to avoid it, have insensibly fallen into the opposite extreme, and have come to think (or to act as *if* we thought) that the conduct of mankind in general was such that to *demand* from ourselves, or to expect from others, a superior regard to morality and holiness, would discover in the one instance, spiritual pride, and, in the other, a want of Christian charity.

Such has been the alteration in the general feelings and conduct of professors of religion, that, instead of remembering that "the world knoweth us not, because it knew not our Master," and that it must *ever* be so while we possess *his spirit*

and imitate his conduct, we have *desired* and rejoiced to see the marks of distinction fading and disappearing till *all* could *walk together*, without any *very great* disgust on the part of the world, or any *very great* sacrifice upon the part of the church; and we not unfrequently hear the words of our text quoted with apparent pleasure and triumph by those who in this manner would not only *excuse* the compliances they make, but establish a claim to the apostle's virtue—an *enlarged* and *Christian* charity.

Let us observe, then,

I. The *manner* in which the apostle "became all things to *all*." Which will lead us to this conclusion,

II. That the apostle's conduct will afford *no apology* whatever for the want of that separation from the spirit and conduct of the world upon which the word of truth so frequently insists.

I. Observe the *manner* in which the apostle "became all things to *all*." And this will be *best* perceived by considering the language of the apostle himself in the context: and in doing so we cannot but notice one very fruitful source of error. It is a common practice (and in this common practice it would be well if unbelievers stood by themselves) to take an isolated text, and apply it for the purpose of justifying or condemning certain doctrines or practices, *without any* reference to the object which the *writer* of such language had in view, the circumstances in which *he* was placed, or the character and condition of those to whom he wrote. Too much care cannot be taken in appropriating Scripture language, for if we (as is too frequently the case) apply any scriptural threatening, or exhortation, or promise, to ourselves or others, without considering the *original design* of such language, we certainly discover either our ignorance or dishonesty, and may perhaps be found amongst the number of those who "wrest the Scripture to their own destruction."

Look, then, to verse 20; and to enter fully into this and similar passages, we must remember that our Lord and his disciples proclaimed the gospel first to the Jews. To them had been committed the oracles of God; and in these divinely inspired writings they had been instructed in the worship of God, which was connected with many ceremonies that were to be done away when Christ should

come. If we, with any carefulness, consider the separation which had so long been made between the Jews and other nations, by the peculiarity of their worship, and the superiority of their privileges, we cannot but perceive that the Jew would with great reluctance abandon these peculiarities, and become satisfied with the spiritual nature of that religion which required nothing beyond an entire surrender of the *heart* to God. *He* who thus separated them did not see fit to require that these peculiarities, and the feelings they were calculated to inspire, which had been cherished by his own commands, should be *at once* relinquished. The Jew might receive Christianity, and yet revere and observe many of the ceremonies in which he had been educated, while yet these ceremonies were unnecessary, being done away in Christ. Of such the apostle speaks in the verse we have now read: "to them that are under the law," that is, to those who considered themselves under the restraints of the law of Moses—"as under the law," &c. For an illustration of this see Acts xvi. 3, and xxi. 20—26. To understand Paul's reason for acting thus we must remember that he always taught that the Gentiles were free from the yoke of the Mosaic ceremonies, and that the *Jews* were not to expect *salvation* by them, and were not even *bound* to observe them at all. From this, some who were opposed to the apostle took occasion to represent him as teaching the people to neglect and to *despise* the law of Moses; and even went so far as to say that he *blasphemed* it. The apostle, therefore, took these opportunities of showing that so far from doing so, he did not object, when circumstances required it, to attend to these ceremonies, although he knew that disciples of Christ were free from them. But while the apostle submitted in these instances, when compliance with the ceremonial law was a matter of indifference, yet we ought to recollect that he was uniform in his declarations that such observances were unnecessary; nor did he refuse to associate, even in the presence of the Jews, with those who would not conform to them; and it was because Peter did not act in the same honourable manner that the apostle rebuked him (Gal. ii. 11, &c.); and when we read of his compliance with the prejudices of the Jews in the circumcision of Timotheus, we should remember also what he says, Gal. ii. 3—5, when speaking of his *other* "son in the faith." It had been determined by the apostles

and elders assembled in Jerusalem, that the ceremonies of the Jewish law should *not* be enforced upon Gentiles. But some zealots would have compelled him to circumcise Titus. *Here* the apostle resolutely withstood them; and the difference in the two cases is this—the mother of Timotheus was a Jewess; the omission of this rite in *him*, therefore, would have given offence, and have operated to the prejudice of this young minister. Titus was a Greek; and for the apostle to have submitted in *this* instance to the will of the Jewish zealot would have been to bring the believing Gentiles under a yoke which Christ demanded not, and to which they had not been *previously* called to submit.

Verse 21.—"To them that are without law," that is, without the law of Moses; he acted as without the law, knowing that its ceremonies were superseded and abolished; while his conduct proved that he was not without law to God, who, by the gift of Christ, had brought man under new obligations to strict obedience. "To the weak became I as weak." So far from opposing their conscientious scruples, he would act as though he himself were likewise as scrupulous. See 1 Cor. viii. 13.

We must draw, then, these conclusions: that the apostle "to the Jews became as a Jew; to the Gentile, as a Gentile; and to the weak, as weak;"—only when becoming so was a matter of perfect indifference, and when by doing so he could advance their good, and the honour of his Master; but that he was upright, and firm, and resolute, in opposing every thing which was inconsistent with the gospel of Christ.

This leads us to observe,

II. That the apostle's conduct will afford no apology whatever for the want of that separation from the spirit and conduct of the world upon which the word of truth so frequently insists.

The separation which the Scriptures every where exhort and recognize between the disciples of Christ and those who reject his authority and commands, was clearly *visible* while the gospel was exerting its full influence in the church, and while its influence was *confined* there by persecution. *Light* was there, but ignorance and darkness were without; *purity* was there, but iniquity and corruption were in the world. Conformity to the practices of the multitude would, in such circumstances, be *at once* considered as a *desertion* of the principles

of the gospel, and a denial of its author. But it is very different in the times in which *we* live; for if we allow that religion has *now* the same influence on the minds of those who possess it which it had in ages of darkness and persecution, we *must* grant that it has also produced a change in the character of those who cannot lay claim to the name of Christians.

The word of truth has spread a light through our land, and other parts of the world; and even in those circles, and families, and bosoms, that *own not* its authority, the *effects* of that light may be discovered in the repression of many flagrant evils, and in the superior tone of feeling and standard of action, which (notwithstanding *all* the depravity and vice around us), we must admit, pervade all ranks of society. Such a change must be perceived with joy and thankfulness; but it will prove dangerous to the Christian unless he remembers, that however the general character of society may be improved, and however superior the standard of morals may be, *he* must rise *superior to this*, and possess an elevated holiness, and a loftier character.

Never, perhaps, has there been greater danger than at the present time of supposing that the difference between genuine Christians and others is *not of essential*, of *infinite* consequence; and never, perhaps, have the words of the apostle been more frequently referred to in order to justify the compliances of professors with the conduct of those who claim not the character of disciples of Christ; and the inducements to compromise all that is peculiar and most disagreeable in the profession of the gospel will be numerous and strong, in proportion to the frequency, or force, or beauty, with which amiable dispositions and upright conduct are manifested by those who are *not* the professors of Christianity.

What, then, shall we do under these circumstances? To avoid this danger of amalgamation with the world, shall we go back to the rigidity and austerity in which true religion has sometimes been thought to consist? There is no necessity for this. True religion will not only *appear* more *lovely*, it will also flourish best, where the spirit of conciliation, of charity, of pleasantness, and of love, is most abundant; *provided this* truth be kept in remembrance, and its influence brought to bear upon our conduct,—that the man who studies and imitates the example of Christ, who loves and prac-

tises *his* commands, is the only real possessor of Christianity, and *all* besides are enemies to God, and exposed to future judgment.

But tell me, *Is* this truth constantly remembered by us?—and does it produce its beneficial, its *full* effect upon our conduct? Instead of thus dreading all contact with that which would tend to *bring down* our moral and religious feelings, and reduce us almost (if not altogether) to a level with the unregenerate;—instead of thus grasping at the purity and majestic holiness of our Master, do we not too frequently endeavour, and are we not too contented if we can succeed in the attempt, to *smoothe down* a conscience that would disturb our ease amidst the compliances which we would fain decorate in the clothing of *Christian charity*? Ah! and to *stretch* this charity, or, in other words, to *justify sinful compliances*, how often do we hear a *libel* upon the *apostle's* charity, and we are told that we must “become *all* things to all men!”

Before we produce the apostle's example, or the words of inspiration, to justify any of our compliances with the wishes or the conduct of our fellow men, let us see to it that our compliances are *limited*, as *his were*, to those things which are in themselves *indifferent*. If we deny ourselves to comply with the *weaknesses* of our fellow Christians and fellow men, we follow his example, and may, with him, hope “that by all means we shall save some.” But if we comply with the *sins* of our fellow men (i. e. if we comply with them in *any* conduct which arises from *want* of devotedness to his service), whatever the motive may be which we propose to ourselves, we may rest assured of *this*: either we pursue a *wrong end*, or we use *improper means* to attain our object, and therefore *ought not* to expect success.

Do you thus seek to please God? You know that he loves *obedience* rather than sacrifice. “True religion, and undefiled before God and the Father, is this: to visit the fatherless and the widows in their affliction, and to *keep himself unspotted from the world*.” Do you seek to promote the *interests of religion* by such compliances? It is the most effectual way to bring all religion into contempt; for what is Christianity *worth*, if it may be stripped of all its peculiarities, and warped to meet the practices of the world at the voice of *convenience* or fancied *expediency*?

Intelligent and honourable men of the world would *despise*, and *justly* despise,

such a religion as this; and it is awful to think of the vast sum of irreligion and infidelity which professors of Christianity have thus produced and cherished. If we can stand in the path of *holy obedience*, and reach forth the hand of benevolence and love, to lead our fellow men into the same path, *we* are secure, and may hope to rescue *them*. But if we enter the ways of sin with the vain hope that *we* shall escape unhurt, and bring them back with us, we shall be awfully mistaken. It is very easy to go with them, for it is *downward*; but when you would *return*, you must contend with your natural disposition to *descend*; while every thing you meet with will but make your return more difficult. Meanwhile, what becomes of those whom you proposed to lead back with you? Ah! *they*, encouraged by seeing you in the same way with themselves, have gone *one* step further; and if you would *attempt* again to reach them, it must be by a greater deviation from the path of holiness than before; and the awful end of such conduct has *often* been the everlasting ruin of both parties.

But let me ask again, Do you, by such compliances, hope to gain the good opinion of your fellow creatures? In such a case it would be difficult to say *which* was more apparent, your *sin* or your folly. Your *sin*, that you can prefer the esteem of man to the favour of God; or your *folly*, that you can expect thus to attain your object. For if they be *but intelligent*, much more if they be honourable and virtuous, they will pity such weakness, or *despise* such servility and want of principle. The best way to do good to our fellow men, and to secure *their esteem*, as well as to promote our own safety and happiness, is to evince in *all* our actions that we *are* what we *profess* to be; that we act from *principle*—the high and holy principle of regard to God, love to his service, and obedience to his commands. *This* was the principle that actuated the apostle in all his labours, and in all his compliances with the *weaknesses* of others; and *this* principle preserved him from complying with their *sins*.

From what has been said,

1. Let us beware of perverting scripture for the purpose of supporting practices which it condemns, or censuring those which it enjoins. Such a habit is not *more* common than it is dishonest and dangerous; but I must repeat what I before said, that it would be well if such a practice were *confined* to those who are

the *enemies* or neglecters of Christianity. It is no excuse to say that you have not much opportunity for studying the Scriptures, nor much talent for interpretation, and that you *thought* you were putting a right construction upon the language of Scripture; for there is one rule of Scripture interpretation which would preserve you from such mistakes. Sacred Scripture is *always consistent* with itself; if, therefore, you cannot understand any particular part of it, take the *general bearing* of Scripture upon the doctrine or practice to which it may refer, and ask what the Bible as a *whole* would teach. No one *could* do this, and then plead the words before us (or any other expressions of Scripture) as an excuse for his sinful compliances. Christ says to his disciples, "Ye are the *salt* of the earth;" i. e. by the wisdom, and benevolence, and holiness, which are the fruits of the Spirit of which they partake, they are to season others, and preserve society from corruption. And is it consistent that they should be content to *lose* their peculiar savour, and become as much as possible assimilated to the mass they are to purify? Again, "Ye are the *light* of the world," therefore "let your light so shine before men that they may see your good works, and glorify your Father which is in heaven;" i. e. let your doctrine, and dispositions, and lives be such as to make it apparent that such truth and holiness could come only from God; and thus constrain them to believe in the true God, and to recognize you as his true disciples. Is it consistent, then, that we should in *any* measure *eclipse* that light, so that those who cannot bear its purity and brightness, lest it should discover their own impurity and darkness, should be content to walk with us?

We might ask, what must be the state of that heart which can *choose* a lower degree of holiness than he *might* attain, merely because there was some *apparent* justification of his conduct in the word of God?

2. Let us imitate the tenderness and condescension of the apostle in bearing with the weaknesses of our fellow men. This is the duty not only of ministers, but of *every* Christian.

3. Let us guard against an *abuse* of this charity and tenderness, lest it degenerate into weakness, and dishonesty, and sin. Let us take heed, lest, by the supposed exercise of charity, we become partakers of other men's sins.

FOURTEEN REASONS

Why Dissenters should not submit to have their Marriages celebrated at the Altars of Consecrated Buildings, before Clergymen belonging to a Church to which they cannot conscientiously conform.

1. BECAUSE the marriage-contract being, at least so far as it properly falls under the cognizance of the legislator, a common, in distinction from a religious engagement, should be regarded by the law merely as a civil transaction.*

2. Because no sacred right having been, by divine appointment, appended to matrimony, any solemn form of celebration which in effect converts this contract into a religious ceremony, savours strongly of superstition, and gives countenance to the erroneous doctrine of the Romish Church, that marriage is a sacrament.

3. Because the imposition of a specific form of religious service, on any class of Nonconformists, on this or any other occasion, is a flagrant violation of the most sacred right of every human being, to worship God according to the dictates of his own conscience.

4. Because the outward observance of any religious service, in virtue of a command emanating merely from human authority,* involves a person in the guilt of treating the only object of all true worship with mockery; and must, even though performed in extenuating circumstances, be displeasing in the sight of Him who "searcheth the heart,"† and who, being a Spirit, can be worshipped only "in spirit and in truth."‡

5. Because such compliance, on the part of Dissenters, tends to neutralize and nullify that open testimony which they consider it their duty to bear in the face of obloquy and reproach against the errors and corruptions of the Endowed Church, by declining to join in its communion, and habitually absenting themselves from its ordinary services.

6. Because the present state of the English Marriage Law casts an unjust reflection, and fixes an unmerited stigma, on the Protestant Dissenting ministers of England, who are thereby treated as unfit to be trusted with the celebration of marriage; while their brethren in Scotland, Ireland, the the British colonies, and Christian ministers of all varieties of sect and denomination in the United

States of North America, universally possess that privilege.

7. Because it imposes an unjust and oppressive tax on Protestant Dissenters, by compelling them to remunerate the clergy of the Endowed Church, for services which might be more advantageously performed by ministers or magistrates of their own society, who would cheerfully give them, on so interesting an occasion, their *unboasted* blessing, or gratuitous services.

8. Because the marriage service prescribed by the Book of Common Prayer was notoriously borrowed from the ritual of the Romish church, and is founded on the assumption of a tenet peculiar to that church, viz. that matrimony having been consecrated by divine authority, to be a sacred sign, or mystical emblem, is an article of ecclesiastical cognizance, belonging exclusively to the province of a priesthood connected with an episcopal hierarchy.

9. Because many persons feel conscientious objections to a form of words which one of the parties is invariably required to repeat:—"With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow; IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST:"—the former or declaratory part of these words containing expressions, the meaning of which, in the judgment of persons learned in the law, is highly equivocal; while their combination with the solemn formula introduced at the conclusion, renders the lawfulness of the whole extremely doubtful.

10. Because the repeal of this intolerant law will wipe off one reproach which has long attached to the great body of Dissenters, who are justly chargeable with having made a pusillanimous compromise of the rights of conscience as well as a lamentable defection from that zealous regard of the purity of divine worship, and the honour of the divine name, for which their Puritan forefathers were eminently distinguished.

11. Because the Society of Friends, so long since as the year 1753, in consequence of their previous uniformly con-

* John v. 41. † 1 Chron. xxviii. 9.

‡ John iv. 24.

sistent refusal of compliance, procured a recognition of the validity of their marriages, in the very act which compelled all other Dissenters to conform to the ceremony of the Endowed Church.

12. Because the spirit and character of the present times imperatively demand that the more numerous and influential denominations of Protestant Dissenters should no longer exhibit to their fellow countrymen that egregious lack of proper feeling and becoming energy which their past conduct has betrayed.

13. Because the limited class of Dissenters called Unitarians, upon whom this law certainly presses with aggravated weight, having during several successive parliaments brought the subject before the legislature, it has already undergone full discussion in both houses, where the principle has been universally conceded, on which an efficient measure of general relief may be founded.

13. Because the way having been thus prepared by others, and the only obstacle which impeded the successful prosecution of the object being removed by the recent

accomplishment of parliamentary reform, the orthodox Dissenters will be utterly inexcusable, if, when a new House of Commons is to be freely elected, they longer hesitate to take such steps as may be necessary to secure the speedy passing of a decisive and effectual measure of redress for a grievance which, having long been oppressive and vexatious, has now become intolerable.

At a meeting of the Committee of the Congregational Union of England and Wales, held at the Congregational Library, July 9th, 1832, it was resolved,—

“That as a new Parliament is about to be elected, it is, in the opinion of this Committee, the duty of the dissenting body to connect with their exercise of the elective franchise an effort to secure the support of their future representatives to a measure for such an alteration in the law relating to marriage, as will save the Dissenters from being compelled to worship contrary to their consciences at the altar of the church of England. (See the PATRIOT of July 18, 1832.)

ON THE RATING OF CHAPELS.

MR. EDITOR,—A paragraph having appeared in the Morning Herald, “That all the proprietary chapels in the parish of St. Marylebone are to be rated for the poor, &c., and a proposal to the same effect having been made in the vestry of St. Pancras respecting Tottenham Court Chapel (but was postponed at present), I beg to suggest to the friends of truth and benevolence the propriety of obtaining from all candidates that may apply for their suffrages a pledge that they will

support a bill in parliament to exempt all places of public worship, charity-schools, and institutions of a purely benevolent nature, from the payment of rates and taxes of every kind. It is not needful to occupy your pages with the reasonableness and propriety of this, which must at once appear to every unprejudiced mind.

I am, Sir,

Yours, &c.

Kentish Town.

J. H. MANN.

THE BOOK OF ENOCH.

(To the Editor of the Evangelical Magazine.)

SIR,—A friend having put into my hands your Magazine for the present month, I am induced to trouble you with a few observations, which seemed called for by a notice respecting the “Book of Enoch” which appears in that number.

After mentioning the English translation of Enoch by Rev. Dr. Lawrence in terms of commendation, the writer of the article proceeds to say, that “About the year

1828, this translation was withdrawn from circulation, and every copy was bought up with the utmost avidity. The cause of this suppression is not certain; but it is thought that some short-sighted persons had impressed the translator with an idea that if the Book of Enoch became well known, the opponents of Christianity might make use of it for building an argument against the authority of Jude,

who could quote from such a book, &c. I, therefore, give this short notice of this curious book, in order that it may take the attention of the readers of this Magazine to a subject worthy of further enquiry: and I should strongly recommend the work to be republished, if a copy can any where be found."

Now, Sir, I think you will be gratified to learn, and to inform the generality of your readers, that the foregoing observations are founded wholly on mistake. Dr. Lawrence is not a man likely to have any such short-sightedness or timidity as is imputed to him by the writer of that article. The translation *was not withdrawn*, and *no single copy was ever bought up with a view to its suppression*. It is indeed true that for some years past no copy has been for sale; but this has arisen wholly from the demands of the public having completely absorbed the impression. Dr. Lawrence, now Archbishop of Cashel, was apprized of this, and was requested to permit a re-impression of the work; but the more important active duties of his station did not allow him time sufficient to pay due attention to the request. These solicitations, how-

ever, becoming more numerous and pressing, the archbishop has at length revised and corrected his work; the University of Oxford has undertaken its publication; and at this moment four sheets of the revised and enlarged edition are actually printed under my superintendence, and the whole work may be expected in a month or six weeks hence.

As to the writer's suggestion "to any person who might procure a copy, to reprint it," on a minute's reflection you will perceive, first, that this could not be done without a positive violation of the laws of property; and, secondly, that in such case, the public would merely have an unauthorised publication thrown amongst them, and less correct than that which they were likely to receive from the legitimate quarter, the translator and illustrator of the work. This suggestion of R. M. Beverley, therefore, had better have been omitted.

I have the honour to be, Sir,

Your obedient servant,

HENRY COTTON.

Christ Church, Oxford,
August 13, 1832.

POETRY.

JAMAICA. 1832.

Oh! tremble not, ye friends of freedom's cause,
Though freedom's march a moment seem to pause,
And heavier woes and deeper shame awhile
Invest the forms of manhood in yon isle,
And Afric's sons, like sons of men no more,
Their brute-like service render as before!
Have ye not heard, when forest tree-tops shake,
That then their roots a firmer holding take?
Nor heard that, when the ocean is at rest,
While heaven is mirrored on its smiling breast,
That *then* the spirit of the storm is nigh,
And mingling perils marshal in the sky?
Though droops again the negro's head,
Strength through his kindling veins is shed—
The longing to be free;
Though passionless he clanks his chain,
Nor seems to count its mark a stain,
Or care for liberty—
'Tis but that manhood, pent to-day,
May gather strength to burst away,
No more enslaved to be!

Oh! tremble not, ye friends of holy men,
Though scorn abides them now, and deep disdain,
Though misconceived their self-denying love,—
Home, comforts left—false tongues against them move,

And, shepherds spoiled in hatred's vengeful war,
 Their flocks dispersed, they wander wide and far:
 Have ye not heard, where Ætna's lavas flow,
 That there more rich the teeming vineyards grow?
 Nor heard, when bursts o'er Egypt's plain the Nile,
 That then the waste is soon ordained to smile,
 And, more enriched the late invaded soil,
 Bright fruits arise, nor ask the aid of toil?
 Though scorned, disgraced—the scoff, the cry
 Of hate, and spite, and mockery,
 'Tis with the righteous well!
 Though now, perforce, they hide, they fly,
 Their labour lost to human eye,
 The harvest soon shall swell,
 And sowers glad with reapers share
 A mutual joy, while songs declare
 Dissolved the tyrant's spell!

Oh! tremble not, ye friends of truth, though now
 Unblushing falsehood bare its brazen brow,
 And, heard no more the gospel's hallowed theme,
 To kill its heralds righteous service seem;
 And where, till late, was preach'd Christ's sacrifice,
 The preacher's blood as fit oblation rise!
 Have ye not heard of plants that, trampled, grow,
 And, trodden, most their healing virtues show?—
 Nor heard of chords that yield their sweetest tone,
 Not gently touched, but to the wind's wild moan,
 Their purest notes, their softest music borne,
 When day's departing sigh invites to mourn?
 Though spurned “the wisdom of the just,”
 Truth lies uprooted in the dust,
 'Tis not so long to be:
 Though strong appear its deadly foes,
 And weak its friends, and come its close,
 Its rise is heaven's decree:
 And soon, revived, shall raise its head,
 While Afric's sons, beneath it spread,
 Sing—*Afric's sons are free!*

August.

E. S.

REVIEW OF RELIGIOUS PUBLICATIONS.

A SHORT MEMORIAL OF MISS HENRIETTA
 C. RAITT. By T. ADKINS, Southampton.
 Westley and Davis.

THIS brief account of a young lady who was a member of the church assembling at the chapel, Above Bar, Southampton, is affectionately dedicated to the young persons of the congregation by their pastor. It is a judicious sketch of the life, last illness, and death, of one who was taken away from an endeared circle of friends, from interesting prospects in life, and from the communion of the saints on earth, to join the assembly of the church in heaven, in her nineteenth year. She dated the formation of her religious character from the privileges she enjoyed under the ministry of the Rev. T. Adkins for two or three years previously to her decease. Placed in circumstances in which there is often too much that is flattering to the human heart,

and fascinating to the imagination of youth, to admit of that separation from the world and its pleasures which evangelical Christianity demands, she was happy in having parents who wisely encouraged her in the course she was enabled to adopt; and the grace of God strengthened her to make that choice of which she never repented, and of which she now enjoys the fruition in a nobler state of being.

This well-written and affectionate tribute to departed and youthful excellence is particularly calculated to be useful to those young persons in genteel life who are seeking for happiness without decided religion. In the delineation of Miss Raitt's character, previously to her becoming a disciple of the Saviour, many may recognize their own condition. Amiable, elegant, moving in a superior sphere of society, and the idol of her friends, she was still only “not far from the

kingdom of God;" she was, however, as much excluded from its privileges as those who are at the greatest distance. When, however, she came under that divine influence, which alone can add the last finish to the human character, by imbuing it with the humility and spirituality of the gospel, she found that satisfaction which the world in vain promises, and which it cannot give.

The commencement of the Christian character, and the internal workings of Christian experience, are thus pleasingly exhibited in a letter which Miss R. wrote about this time to one of her friends:—

" 'I do not,' she writes, feel that unreserved love to my Saviour that I could wish; my heart seems very, very cold. I try to rouse it by thinking of his great love to my soul, and of all that he has done for me. Do tell Henrietta why it is thus, and pray for her, that she may not grow cold in the service of her best friend. What a vile heart is this!—will it ever be fit to join the family above? Why does it thus linger on the road that leads to eternal life? Can the world give that enjoyment and peace which it has felt at a throne of grace? Oh, no, it cannot! I know it cannot! And must I pass through all this coldness of affection and hardness of heart, ere I reach my heavenly home? It seems to be almost impossible that Christ should love me, when he meets with so poor a return; for what would be all my love when compared with his? And it grieves me still more when I think, that had an earthly friend done for my soul what Christ has done, I fear that I should feel to such an one more love and gratitude than is in this heart towards my Saviour. How is it he bears with me so long? Can I be a child of God? is a question I often ask myself; but I think if I were not, these things would not be so often in my mind. I have given myself to God in private and in public, and having put my hand to the plough, oh, forbid it that I should look back! But what love, what joy will there be in eternity! 'Tis worth meeting with all these trials by the way, if at last we gain that home, where my heart will no more sigh that it is so cold.'"

The simplicity of mind and beauty of character possessed by this young convert to our holy faith is further instructively evinced in the following extract:—

"With what feelings and motives she approached to the table of the Lord may be gathered from the following short extracts, addressed to her pastor on this occasion. 'My reasons for wishing to join a Christian church are, that I think it my duty to show to those around that I have chosen Christ as my portion in preference to the world—to comply with His injunction, who has said, "This do in remembrance of me;" there to commemorate his sufferings; there to view

his love to man, and to feel my love to him increased, and my faith in him strengthened; there to feel a greater hatred to sin, as the cause of his sufferings and death, and to have my fellowship with his people renewed.'—'And it is my earnest prayer that I may love God more and more; may more closely follow the example of my Saviour in his humility and obedience; and feel more the influence of the Holy Spirit in teaching and guiding me. That life, which was once devoted to the world and its vanities, I would now devote to God.'"

It was in April, 1831, that the first symptoms of that fatal disorder made their appearance which takes off so many of the young and the beautiful, just when the most interesting scenes are opening to their view. Many of the fairest flowers of humanity are "no sooner blown than blasted" by the deadly breath of consumption! This was the case with the subject of the present memoir. She, however, appeared to recover very considerably from the first attack, when she was, in July of the same year, again unexpectedly afflicted with a second hæmorrhage from the lungs.

Her state of mind during her last illness may be seen from the following short statement among others that are recorded:—

"After the last hæmorrhage she said, 'My dear Miss G. will you give my affectionate love to my beloved parents, and request them not to grieve for me, for I am only going home; tell them, I am so happy! I long to be gone, though willing to wait the Lord's time! Tell them, further, that Jesus is very precious to me, and I am passing to a state where I shall have done with sorrow, pain, and death. I am going to pass through the valley of the shadow of death, but I do not fear, for Jesus will be with me there;—tell them I cannot come to them, but I hope they will come to me. Do not weep,' said she to me; 'we have loved each other on earth, and we shall love each other in heaven. I am going home a little before you, and I am sure that you, who have been so affectionate and kind to me, cannot wish to detain me from perfect happiness.'"

Her end was peace, and her last words were—"What am I waiting for? death?—no, life!—eternal life! I shall lie down in green pastures; I shall be led by the still waters; I shall walk the golden streets with Jesus, where they need no candle, neither light of the sun, for the Lord God and the Lamb are the light thereof. Am I dying?—it is like going to sleep!"

"Thus, in her nineteenth year, died the lovely Henrietta Charlotte Raitt, affording, at once, a touching illustration of the vanity of human life, and a glorious monument of the supporting power of the gospel. Her mortal remains, according to her expressed

desire, were interred in the burial-ground adjoining the chapel in which she had been accustomed to worship ; when the solemn service of the interment was performed, in the absence of her pastor, by Professor Hoppus, of the London University."

We are able sincerely to recommend this short memorial, as highly calculated to answer the end which its esteemed author has in view in publishing it. It will amply repay perusal ; and, in the deficiency of books of this kind, we know of no one more adapted to supply the chasm, or better calculated to form a present to young persons of a certain class in society who are exposed to those worldly fascinations which are so apt to banish serious reflection. The author has done a service to the world, and justice to the memory of the departed, in rescuing from general oblivion those traits of early piety which otherwise would have been embalmed only in the hearts of attached friends and endeared connexions ; and we trust the memoir will be highly and extensively useful.

THE HARP OF ZION : A Selection of Hymns, chiefly Devotional.

Edinburgh : Lindsay. London : Nisbet ; Hamilton and Adams.

SACRED poetry has been eminently blessed of God for awakening and cherishing devout feeling, and for fixing the lessons of religion in the memory. While truth in a cold and abstract form is often seen without interest, it seldom fails to engage the attention and to charm the heart when it utters its voice in "the living lyre." Verses despised in the fastidiousness and pride of refinement have been made the instruments of imparting grace and comfort when other means had failed to influence. We by no means wish to excite the unqualified to engage in such a task ; but we make that remark to encourage the efforts of modest merit ; to illustrate the sovereignty of that grace which puts the treasure in earthen vessels, that the excellency of the power may be seen to be of God ; and to make the reading of such poetry a task for the heart and an effort for eternity. "The Harp of Zion" was not formed to be hung on the willows, but to be tuned to the praise of Him to whose worth the harps of heaven are devoted.

Many persons eminent for piety and genius have engaged in the composition of sacred poetry, and have felt the purest delight in the thought that, by their verses, childhood and youth might be formed to godliness, and that, by their strains, the sick and the mournful might be soothed and cheered, and languid devotion happily stimulated.

Selections from the poetry of such writers have been in considerable request, on account of the variety in talent and in themes which they exhibit. The motives which led

the compiler of this handsome little volume to present this selection to the public are detailed in a well-written preface, rich in pious sentiment, and breathing an excellent spirit. The selection is very judicious ; and there are some original pieces by the selector, which, in our estimation, possess considerable merit. We most cordially recommend this work as exhibiting religion in a form truly beautiful, and we wish that its utility may amply gratify the pious feeling which has led to its publication.

THE NAVAL, MILITARY, AND VILLAGE HYMN BOOK, being a selection of Psalms and Hymns from the most approved Authors, designed to aid the Public and Private Devotion of Christians of all Denominations. Compiled by RICHARD WEYMOUTH, Commander, Royal Navy.

London : Holdsworth and Ball, St. Paul's Churchyard. W. Byers, Devonport.

It has been justly remarked that had Dr. Watts published no other work than his Psalms and Hymns, that was sufficient to have transmitted his name fair and fragrant to the latest posterity ; and Mr. Montgomery declares that he would rather be the author of a few hymns which should become an imperishable inheritance to the people of God than bequeath another epic poem to the world, which should rank his name with Homer, Virgil, or our greater Milton. With such authorities we hail with pleasure every attempt to render psalmody an interesting engagement to every class of professing Christians. In this we are happy to say the compiler of the present work has admirably succeeded. Having studiously avoided controverted doctrines, he has brought out a work whose compositions are strictly evangelical, are at once elevated and simple, and are highly adapted to the learned and unlearned, the old and the young. Sunday-schools will derive much advantage from this compilation ; it will raise the tone of sentiment and feeling in these important institutions.

The volume contains 500 hymns from various authors ; and we thank the compiler for the pains he must have taken, and the industry he must have bestowed, to render the work respectable and permanent. He has given us a very judicious arrangement of subjects, and a clear and comprehensive index, and those pointing out hymns for particular classes and circumstances,—as to manner rather novel, but peculiarly useful, and we think an additional recommendation to the work.

On the whole, we unhesitatingly recommend these hymns, not only to those useful institutions of our country for which they are principally intended, but also to aid the family and social devotions of spiritually-minded Christians of all denominations. The seaman and the soldier in his birth, and the

officer in his cabin, or quarter,—the rustic and the squire may alike, we think, be edified and delighted by the private perusal of these excellent compositions: and united worshippers in any section of Christian associations will not find a fitter channel than this little manual presents, through which to offer up the melodies of the heart in praise to the King of Zion.

THOUGHTS ON ESTABLISHMENTS. By a LAYMAN.

Edinburgh: Waugh and Innes. London: Westley and Davis, and Whittaker and Co.

Much has been of late written on ecclesiastical establishments; but for a clear, calm, and dispassionate examination of the subject, no publication we have seen is superior to that before us. It has one peculiarity which will probably render it interesting to many. The author appears to be thoroughly acquainted with the history of the Scottish establishment, of the early history of which he gives a very distinct account in a few pages. Indeed, we know of no publication which contains so much information on this subject in so small a space. We are always happy to find intelligent laymen directing their attention to such subjects, as they are likely to write with less bias than professional men either on the one side or the other.

REAL LIFE: Pages from the Portfolio of a Chronicler.

Edinburgh: Waugh and Innes. London: Whittaker and Co.

Be it known to all Scotchmen south of the Tweed! Those of our countrymen who have found their way from the north to the southern part of the island, and who have no desire altogether to forget the land of their fathers, will find in this volume a high treat. The habits and manners of the Scottish peasantry are described in a style hardly inferior to that of the Author of Waverley. The topics are various, as will be seen by the table of contents, which is too long to be inserted here. The incidents so graphically represented we understand almost all occurred in the west of Scotland. Hence the volume is justly denominated *Real Life*. It is rumoured that it is the production of a lady. Though we know not who she is, we should regret that so talented a writer did not meet with due encouragement, particularly as the whole volume is of the most moral tendency, and inculcates a variety of very useful lessons, especially for that class for whom it is chiefly intended.

WORKS RECENTLY PUBLISHED.

1. *An Exposition of the Book of Psalms*: Explanatory, Critical, and Devotional. Intended chiefly to aid private Christians in the enlightened perusal of compositions in which the national history of the Jews, and the personal experience of David, are often blended with the spirit of prophecy. By JOHN MORISON, D.D. In 3 vols. 8vo. The third volume just ready for delivery.

2. *Counsels to the Young*. By JOHN MORISON, D.D. 32mo. 1s. 6d. cloth, and 2s. 6d. silk.

3. *The Christian Warfare Illustrated*. By the Rev. ROBERT VAUGHAN. 8vo. 10s. 6d.

4. *The British Preacher*; under the sanction of the Ministers whose Discourses appear in its pages. 8vo. Vol. III. 7s. 6d.

5. *The System*: a Tale of the West Indies. By CHARLOTTE ELIZABETH, Author of *Allan M'Leod*, *Little Frank*, &c. 3s.

6. *A Memoir of Miss Mary Jane Graham*, late of Stoke Fleming, Devon. By the Rev. CHARLES BRIDGES, A.M. Vicar of Old Newton, Suffolk. 12mo. 5s. 6d.

7. *Translation of several Principal Books, Passages, and Texts of the Veds, and of some Controversial Works of Brahminical Theology*. By RAJAH RAMMOHUN ROY. Second Edition. 8vo.

8. *Sketches of Ancient Biography, Poets, Orators, and Historians*. 18mo. 5s.

9. *Reflections and Admonitory Hints of the Principal of a Seminary, on Retiring from the Duties of his Station*. By JOHN FAWCETT.

10. *Bible Stories, for the use of Children*. Part II. Containing Stories from the New Testament. By the Rev. SAMUEL WOOD, B.A. 18mo. 12s.

11. *Spiritual Perfection Unfolded and Enforced*. By WILLIAM BATES, D.D. 18mo. 2s. Tract Society.

12. *Scripture Portions for the Afflicted, especially the Sick*; with Reflections from various Authors. 18mo. 1s. 6d.

13. *American Religion and Church Order*. With an Appendix, containing a Manual for Communicants, and a Sermon on Revivals. By SAMUEL H. COX, D.D., Pastor of the Laight Street Presbyterian Church, New York. 1831. Published at the request of several esteemed ministers and friends. Price 1s. 6d. The profits to be given to the London and Home Missionary Societies.

14. *The Question, "Ought the Professors of Religion to Interfere with Politics?" considered*, in a Letter to a Friend. By J. BARFITT. 12mo.

15. *The Narrative of a Journey and Visit to the Metropolis of France*; embracing, together with a few Incidental Reflections, a General Description and Historical Account of the Principal Places, Public Edifices, and other Remarkable Objects, which render so attractive that much-frequented and interesting Capital. By GEORGE CLAYTON, Junior. 1s. 6d.

PREPARING FOR PUBLICATION.

Winter Lectures: A series of Discourses illustrative of Divine Dispensations. By Rev. JOHN ELY, of Rochdale. 1 vol. 8vo. price 12s. Contents: The First Promise—The Offering of Isaac—The Book of Job—Scope of the Book of Job—Departure of the Israelites from Egypt—Character of Saul, the first King of Israel—The Sweet Psalmist of Israel—Design of the Book of Ecclesiastes—The Babylonish Captivity—Daniel's Prophecy of Messiah—The Samaritans—Subjugation of the Jews by the Romans—The Magicians' Visit to Bethlehem—Miracles of Calvary—The first Christian Church—The first Christian Mission—Destruction of Jerusalem—The last Surviving Apostle.

RELIGIOUS INTELLIGENCE.

LONDON.

DISSENTERS' MARRIAGES.

WE refer our readers to an excellent paper, in our Essay department for the present month, on the subject of **DISSENTERS' MARRIAGES**. It is written by Joshua Wilson, Esq., whose public spirit, in all that relates to the religious liberties of Nonconformists, entitles him to their warmest gratitude. It is absurd beyond measure, and certainly beyond endurance, that in Ireland and Scotland all Dissenting ministers should have the right of marrying their people, while in England Independents, Baptists, Methodists, Unitarians, &c. &c. are all deprived of this unquestionable right. We earnestly invite immediate attention to this important question. Let every Dissenting Congregation throughout the kingdom stand prepared to petition the New Parliament on the subject; and, in the meantime, let all Nonconformists refuse their support to those Parliamentary Candidates who will not pledge themselves to a concession on behalf of Dissenters so just and equitable.

CONTINENTAL CORRESPONDENCE.

WE extremely regret that a communication relating to *Danube Moss*, just received from our excellent friend and correspondent, Dr. J. P. Smith, in which he announces, with profound grief, the return of Mr. Lutz to the communion of the Roman Catholic church, cannot be inserted, for the want of space, this month. The document is very interesting, and shall not fail to appear in October. We insert the following unhappy Errata, occasioned by the negligence of the Printer, in our August communications from Dr. Smith and others. We must acquit him of all blame, as his MSS. are always peculiarly plain and accurate.

ERRATA, Aug. 1832.

Page		for	Edd.	Ed.
344,	col. 1, l.	for	Edd. Gralbe	read Ed. Grabe.
			Edd.	Ed.
344,	— 2, l.	—	HUMANITY	— HUMANITAS.
353,	— 2, l. 56,	—	Di	— Dr.
354,	— 1, l. last	—	catechising	— catechising.
	— 2, l. 1,	—	Sundy	— Sunday.
355,	— 2, l. 9,	—	Staats	— Staats.
	— 1,	—	government	— governments.
	— 2, l. 40, 41,	for ()		[]
360,	— 2, l. 15,	— or		— and.

THE EPISTLE FROM THE YEARLY MEETING,

Held in London, by adjournments, from the 23d of the fifth month to the 2d of the sixth month, inclusive, 1832, to the quarterly and monthly meetings of Friends, in Great Britain, Ireland, and elsewhere.

[We feel much pleasure in inserting the Friends' Annual Epistle; and when they see

the necessity of reading the Scriptures in their public assemblies, as well as in their families, we shall regard them with still greater interest.—EDITOR.]

DEAR FRIENDS,

Through the continued mercy of our heavenly Father, we have been permitted again to meet in the character of a yearly meeting; and have often been made sensible of the value of Christian love, and of that outward fellowship by which we are connected in religious society. We have also been enabled to go through the usual business of this meeting in harmony, and to conduct, in Christian condescension, many important deliberations for the right maintenance of our discipline, and for the advancement of truth and righteousness. We have received the usual testimonials of brotherly love, in epistles from our friends in Ireland, and the several yearly meetings of our Society in America.

We acknowledge our reverent thankfulness to the Preserver of men, that the pestilence which has visited various parts of this kingdom, since we last met, is now very much diminished. The ravages of this disease have been far greater in other nations than in ours: hitherto the Lord, in his unmerited goodness, has stricken us very gently with his rod;—this may be only for a time. May we seriously consider, as a body of professing Christians, what share we have in the multiplied sins of our country, which do indeed justly render it deserving of the Divine chastisements. Solemn reflections have been awakened, in contemplating the nature of this scourge. "It is of the Lord's mercies that we are not consumed, because his compassions fail not." We earnestly entreat every one to improve this awful visitation; and not to forget how rapidly many in this, as well as in neighbouring countries, have been removed by it from time to eternity.

We feel a warm and affectionate concern that all may be fully awakened to the necessity of having an interest in Christ; of knowing him to be their Redeemer. Dear Friends, may the Holy Spirit enlighten your understandings to a sense of the need of a Saviour; and may we all, with penitent hearts, look in simple faith unto the Lord Jesus, "who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." In boundless love He tasted death for every man; all that inherit eternal life, of every age, and of every nation under heaven, partake of the blessings of that redemption which comes through his sufferings and death; he gave himself for us, that he might redeem us from

all iniquity, and purify us unto himself. How essential, then, is it to each of us, that we seek to be cleansed from every sin, and henceforward to live in all righteousness and holiness! This change of heart can only be brought about by the power of the grace of God; the Comforter, the Spirit of Truth, is to guide us into all truth; Christ has declared himself to be the bread of life. He is not only the light of the world, but the life of men.

Dear Friends, what do we individually know of that life which is hid with Christ in God? Is he the rock on which our foundation is laid? Do we feel him to be our shepherd to lead us; our teacher to instruct us; the bishop of our souls to watch over us? Do we know him, in our own experience, to be the High Priest of our profession, who is touched with a feeling of our infirmities, and through whom we come unto God? Are we engrafted into him, the true vine, deriving nourishment immediately from him? Call to mind the history of his sufferings and death for our sakes, as described by the evangelists. It was the Son of God himself whose agonies are herein set forth; it was he "in whom are hid all the treasures of wisdom and knowledge." Let this excite in your hearts a sense of the enormity of sin, seeing that in the perfect counsels of the Father such a sacrifice was deemed needful for our salvation. These considerations, if justly entertained, will lead you to press after that purity of heart without which we cannot see God. Endeavour, in private retirement, to pour out your souls in secret supplication unto Him. It is recorded for our example, that Christ himself, in the days of his flesh, withdrew at times from his disciples, and offered up prayer unto God. Remember also, for your comfort, that "the Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." Accept our blessed Lord in those offices which he is graciously willing to perform to all who truly believe in him. Then, from a deep sense of temptation to evil, and of the corruption of the human heart, you will feel the necessity of bearing the cross of Christ, of living in true self-denial, and of walking in the narrow way which leadeth unto life.

In addition to the practice of the family-reading of the holy scriptures, the importance of which we deeply feel, be encouraged often to read them in private; cherish a humble and sincere desire to receive them in their genuine import; and at the same time, dear friends, avoid all vain speculations upon unfulfilled prophecy. Forbear from presumptuously endeavouring to determine the mode of the future government of the world, or of the church of Christ. Seek an enlightened sense of the various delusions of our common enemy, to which we are all liable; ask of God that your meditations upon the sacred writings may be under the influence

of the Holy Spirit; their effect, when thus read, is to promote an increase of practical piety, and the right performance of all our civil and religious duties, and not to encourage vain and fruitless investigations. Remember, dear friends, that they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." And, whilst we fully acknowledge that "all Scripture is given by inspiration of God," a view supported by sound and undeniable rational evidence, let us ever bear in mind that it is only through faith which is in Christ Jesus that they are able to make wise unto salvation. As this precious faith is sought for and prevails, the evidence of the Spirit of God in our hearts most satisfactorily confirms our belief in the divine authority of these inestimable writings, and increases our gratitude for the possession of them, and for the knowledge of that redemption which comes by the Lord Jesus.

One of the evidences of our dependence upon God, and that we do indeed acknowledge him, is the diligent attendance of our meetings for public worship. We are pained on hearing that numerous omissions in the right performance of this indispensable duty still exist. We would gladly persuade you, beloved friends, who are remiss in this important part of our Christian practice, closely to examine yourselves, and to strive to ascertain the cause of this neglect. Is it that you are not concerned for the salvation of your souls?—Is it that you are disregarding the divine injunction, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might?" Has lukewarmness, or unconcern in regard to religious duties, taken possession of your minds? Or has the love of this world, or its deceitful allurements, the pursuit of its riches and its pleasures, the ascendancy in your hearts? Be aroused, we beseech you, in the love of the gospel, to a close searching of the motives of your conduct. You are not in the habitual neglect of *all* your meetings for worship. Be earnest in spirit before the Lord, when you do attend wait patiently upon him, ask for the assistance of his grace, that he may incline his ear unto you, and hear your cry; come before him under a sense of your past transgressions, and of the natural depravity of your own hearts; for if this conviction prevail not, your state is truly alarming; apply in faith unto him, through Jesus Christ the righteous, our advocate with the Father. If an evidence of the love of God to your souls be not immediately granted, persevere and faint not. Then will you become careful to omit no opportunity of presenting yourselves before the Lord from time to time with your assembled brethren and sisters.

Many are the instances, furnished in the history of our society, of the Christian attainments of those who have duly attended our religious meetings, seeking, in deep prostration of soul, to draw nigh unto God, and to worship him in spirit and in truth. They have been favoured unitedly to partake of that meat which endureth unto everlasting life; and have returned from their silent assemblies with a humbling sense of the spiritual favours which they had received immediately from him who is the way, the truth, and the life. "Instrumental ministry in the life and power of the gospel is a great favour to the church; but the distinguishing excellence of the Christian dispensation is the immediate communication with our heavenly Father, through the inward revelation of the Spirit of Christ. Let us, therefore, submit to the baptising operations of the Holy Spirit, which purify the soul and produce the capacity for communion with God." Earnestly beseech the Lord to grant you, in his mercy, the communion of the Holy Ghost; at the same time pray that you may be preserved in reverent humility, stedfastly looking unto the Lord Jesus. Live in the pure and holy fear of God, striving to keep all his commandments. Then will at all times be granted an inward persuasion that Christ is indeed your shepherd, and that you are of those who hear his voice; faith and hope in the gospel, which give stability to the soul, will be experienced; and, being weaned from all inferior dependence, you may at times reverently apply the language, "Lo, this is our God: we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

Our views of the simple and spiritual character of the gospel of Christ, and of his immediate government of his church, have led our religious society conscientiously to refuse the payment of all ecclesiastical demands. We consider them as having their origin in the usurpation and exercise of a power which Jesus Christ never conferred: and as it is a testimony to the supreme authority of our blessed Lord which we think it our duty to uphold, we earnestly exhort all our members to act in a meek and quiet spirit, and to maintain this testimony with consistency, as unto God and not unto men. The amount of distraints under this head, as now reported, is upwards of £12,600, exclusive of a small sum for purposes of a military nature.

Our conviction of the peaceable nature of the Christian dispensation has been often stated. We do not consider that the proper maintenance of this testimony prevents us from exercising our civil rights as members of the community, or interferes with our acting as good and faithful subjects. On the contrary, we believe that the Christian religion leads to the performance of all civil as well

as religious duties with the greatest propriety and advantage. At the same time we are convinced that, circumstanced as we now are on these islands, our members are especially called to watchfulness and circumspection; the risk is great, when political excitement prevails, lest he, who would desire to walk as becomes a Christian, may be led, step by step, to take a part in proceedings which are not consistent with true religious principle, and may thus greatly hazard his growth in grace. We, therefore, tenderly but earnestly exhort all our dear friends to be very careful that they do not, by involving themselves in political questions, endanger their religious welfare, or that calmness of mind so important to the right performance of every Christian duty.

Dear friends, in conclusion, we cordially bid you farewell, in the Lord Jesus. May we each be found increasingly faithful in our respective allotments in the church; adorning the gospel in our daily intercourse with men; possessing our souls in patience; and striving to maintain the unity of the Spirit in the bond of peace! "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Signed, in and on behalf of the meeting, by
SAMUEL TUKE,
Clerk to the meeting this year.

RESOLUTIONS OF THE BAPTIST BOARD IN REFERENCE TO SLAVERY.

Fen Court, July 10th, 1832.

At a special meeting of the Board of Baptist Ministers, to take into consideration the outrages lately perpetrated on the persons and property of the Baptist Missionaries in Jamaica:

The Rev. W. NEWMAN, D. D., in the Chair:

It was unanimously resolved,

1. That the board, fully convinced that the principles which have uniformly guided the proceedings of the Baptist Missionary Society have strictly accorded with the pacific spirit of the gospel, and equally satisfied that their missionaries in Jamaica have acted in conformity to the instructions given them by the society, view with indignation the attempt to criminate those missionaries as parties in the late insurrections, and congratulate the committee and the whole Christian public on the signally triumphant manner in which these base charges have been refuted.

2. That the serious losses sustained in the destruction of the society's property, together with the violent and illegal outrages on the

persons and families of the missionaries, call for the liveliest sympathy; and this Board confidently trusts that the appeal which has been made to the British Government for protection and redress will be effectual, more especially as such proceedings are directly at variance with the British constitution and an insult to the dignity of the throne.

3. That the decided hostility which has been shown on former occasions, as well as on the present, by slave-holders to the labours of Christian missionaries, affords a convincing proof that the system is irreconcilably opposed to the progress of the gospel, and ought therefore no longer to be protected by the British government.

4. That a petition, founded on the foregoing resolutions, be forthwith presented to both Houses of Parliament; and that as a general election is expected speedily to take place, this Board call upon their friends possessing the elective franchise throughout the United Kingdom to support such candidates only as will pledge themselves to promote the immediate and entire abolition of slavery.

J. B. SHENSTON, Secretary.

"To the Honourable the House of Commons in Parliament assembled, the petition of the undersigned Ministers, meeting at Fen Court, London, constituting the Baptist Board, humbly sheweth,

"That your petitioners, fully convinced that the principles which have uniformly guided the proceedings of the Baptist Missionary Society have strictly accorded with the pacific spirit of the gospel; and equally satisfied that their missionaries in Jamaica have acted in conformity with the instructions given them by the society, view with indignation the attempt to criminate those missionaries as parties in the late insurrection, and rejoice in the signally triumphant manner in which those base charges have been refuted.

"That your petitioners contemplate with the liveliest sympathy, the violent and illegal outrages committed on the persons and families of the said missionaries, and the serious losses sustained in the destruction of the Society's property, and earnestly implore from your Honourable House redress for the past and protection for the future, more especially as your petitioners humbly conceive that the proceedings of which they complain are totally at variance with the British constitution and an insult to the dignity of the throne.

"That your petitioners are fully convinced, from the decided hostility which has constantly been shown by the great body of slave-holders to the labours of Christian missionaries, that the system of slavery is irreconcilably opposed to the progress of the gospel, and therefore do earnestly pray that your Honourable House will, without further delay, adopt such measures as to your wis-

dom shall seem meet, for the immediate and entire abolition of that system throughout the British dominions."

To the Ministers of the Baptist Denomination throughout the Kingdom.

Dear Brethren,

I am directed to transmit to you the preceding resolutions of the Baptist Board, and especially to call your attention to the last, with an earnest request that you will read it from your pulpits, and in any practicable way enforce upon your congregations the importance of acting in conformity with it. The state of our mission and churches in the island of Jamaica imperatively calls upon us to act with decision and firmness as the friends of the slave. To all his other injuries is now added that of a most fierce and cruel persecution for righteousness' sake; a persecution of such a nature, both in the causes from which it has sprung, and in the spirit by which it has been marked, as leads at once to the conclusion that the existence of Christianity is incompatible any longer with the existence of slavery, and that one or the other in that colony must cease. The ensuing elections will afford an opportunity of all others the most favourable for the expression of feelings on the subject; and such is the state of the public mind, that nothing more seems required than for the various communities of dissenters to act in concert on the occasion, to secure such a return of members to the Commons House of Parliament, as will give the fairest promise of effecting the entire and speedy extinction of the negro's wrongs. I am therefore desirous to represent to you the great importance of bringing the subject distinctly under the notice of your friends at this particular crisis, that all of them who may now have to exercise the elective franchise may require a pledge, from the candidates to whom their votes are given, that they will support the cause of immediate emancipation.

I am, dear Brethren,

Yours truly,

J. B. SHENSTON,

July 10th, 1832.

Secretary.

BEULAH SPA, NORWOOD.

It is equally due to the Christian public, and to the excellent and spirited proprietor of this enchanting spot, to notice some of its claims on their support. The grounds, which are very extensive, and which present some of the loveliest prospects in England, are laid out with singular taste, and present to the admirer of nature every thing that is calculated to enliven the spirit and invigorate the health. The water is proved, by the analysis of Hume and Faraday, to be one third stronger in saline matter than Cheltenham, and to possess a

much larger portion of carbonic acid, which gives to it a sparkling and transparent appearance, and renders it grateful to the palate. Several physicians, who have had patients residing at the spring, affirm that it is useful in all those diseases for the relief and cure of which Cheltenham has been so long and so deservedly celebrated. The peculiar recommendations of the spa (independent of its proximity to London) are the singular beauty of its scenery, and the fascinating arrangement of its walks; and, to the Christian, it has several attractions which should secure for it a preference to any other similar place of resort. It is rigidly closed on the sabbath, notwithstanding the importunate solicitations of multitudes, and many of them of the highest rank. In this respect it stands alone; and the determination of the proprietor of the grounds, that they shall not be opened on that day, redounds much to his credit and consistency. On other days the arrangements are such as exclude all improper company, so that the most fastidious and timid may rove here without the possibility of annoyance. Many whose limited incomes, or engagements in business, or from other causes, could never visit Cheltenham, and obtain the inestimable blessing of health from its salubrious springs, may now secure all its benefits within seven miles of the metropolis; and the Christian may not only be kept out of the sphere of dissipation of a fashionable watering-place, but, by saving the expense of travelling to a distance, have something more wherewith to advance the interests of the Redeemer's kingdom.

PROVINCIAL.

GREAT AND DESTRUCTIVE FIRE AT BRADNINCH, DEVON.

We regret to state that, on the 18th of July, an alarming fire broke out at Bradninch, which, in the course of two hours, destroyed forty-eight houses, together with a Baptist Chapel and a new school-house adjoining. This disaster has reduced numerous families to a state of the greatest destitution. A more legitimate claim to commiseration has rarely been presented to the public, and an earnest hope is indulged that Christian sympathy will alleviate in some measure the aggravated distress which now reigns in Bradninch.

Henry Bowden, Esq., the Mayor, with a committee of gentlemen, have undertaken to apply in the most equitable and judicious way whatever contributions may be obtained by this appeal to the benevolent.

Subscriptions, we understand, will be received by Hankeys and Co., Bankers, 7, Fenchurch Street; also by Holdsworth and Ball, 18, St. Paul's Church-yard; Messrs. Westley and Davis, 10, Stationers' Court; and by Mr. George Wightman, 24, Paternoster Row.

Every subscriber will be pleased to express, if any, and what, proportion of his subscription he wishes to be applied to the rebuilding of the chapel and school-house.— See Advertisement on the cover.

REVIVAL IN WALES.

SIR,—As nothing can interest Christians more than to hear of the advancement of religion, I beg leave to congratulate you on the subject of a revival in North Wales, ever since the day of humiliation and prayer appointed to be held in March last. On that day there were more people than ordinary, of all ranks and ages, in every place of worship through the whole country: a great fervency of prayer was manifested; and it is thought that the Lord has poured his Spirit on the churches, from the results; as many, many, are now crying out for mercy, especially among the young people of Sunday schools. Others of harder hearts, who were hitherto ready to mock at the fervour shown by the awakened, have been struck with such concern for their salvation as to become even more vociferous than they.

Prayer-meetings are frequently held through the night, among the poor slate quarrymen; their voices in singing and praying being heard miles off. Last week a brother minister from Denbigh informed me that about two hundred have joined different societies of Christians there, being roused, it is thought, by the visitation of the cholera. May it please the Almighty to kindle this spark into a flame, and that the shaking of the dry bones may quicken into life and immortality!

Llanrwst, July 23, 1832. E. D.

WESTERN ACADEMY.

The anniversary of this institution, which took place on the 26th and 27th of June, at the house at Exeter which has been recently purchased for its use, was attended by a numerous company of ministers, subscribers, and friends of the institution. On the former day, the students were examined by a committee appointed for that purpose, who make the following report.

"We have been highly gratified with the results of a long and scrutinizing examination of the students, in theology, Hebrew, Latin and Greek classics, mathematics, natural philosophy, and mental science; time not permitting them to enter into all the subjects of the course of study for the year. This examination equally evinced the zeal and fidelity with which the highly esteemed tutors have discharged the duties of their respective departments, and the application and diligence with which the young men have prosecuted their various studies."

On the latter day the general business of the institution was transacted, and in the

evening, Mr. Edwards, one of the senior students, delivered an essay, in Castle-street chapel, on the difference between natural and moral inability.

ROTHERHAM COLLEGE.

On Wednesday, June 27th, was held the annual meeting of the subscribers and friends of Rotherham college, at which several resolutions were passed, and the usual business of the college transacted. The preceding day the examining committee were occupied in investigating the progress of the students, and from their report it would appear that there is the highest reason to be satisfied with their diligence and attainments, and with the attention of their tutors. They observe that they are compelled to declare themselves not merely satisfied, but even surprised, with the general improvement of the young men, and they deem it alike creditable to their own application and industry and to the care and skill of their tutors,—while they feel justified in anticipating, from a beginning so auspicious, a very respectable degree of scholarship at the end of their academical course, and their entrance upon the duties and relations of the Christian ministry. The general report announced the bequest of a legacy from the late Miss Elizabeth Walker, of £300; from the late Mr. Townsend, of London, £100; and from the late Mr. Josiah Parry, of Shrewsbury, £10.

KENT ASSOCIATION.

The Annual Meeting of the Kent Independent Association was held at the Rev. H. J. Rook's, Faversham, on Tuesday and Wednesday, July 3rd and 4th. The Rev. J. Prankard, of Sheerness, preached on Tuesday evening, from Luke xvii. 20: "The kingdom of God cometh not with observation;" and the Rev. W. Chapman, of Greenwich, on Wednesday morning, from James v. 19, 20. The business of the Association was transacted in the afternoon. The attention of the brethren present having been directed to the government plan for educating the poor of Ireland, the following resolution was unanimously adopted:—

"That the Members of this Association feeling deeply concerned for the advancement of the cause of general education in Ireland, and conscientiously believing that the plan proposed by his Majesty's Ministers is eminently adapted to effect the end intended, would express their cordial approbation of that measure, and their earnest hope that it will be carried into universal operation."

The Rev. T. James having resigned his office as Secretary to the Association, the Rev. H. J. Rook, of Faversham, was appointed in his stead.

GLOUCESTERSHIRE ASSOCIATION.

The Anniversary of the Gloucestershire Independent Benevolent Society will be held, God willing, at Chalford, on Wednesday, October 10. The Committee will meet at the house of the Rev. T. Whitta, at ten o'clock in the morning. The public services will be at half-past two and six o'clock. In consequence of the lamented death of the Rev. William Bishop, of Gloucester, the faithful secretary of the society, it is extremely desirable that there should be a full attendance of members at the appointed hour for the meeting of the Committee.

CHRISTIAN EFFORTS ON BEHALF OF THE CONTINENT.

At the Annual General Meeting of the North Riding Association of Independent Ministers and Congregations, held at Malton, May 30th, 1832,

Resolved Unanimously,

That believing the entire extinction of the Roman Catholic religion is rendered certain by abundant divine promise, and cannot be very distant, and that it is high time to use active measures avowedly for this object, this meeting requests the attention of their Protestant Dissenting brethren throughout the kingdom to the fact, that while we have combined in missionary exertions for overthrowing, as our God may prosper us, the idolatry of distant nations, we have made no united effort towards subverting that of continental Europe, to which recent providential openings seem particularly to invite; and submits to their consideration whether it be our duty, as strenuous Protestants, to unite for this object, either by joining the British Reformation Society, or by forming a separate institution.

SCHOOL FOR THE SONS OF MINISTERS, SILCOATES, YORKSHIRE.

The first anniversary of this useful institution was held on Wednesday, July 4th, and drew together a considerable number of ministers, and of other friends, to whom the results of the day were highly gratifying. The Rev. R. W. Hamilton, of Leeds, presided at the examination of the pupils, the several classes reading in the *Delectus*, *Cæsar*, *Virgil*, *Horace*, and *Cicero*, in the Latin; and in the New Testament and *Euripides* in the Greek. They were also exercised in geography, history, the mathematics, and produced specimens of their abilities in writing, mapping, English composition, &c. Prizes of books were then conferred upon those pupils who had distinguished themselves in their respective classes, and the general exercises of the school. Immediately after this, the public meeting of the supporters of the institution was held; the trea-

suror, G. Rawson, Esq., was called to the chair; a report of the proceedings of the past year was read and ordered to be printed. Some important alterations were made in the laws and regulations of the school; amongst other changes it was determined, instead of limiting its advantages to the counties of York and Lancaster, to admit the sons of ministers from the adjoining counties, and, in accordance with that enlargement of its sphere, to entitle the institution "The Northern Congregational School." It is expected that there will be a considerable accession to the number of pupils at the next commencement, on Wednesday, August 15th; and in the meantime applications may be addressed to the principal, Rev. E. Miller, A. M., Silcoates House, near Wakefield; or the Secretary, Rev. T. Scales, Leeds.

ORDINATIONS.

On Tuesday, the 31st July, the Rev. George Legg, A. M., of Highbury College, and formerly of the University of Aberdeen, was ordained pastor over the Independent church assembling in Bridge Street Meeting, Bristol. The following was the order of the services on the solemn occasion:—The Rev. Mr. Lucy, of Lady Huntingdon's chapel, commenced the proceedings of the day with prayer and reading the Scriptures; the Rev. Mr. Davies, of the Tabernacle, delivered the introductory discourse, and received the confession of faith; the Rev. William Thorpe offered up the ordination prayer; the Rev. Dr. John Morison, of London, gave the charge; the Rev. Robert Philip, of London, preached to the people; and the Rev. Mr. Winter (Baptist) concluded the interesting solemnity with prayer. Mr. Legg's prospects of happiness and usefulness are very encouraging, and his answers to the questions proposed to him, on the day of ordination were such as to leave a lasting impression on all who heard them.

On Thursday, the 9th of August, the Rev. William Campbell, A. M., late of Highbury College, and formerly of the University of Edinburgh, was ordained over the Independent church assembling in Highbury Chapel, Cheltenham. The Rev. H. Williams opened the service with prayer and reading the Scriptures; the Rev. J. Burder delivered the introductory discourse, and proposed the usual questions; the Rev. R. Philip, of Maberly Chapel, offered up the ordination prayer; the Rev. Dr. Morison, of London, delivered the charge; and, in the evening, the Rev. George Redford, of Worcester, preached to the people. The Rev. George Legg, of Bristol, the Rev. Mr. Clapp, of Cirencester, the Rev. J. Brown, of Cheltenham, and the Rev. Mr. Gallaway, conducted

the various parts of the devotional services. The prospects of Independency at Cheltenham, we rejoice to say, are beginning to wear an inviting aspect.

October 18, 1831, the Rev. J. K. Field, late student in the Western Academy, Exeter, was set apart to the work and office of a gospel minister among the Protestant Dissenters of the Independent denomination, assembling for worship in the old meeting-house, Ashburton.

The Rev. R. Harley, of Plymouth, explained the nature of a gospel church, proposed the usual questions, and received from Mr. Field an interesting statement of his experience and confession of faith. One of the deacons having previously given an account of the circumstances which induced the church and congregation to concur in a call to Mr. Field to become their minister, the Rev. W. Rooker, of Tavistock, offered up the ordination prayer; the Rev. Dr. Payne, Mr. Field's tutor, delivered a most impressive charge from 1 Tim. iv. 16; and Rev. Mr. Gill, of Paignton, concluded the service by prayer.

In the evening, the Rev. W. Rooker delivered a most appropriate sermon to the people from Heb. xiii. 22. On the evening previous, the Rev. Mr. Gibson, of Newton, delivered a sermon from Acts xiv. 3. The services were solemn and interesting, and numerous attended.

The great Head of the Church appears to have marked with peculiar approbation the engagements of the day, two persons, who had been hitherto careless, having been awakened to a deep and serious concern about the salvation of their souls. It is not a little remarkable that, on a similar occasion, many years since (at the ordination of Rev. J. Kelly), another individual received the first saving impressions; this pleasing circumstance led some of the ministers to implore the Almighty to signalize *these services* with some especial token of his redeeming love, which he has condescended graciously to answer. It is sincerely hoped that the Union formed will be productive of great good, and, sanctioned by the divine presence and blessing, the word preached may have free course, run, and be glorified.

On Tuesday, May 22nd, the Rev. John Harrison, late of the Independent College, Rotherham, was ordained as co-pastor with the Rev. W. L. Prattman over the Independent church assembling in Newgate Street Chapel, Barnard Castle, Durham, when the following ministers took part in the sacred solemnity. The Rev. R. Gibbs, of Darlington, commenced the services; of the day by prayer and the reading of the Scriptures; the Rev. J. Matheson, of Durham, delivered

the introductory discourse, which was a most able, full, and candid statement, of our reasons for dissent; the Rev. J. Jackson, of Green Hammerton, asked the usual questions, and with much fervour and solemnity offered the ordination prayer; the Rev. T. Smith, A.M., of Rotherham College, gave the charge to the minister, from Acts xx. 28, which was distinguished by great affection, pertinence, and practical utility; and the Rev. W. L. Prattman concluded the service with prayer.

In the evening, in the Wesleyan Chapel, which was kindly offered for the purpose, after prayer by the Rev. T. Smith, A.M., the Rev. James Parsons, of York, with great faithfulness and power, addressed the church and congregation, from Acts ix. 31, and then concluded with prayer. Hymns were given out in the course of the services, by the Rev. Messrs. Jackson, of Staindrop, Roe, of Middleton (Baptist), Allason, of Feetham, Bruce, of Lofthouse, Jackson, of Green Hammerton, and Hawthorn (Wesleyan).

The services of the day, as was manifest by the countenances of the crowded audiences by which they were attended, were deeply interesting and affecting, and have produced an impression which it is hoped will be useful and lasting.

At the close of the morning service, the ministers and friends dined together, after which a very interesting account of the progress of religion in Barnard Castle and its neighbourhood was given by the Rev. W. L. Prattman, and the subject of the proposed Congregational Union was very ably discussed.

The ordination of the Rev. D. Senior, of the Independent College, Rotherham, over the united church of Fairburn and Brotherton, took place on Wednesday, May 30th, in the Wesleyan Chapel, Brotherton. In the morning, the Rev. J. Robertson, of Selby, commenced the services by the reading of the Scriptures and prayer; the Rev. J. Rawson, of Pontefract, delivered the introductory discourse, and proposed the usual questions; the Rev. J. D. Lorraine, of Wakefield, offered the ordination prayer; the Rev. T. Scales, of Leeds, gave the charge; and the Rev. J. Armstrong, of Wortley, concluded with prayer. In the evening, after prayer by Rev. W. Gothard, of Knottingley, the Rev. J. Pridie, of Halifax, preached to the church and congregation, and closed the impressive and interesting solemnities with prayer.

The Rev. Ebenezer Prout was ordained over the Independent church at Oundle, Northamptonshire, on Wednesday, 20th of June. Rev. D. Parkins, of Aldwinkle, opened the morning service by reading the Scrip-

tures and prayer; the Rev. R. Halley, classical tutor at Highbury College, delivered the introductory discourse; Rev. T. Haynes, of Boston, asked the usual questions; Rev. T. Toller, of Kettering, offered the ordination prayer; Rev. J. Blackburn, of London, gave the charge; and the Rev. C. T. Sevier, of Wellingborough, concluded with prayer.

In the evening, the Rev. E. Prust, of Northampton, read and prayed; Rev. J. Robertson, of Wellingborough, preached to the people; and the Rev. C. J. Hyatt, of Northampton, closed the interesting and most impressive services with prayer.

On Tuesday, June the 26th, the Rev. Thomas Giles was ordained to the pastoral office over the Independent Church at Chalfont St. Giles, Bucks. The Rev. G. Newbury, of Burnham, offered the first prayer; the Rev. J. Statham, of Amersham, read the Scriptures and prayed; the Rev. T. G. Stamper, of Uxbridge, delivered the introductory discourse; the Rev. J. Harsant, of Beaconsfield, asked the usual questions; the Rev. W. Sexton, of Chesham, offered the ordination prayer; the Rev. J. Jukes, of Yeovil, Mr. Giles's pastor, gave a suitable and impressive charge; and the Rev. J. Hall, of Chesham, preached to the people. The Rev. Messrs. Weston, of Woobourn, Allom, of Missenden, and West, of Chenies, engaged in the other devotional exercises. Appropriate hymns were read by the Rev. T. Styles, of Marlow, and the Rev. J. Cooper, of Amersham. The whole of the services were deeply interesting, and will be long remembered by the ministers and friends who were present.

On Wednesday, June 27th, the Rev. J. G. Hewlett, late of Newbury, Berks., was ordained to the pastoral care of the Independent church at Lutterworth, Leicestershire. The Rev. W. Wild, of Harborough, commenced the services of the day by reading the Scriptures and prayer; the Rev. T. Price, of Devonshire-square, London, described the nature of a Christian church; the Rev. Walter Scott, of Rowell, received the confession of faith, asked the usual questions, and offered the ordination prayer, with imposition of hands; and the Rev. Dr. Collyer delivered an impressive and appropriate charge to the new minister from 2 Tim. ii. 15. The Rev. E. Webb, of Leicester, concluded the morning service by prayer.

In the evening, the Rev. T. W. Percy, of Warwick, preached to the people from 2nd Epistle of John 8. The Rev. Messrs. Mursell and Trestrail conducted the devotional services.

The Independent church and congregation at Lutterworth appear to have now presented to them the prospect of much comfort and

prosperity in the settlement among them of the Rev. J. G. Hewlett at their unanimous invitation.

The services of the day were numerously attended by the ministers and Christian friends of the country. They were of a peculiarly interesting and it is hoped profitable character, both to the parties more immediately concerned, and to those from other Christian societies who attended on the occasion.

On Whit-Monday, the Rev. Charles Thomas, of Cheshunt College, was ordained at Netley Tabernacle, Gloucestershire, as an evangelist. An excellent and judicious charge was delivered by the Rev. Thomas Griffith, of Cam; and a sermon addressed to the people on their duties by the Rev. Benjamin Parsons, of Ebley. The Rev. George Neaton, of Dursley, John Lewis, of Wotton, John H. Cox, of Uley, and other neighbouring ministers, engaged in the services. The day was marked by much spiritual enjoyment, and the statements of present and the prospects of future success are truly animating.

The Rev. Joseph Fox, late of Hull, has accepted an unanimous invitation to the pastoral office from the congregation of Howard-street Chapel, Sheffield, and has entered on his stated duties at that place.

The Rev. R. Ashton, late of Dedham, Essex, has accepted the unanimous invitation of the church at Warminster, Wilts., and commenced his labours there on the last sabbath in August.

FOREIGN.

POPERY IN THE UNITED STATES.

It is not, perhaps, so generally known in this country as it should be, that, in consequence of the immense tide of emigration which is rolling on towards the shores of the western world from Ireland and other parts of the papal dominions, popery—that system of impiety and imposture—is most alarmingly on the increase in that country, and threatens, by pursuing a course of vigorous and artful proselytism, to undermine the foundation of Christianity, and to root up the tree of liberty which has afforded its grateful shade to so many thousands of our own and other climes. In America, so highly distinguished as it is for the gracious and sovereign effusions of the Spirit's influences, there are *half a million* papists ready at a moment's warning to take up arms in defence of their unhallowed religion, and spread desolation and death through that now peaceful and flourishing quarter of the globe; and every wave that lashes the western shores of the Atlantic, bears on its

bosom a reinforcement to this already formidable army.

Protestants, however, are not asleep. There are many in whom breathes the inspiration of Luther, and Melancthon, and Huss, and Wickliffe; upon whom the mantles of these noble reformers have descended, and who dare to make a firm and uncompromising stand against this Hydra of Antichrist.

In the contest, however, which is now carrying on with the Jesuits in that country, they feel most lamentably the want of standard works on the popish controversy, as books of reference, evidence, &c. The object of the writer in making this communication, is to lay before Christian ministers and others the difficulties under which our American friends labour in pursuing this contest from the above cause; and thus publicly to express a hope, that, should there be reposing undisturbed on the shelves of any of our ministers' or public libraries, duplicates of any of the standard authors on this controversy, there would be no reluctance on the part of their owners in transporting them to the new world, where they might again do the wonders of former times.

The following extract from a letter addressed to the Rev. Octavius Winslow, of London, by the editor of the New York "Protestant," will more explicitly unfold the object of this appeal:—

New York, May, 1832.

MY DEAR SIR.—Having heard that you are about to return to the United States, I beg to remind you that any books upon popery, especially the standard authors, would be invaluable to us here. I am continually at a loss for documents and books of reference. No present could be more acceptable than one hundred volumes of the best works upon popery and Jesuitism, ancient and modern, and these could be obtained in London immediately. We have organized a regular public discussion with the papists in this city, and the priestly foxes are continually calling upon us for documents, proofs, evidence, &c., and you know that, in these respects, we are most lamentably deficient. You could not perform a more beneficial service to the protestant cause than to bring over with you a quantity of the most important books upon the papal controversy. Any minister in England would certainly devote a superfluous book from his library in consideration of the public purposes to which it was to be consecrated in the warfare in this country. I am, your friend and brother,

G. BODNE.

The writer of this communication would only add, that any books on this subject, addressed to the Rev. Octavius Winslow, from America, and left in care of Mr. R. Baynes, Paternoster Row, would be thankfully received, and promptly forwarded.

London, July 20, 1832.

OBITUARY.

REV. WILLIAM BISHOP.

Died, on Monday, the 23rd inst., of paralysis, in his 67th year, the Rev. William Bishop, nearly thirty-eight years pastor of the Independent Church, Gloucester. His first attack took place in his own house on the first Sunday in May, when preparing to enter his pulpit. The necessary aid was instantly obtained, and he so far recovered as to administer the eucharist on the first Lord's-day in June. A second attack shortly followed early on a Sabbath morning, when he had purposed to preach. This attack enfeebled him greatly, and excited among his friends the serious apprehension that his ministerial duties were ended. A slight amendment, however, took place, and he again, and for the last time, administered the eucharist to his church on the first Sabbath in July. On Tuesday, the 17th inst., he was present at a special prayer-meeting in his own chapel, convened to supplicate the mercy of Almighty God under the scourge of cholera, which had recently visited the city. He engaged in prayer, at considerable length, and with great earnestness. On the following Thursday, he determined to address the people of his charge. He was assisted, with considerable difficulty, into the desk; when, after engaging in prayer, he addressed the congregation, with peculiar feeling, from Psalm cxii. 7:—*"His heart is fixed, trusting in the Lord."* After proceeding for about fifteen minutes, his voice faltered, he fell back, beckoning for assistance, and was immediately carried into his house by one of his members, a powerful man, to whom he said, "HAPPY—HAPPY—HAPPY!" Every means that affection or medical skill could suggest, were employed to alleviate his sufferings; in the course of the night he became insensible, and, on the following Monday, expired, closing a life of great usefulness and piety. His loss will be long felt, not only in his own church, but in the churches of the county generally. L.

REV. WILLIAM WILLIAMS.

It falls to our painful lot to record the departure from this life of the Rev. William Williams, late pastor of the Independent church and congregation at Norwood, in the county of Surrey. This event, which has plunged his family into the deepest distress, took place at his residence in the King's Road, Chelsea, on Thursday, Aug. 2, 1832. On the preceding Friday Mr. W. was attacked with sudden illness, which increased notwithstanding every attempt of his medical attendants to check its progress, until it terminated fatally on the sixth day from its commencement. The sufferings from the disease were of the most painful nature, but were

sustained with almost incredible fortitude. During the Monday and Tuesday, the family were led to cherish hopes, from some favourable symptoms of the disease, that the valuable life of Mr. W. would still be spared; but these anticipations were painfully disappointed, and during the whole of Wednesday the sufferer rapidly sunk, until, at ten minutes past ten o'clock on the Thursday morning, his spirit entered the mansions of eternal rest. On the Tuesday preceding his dissolution, his medical attendant, a pious member of the Church of England, expressed his surprise at the wonderful serenity and composure he manifested. He said, "Mr. W., if you should recover, it will be entirely owing to the astonishing calmness of mind you possess." The reply was, "Yes, Sir, it is all peace within." On the last day spent by this holy man on earth, one of his Norwood members called to see him, and asked, "How does your mind feel?" He replied, with as much emphasis as his weakness would admit, "It is in perfect peace." This uninterrupted tranquillity of mind he retained till the last. And when he had waited his appointed time, he *fell asleep*, without a struggle or a groan, in the 59th year of his age. His remains were deposited in the burial-ground at Norwood, when the Rev. R. H. Shepherd delivered an impressive address over the grave. Mr. W. has left a widow and numerous family, the greater part of whom are dependent on their bereaved parent. He has left behind him two sons in the ministry. The elder son was ordained in December last, when Mr. W. delivered an affectionate charge, which was subsequently published in the Home Missionary Magazines for April and May. Amongst his papers has been found a charge prepared for delivery at the ordination of the other son. This, at the particular request of many of the friends of the deceased, will shortly be published, with a short Prefatory Memoir. Oh, that this mysterious providence may be blessed to them, and that they may be taught to work while it is called to-day, seeing the hour approaches wherein no man can work!

REV. SAMUEL ROOKER.

On the 9th of August died, aged 64, the Rev. Samuel Rooker, of Bideford. In 1807 he succeeded in the pastoral office the Rev. Samuel Lavington, the well-known author of several volumes of valuable sermons; having assisted him in his ministerial duties since 1795; and, till his death, he continued the beloved and highly esteemed pastor of the Independent church and congregation at Bideford. He departed this life in humble hope of salvation, through a crucified Redeemer.

MISSIONARY CHRONICLE

FOR SEPTEMBER, 1832.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William M'Gavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.

SOUTH SEA MISSION.

THE interest which continues to be manifested by the Christian public, in the advancement of the Redeemer's kingdom in this quarter of the world, renders it desirable to furnish, from time to time, so far as the communications from the missionaries supply the necessary information, a brief notice of the circumstances of the churches connected with the stations and out-stations, and of the general aspect of the whole mission. This appears to be the more requisite, at the present time, as a number of charges, though repeatedly refuted, have been recently mixed up with new grounds of accusation, and again put into circulation.

The great object which, from their first arrival in the islands until the present time, the missionaries have sought to accomplish, has been the spiritual benefit of the inhabitants—their conversion to Christianity—progressive sanctification and meetness for the purity and enjoyment of the heavenly state. In subordination to this, a number of minor objects have engaged their attention. Their endeavours to improve the temporal circumstances of the people, to communicate the blessings of education, and to promote the increase of knowledge, have been pursued in conjunction with the more sacred duties of their vocation; but on account of the formidable difficulties with which they have had to contend, the progress of the people has been less rapid than their friends have expected and desired, and the missionaries themselves have aimed to secure. They have, notwithstanding, solid and cheering grounds of encouragement. Though the most partial view of the progress of the mission must convince every individual, of ordinary discernment and candour, that the disadvantages under which the work has advanced have been of no ordinary kind.

One great impediment to the outward prosperity of the people has been the difficulty of supplying those wants which a more regular and comfortable mode of life has introduced, and in this respect they are placed in circumstances less favourable than those of the New Zealanders and Sandwich Islanders. The adaptation of the soil and climate of the former to the growth of the potato, the valuable timber, and the native flax, which are both indigenous, furnish to them the means of advantageous commerce, which the latter find in the sandal-wood, growing without culture, in great abundance, on their native mountains. But neither of these, nor any equivalents, are possessed by the inhabitants of Tahiti and the adjacent islands. The spontaneous productions of their country yield to them, with the exception of a few vegetables and the means of raising live-stock for the supply of shipping, no articles of profitable barter with foreigners. The introduction of implements of iron, and of other manufactures of civilized countries, so essential to the improvement of the people, having been in proportion to the returns they were able to make, has been exceedingly limited. Another fertile source of difficulty has been found in their previous irregular and indolent habits of life. A state of society more dissolute and opposed to steady application and industry than that which prevailed among them prior to their renunciation of idolatry cannot well be imagined; and although the general and outward

operation of those propensities, which heathenism had nurtured and matured, was restrained, almost universally, when the Islanders first professed Christianity, numbers were influenced only by the excitement of feeling, in favour of the new religion, which then appeared to pervade all classes, and have remained destitute of every thing connected with Christianity, excepting its name. These afterwards found, as might be expected, their former inclinations too strong to be restrained by the feeble resistance which public opinion interposed; and though they did not revive the worship of the idols or the cruelties of human sacrifice, they returned, in a great degree, to their former indolence and vices. To enable a people, whose resources scarcely ever exceeded the demand for the supply of their daily wants, to obtain the means of realizing the conveniences and comforts of comparatively civilized life—to induce them to substitute kindness for the most relentless cruelty—integrity and virtue for the practice of every degree of iniquity and fraud—and habits of persevering application and industry, for a life of perpetual idleness and change—was part of the work which the missionaries attempted, and in which, though, as already noticed, in very many instances they have met with bitter disappointment, they have, in others, been cheered with the most encouraging success.

That a number of the natives are still ignorant and improvident, vicious and indolent, and consequently destitute of the means of personal and domestic comfort, and that some exhibit all the deformity of iniquity which European profligacy has ingrafted on their aboriginal vices, is not denied; and the fearful extent to which this would have prevailed, but for the conservative influence of Christianity, cannot well be imagined. Yet the entire community is not composed of such individuals as some, who, in their claims to veracity, draw largely on the credulity of their readers, would have us believe; nor do they form the majority, any more than the most abandoned and profane may be said fairly to represent other communities in which Christianity is professed.

Indolence, from the force of habit, and the warmth of the climate, &c., is still one of the greatest barriers to the rapid improvement of their temporal circumstances; but it is not too much to affirm that the average amount of labour is double, and, in many instances, four times greater, than it was while they were heathens. More land is cultivated, and a number of articles, useful to the natives, and valuable in barter with foreigners, have been added to those formerly grown in the islands. Among these may be mentioned—without enumerating several kinds of edible roots, vegetables, and fruits—a superior sort of cotton, coffee, indigo, and Indian corn. The latter, it is true, has not been cultivated to any great extent, but is now to be found among the productions of the islands.

The attempts to introduce the manufacture of cotton have not succeeded so well as was anticipated; neither have they entirely failed. A number of the natives, it is stated by the missionaries, are capable of spinning the cotton grown in the islands, and weaving it into cloth. The people at some of the stations have also been taught to make soap and salt, to prepare tobacco, and to manufacture sugar. Though these articles have as yet been produced only in small quantities, it is probable that, as the population increases, and their habits become more industrious, they will hereafter be furnished in far greater abundance, and may become valuable commodities of trade for articles of apparel, or other European manufactures.

Besides a knowledge of rope-making, turnery, carpentering, and the art of working in iron, in which a number have made a creditable proficiency—and some have been employed by European traders, and at regular monthly wages, as smiths—the preparation of lime, and the construction of more neat and comfortable dwellings, they have been instructed in the art of boat and ship-building, after the European manner. This, being a species of occupation peculiarly suited to their circumstances and taste, has been followed with great avidity; and, though attended with some failures, as was to be apprehended from the paucity of materials for their construction and scanty means of keeping them in profitable employ, the natives have exhibited a degree of improvement that has excited the admiration of many, and convinced all, who have compared their present vessels with those which they formerly

used—that they possess abilities, and are capable of a measure of perseverance, which warrant the anticipation of very respectable attainments in this valuable branch of practical knowledge. The missionaries were the first to teach them this art, and to their enterprise, and the labours of those whom they have employed, they are chiefly, if not entirely, indebted for their means of subsequent improvement.

In order to increase their resources, useful animals have been taken to the islands, and some of them thrive well, especially goats and cattle. The latter were introduced and preserved by the missionaries, and for some time belonged exclusively to them, or those immediately connected with them; but they are now possessed by the greater part, if not all, of the chiefs, and many of the people, who appear exceedingly fond of them, and render them remarkably tame. They are now so numerous that it is stated ships may be supplied with fresh meat at the moderate price of three pence per pound. This, while it will prove a great benefit to the natives, will be peculiarly advantageous to the masters of vessels visiting their ports for refreshments, on the obtaining of which the health of their crews, and the consequent success or failure of the voyage, so greatly depend. Horses have also been taken to the islands, and, though not numerous, are possessed by a number of the chiefs.

The difficulties that attended their improvement, by means of education, have been equal to those which have retarded their outward prosperity. The same natural indolence and restlessness of disposition which rendered them so averse to steady labour, with the spade, the saw, or the hammer, made the confinement and application requisite to acquire even the first rudiments of education equally irksome. These difficulties, the patience and perseverance of the missionaries have, in a great measure, overcome; and, without entering into details, it may be confidently stated, that throughout the Georgian and Society Islands, with the exception of those who are in the early stages of childhood, and those who were far advanced in years when Christianity was generally professed, and perhaps even without these exceptions, the majority of the inhabitants are able to read all the books that exist in their language. That language, it will be remembered, the missionaries had first to acquire, to construct its frame-work from the very foundation, arrange it in regular order, and present it in a written form to the people, with scarcely any aid besides what they derived from the frequently uncertain and perplexing oral explanations of the natives, to whom, at the time, the design and use of letters was utterly incomprehensible. The books in the Tahitian language do not afford much variety of subject, but they include some that contain the foundations of all profitable wisdom—viz., the whole of the New, and some parts of the Old, Testament; and though many, who formerly sought these with apparent eagerness, now neglect them, by multitudes they are highly prized.

The labours of the printing-presses in the islands are increased, and become every year more important. They are superintended by the missionaries at the stations in which they are established, but worked by native printers, who have been taught to perform, with credit and dispatch, the mechanical part of the operation. By these means the demand of the original mission is supplied; and books are also furnished, with comparative facility, for the use of the inhabitants of the numerous and populous islands among which the native teachers are labouring. The extent to which this is done will appear from the circumstance that Mr. Darling, during a recent voyage to the islands in the south and east of Tahiti, distributed books to upwards of a thousand applicants in three islands only. And Mr. Barff observes, in communications recently received, that before commencing his voyage to the west he had printed 8000 copies of a small book in the Rarotoa dialect, a series of arithmetical tables for the use of the schools, and an edition of 13,000 copies of an elementary work for the use of the out-stations connected with the Leeward Islands. These had been completed during the year ending December, 1831.

Schools are still maintained, and regularly attended both by adults and children, though not so punctually as at first, especially by the latter. On the part of the adults, and many of the children, this arises from the necessity they now find of devoting a greater portion of

their time to the cultivation of their lands, or from their natural opposition to the moral principles inculcated in the instructions they receive. The irregular attendance of the latter is sometimes occasioned by their accompanying their parents to their plantations, but chiefly by their impatience of continuance at one occupation for any length of time, their love of rambling, their native indolence, fostered by the warmth of the climate, the facility with which the bare means of subsistence may be obtained, and the inclination numbers of them manifest towards the habits of dissipation which so many efforts have recently been made to revive in the islands. In allusion to this subject, Mr. Davies, in one of his recent letters, observes, "The schools and different meetings are well attended, though few of the youth seem seriously inclined, which is a source of grief both to their parents and myself; but means for their improvement are not neglected, and many prayers are offered in their behalf."*

It now only remains to notice the state of religion in the several churches and among the people generally. To undermine and destroy religion, the preservation of which, in its purity and efficacy, has been attended with the greatest difficulties, the enemies of the mission have put forth their most determined efforts. Hence the misrepresentations, tending to invalidate the evidence of its reality and effects, which have been most frequently and industriously circulated. That attention to the observances of religion and a regard to its precepts, in the ordinary affairs of life, are not so general and conspicuous as they were immediately after the first reception of the gospel by the people, has been repeatedly stated. The profession of religion—endeavours to learn to read—and the possession of a copy of such portions of the Scriptures as were printed in their language, were, at that time, with a few solitary exceptions, universal. Theft, licentiousness, drunkenness, and other crimes, were, for a time, either discontinued or carefully concealed. The habit of private prayer and domestic worship was uniform and generally maintained. On the Sabbath there was a total cessation from all kinds of secular employment, and an appropriation of the hours of the day to reading and religious services. Society appeared at the time in a state in which it is presumed it had seldom been seen, even in communities where far greater advantages have been enjoyed; but it would have been folly to suppose that all was what it appeared to be. Many, undoubtedly, from a variety of considerations and others without considering the subject at all, declared themselves Christians; numbers wore the mask of religion, professed what they did not feel, publicly abstained from vices, a desire for the gratification of which they still cherished, and practised observances, in which inwardly they felt no pleasure. But this state of things, to whatsoever anticipations it might give birth, could not last. Some hastily threw off the disguise; others retained it for a longer time; until numbers have shown that their Christianity was nothing more than empty form. But, though all this has occurred, there were from the first a goodly number who acted from the firm conviction of their judgment, and the strong bias of their affections, who were moved by pure and scriptural motives, and who, from the influence of that divine benediction to which they ascribe the first change in their minds, have, notwithstanding all the contempt and reproach that has been heaped upon them by the malice of ungodly men, and all the violence of temptation by which they have been assailed, and all the natural imperfections of character, remained steadfast in the ways of religion, and have maintained their profession unshaken and unsullied by the heresies which have risen to perplex and the pollutions with which it has been sought to inundate the germs of virtue which Christianity had implanted in the bosoms of any of the people.

Those whose religion is, we have reason to believe, grounded in principle now form a distinct class; and, though they compose but a minority of the entire population, yet those who profess Christianity, and regard most of its outward observances, still constitute a great majority over those who have cast off all regard to its requirements and sanctions. The withdraw-

* Extract from a letter to Mr. Ellis, dated June 1, 1831.

ment of the mere professor was to be expected, as Mr. Simpson remarks, in a letter dated Eimeo, Nov. 14, 1831, "That a separation has taken place between the righteous and the wicked can surely be no matter of surprise, and that there existed a cause for this separation need excite no astonishment." The purity, prosperity, and stability, of the churches required such a separation, and the Christian faith could not be expected to become either firm or durable without it. It is not from the parties who remain in Christian fellowship, and manifest by their general deportment their attachment to the Gospel, that those who decry the religion of the islanders adduce their examples of defective Christian character, but from those who have cast off the wholesome restraints on vice which that Gospel imposes, and who are drawn together at the several ports visited by shipping. At these places, persons of the latter description abound more than in any other; nothing, therefore, can be more unjust than to exhibit the proceedings, to which they are often incited and encouraged by their visitors, as a specimen, not only of the general conduct of the population, but of the members of the Christian churches.

One of the earliest causes of trial to the Christian communities in the South Seas, next to the outbreaking of vicious propensities but feebly restrained, was the appearance of the most absurd and injurious heresies. Visionaries pretended to be favoured with special revelations from heaven, not to supersede the Scriptures but to add to what they contained. It was not long before the secret of this delusion became apparent, by some of its leaders declaring that when they were under the influence of inspiration they were not accountable for their actions. A flood-gate for the practice of iniquity was thus opened, whilst the guilty perpetrators of vice sought, by these delusions, to persuade themselves that they were free from its penalty. Those who had no root in themselves fell away in this time of temptation; and several, whom a desire to possess the good opinion of others had induced professedly to regard the precepts of the Scriptures, now availed themselves of the pretext this afforded to return to the filthiness and sin of their former state. The churches were afflicted by a partial defection, and their enemies triumphed.

Within the last few years the people have been exposed to another great cause of demoralization; the importation of large quantities of spirituous liquors which have been retailed in the different settlements. The baneful effects of this, on a people among whom intoxication was formerly one of their most easily besetting sins, cannot be described, and we can conceive of few causes likely to occasion greater sorrow to the missionaries or distress to the churches. Those who have thus been induced to use ardent spirits, if they had departed from the paths of Christian virtue, were, under their influence, reckless of the criminal excesses into which they were hurried; while others who had hitherto maintained a consistency of conduct now exposed themselves to shame, and occasioned, even to those who were preserved, the deepest affliction. A number, on this account, have, during the last two or three years, been separated from the fellowship of the church; and though some of them have continued the victims of the destructive habits thus induced, the greater part of them have been, after satisfactory indications of deep penitence, and a return to consistency of deportment, restored to the privileges which they had forfeited.

Lastly, the agitation and irregularities, inseparable from civil war, have, during the last year, prevailed in both clusters of the islands, and have not only excited painful apprehensions of outrage and violence, but have interrupted for a time, at some of the stations, the attendance on the schools, and on the means of public Christian instruction. These calamities have ceased, tranquillity was restored when the latest accounts from the islands were sent away, and the schools were again in regular operation in the windward islands. In the leeward, one of the missionaries, who had been obliged to leave his station for a time, was about to resume his labours; although apprehensions were still entertained, with regard to these islands, that the peace there prevailing might again be disturbed. The majority of the church members, especially in the Westward Islands, had, through all these perils, remained steadfast; many who had been separated had returned to their commu-

nion, and a number from time to time continued to seek admittance to its privileges, of whom it was not too much to hope that they were living in the exercise of repentance towards God and faith in our Lord Jesus Christ.

The annexed census of two of the stations, which is extracted from the recent communications of the missions, will show very nearly the proportion which those who have by baptism made a profession of religion, and those who are united in church-fellowship, bear to the entire population of the respective stations, and are, probably, not inapplicable to the other stations in the islands.

Burder's Point.

	Men.	Women.	Boys.	Girls.	Total.
In Church Fellowship	72	71			143
Adults { Baptized	166	183			349
{ Unbaptized	191	61			252
Children { Of Parents, professing Christi-			123	124	247
{ anity, who have been Baptized					
Of Unbaptized Parents			72	52	124
Total					1,115

Haweis-Town.

	Men.	Women.	Boys.	Girls.	Total.
Church Members	139	187			376
Baptized { Adults	232	176			408
{ Children			411	275	686
Unbaptized { Adults	310	80			390
{ Children			54	29	83
Total					1,943

The members of the churches, so far as information has been received, are intelligent, industrious, exemplary, and sincere. They have to contend against the sinful inclinations of their own hearts; they are exposed to the reproach of their own countrymen, whose conduct appears in humiliating contrast with their own; and many snares are laid for them; they are also the objects of ridicule, contempt, and misrepresentation, from the irreligious by whom they are visited, and it is painful to be unable to resist the impression that the majority of those who visit them have no strong prepossession in favour of religion. Their preservation, under these circumstances, and notwithstanding the present immaturity of their Christian character, is of itself no unimportant cause for thanksgiving unto God. The numbers that are every year added to these churches shows also that the Lord hath not forsaken the work of his own hand.

The defections that have occurred have not, it is presumed, rendered the missionaries less circumspect in their proceedings, nor less careful in their endeavours to ascertain the suitability of those thus received into Christian fellowship, yet, besides 216 individuals who were united to the churches in the out-stations among the Austral Islands during the past year, the accounts received within that period report the addition of 355 to the churches previously established at the several stations. The circumstances of the station at Haweis-Town, or Papara, as described by Mr. Davies, were probably those of other stations, though Papara has been less exposed than some nearer the harbours. After speaking of the lukewarmness that had prevailed "though the means of grace, and the duties of religion were not neglected," and referring to the measures which were adopted to promote a more serious state of feeling among the people, he observes, "These appear to have been blessed, and a greater degree of concern has taken place, especially among those who had not become communicants, and many are now pressing forward that they may be received as church members; but, still, I have my fears lest their present 'goodness,' like that of Ephraim of old, should prove to be as a morning cloud, and the early dew, vanishing away." These feelings manifest an unwillingness to proceed with pre-

cipitation, yet, during the year in which this statement was made, 28 were added to the church, and in the ensuing nine months their number was increased by the admission of 33 others. These statements are offered to show that, though the conduct of the irreligious and careless part of the community is just cause of grief to the missionaries and the truly pious among the natives, the churches not only remain steadfast, but that the Lord was adding to their fellowship numbers who, there is reason to believe, have their names written in the Lamb's book of life.

We have been solicitous in this brief outline of the South Sea Mission to state, with great explicitness, the various causes of discouragement, the operation of which has been most extensively and painfully felt, as well as the grounds for thanksgiving unto God which the circumstances of the mission continue to afford. In the islands there were, when the latest accounts were sent away, 39 Stations, 14 missionaries, 2 artisans, 50 native teachers, 37 schools, 7,000 scholars, 39 congregations, the average attendance at which was 22,000, and 20 churches, containing 3,371 members.

Were this last instance of divine goodness and benediction on the labours of the missionaries the only one the Society could record, in the balances of the sanctuary—in the estimate of eternity—it will be found to be a benefit infinitely surpassing the worth of all the efforts that have been employed in the missionary cause; the true value of it can only be understood in the regions of blessedness, where it will prove the source of unmingled felicity and the subject of unceasing praise. Another proof of the genuineness of the faith of the native Christians might be adduced from the concern the churches manifest to communicate a knowledge of the gospel to the inhabitants of other islands who are still the subjects of ignorance and idolatry—their zeal in accomplishing this object, and the grateful pleasure they manifest when God is pleased to accompany their endeavours with his blessing.

Notwithstanding all the attempts that have been made to bring discredit on the mission, by preferring vague and sweeping charges against the missionaries, and by representing the conduct of those of the natives who do not profess to observe the requirements of religion, who are the greatest pests of society and sources of continual grief to the missionaries and the pious part of the community, as applicable to the whole population—to the members of the churches as well as the most abandoned,—the intelligent Christian will regard the commencement and the progress of the work of God in the South Seas as demonstrating most unequivocally the wisdom and the goodness of the Most High. He will admit the strong claims which the missionaries and the native churches have to the confidence and sympathy of the ministers and churches of Britain. Their trials and dangers will excite more frequent and fervent prayer on their behalf, that this portion of the missionary field may still flourish in the garden of the Lord; while it is hoped that the wide and effectual doors which God is opening before them for the introduction of the gospel to the Marquesas on the one hand, and the Navigator's Islands on the other, will encourage the friends of the Society to more vigorous efforts and generous contributions for sending forth the labourers to reap these fields, that appear indeed already white unto the harvest.

EAST INDIES.

SOUTH TRAVANCORE.

Extracts from the Report of the Nagercoil Mission for the half year ending 31st December, 1831.

THE Native Teachers, or *Readers*, we are happy to observe, have not been inactive during the past half year. Generally speaking, they have been diligently occupied in catechising and instructing the people, on the Sabbath in the places of public worship, and, during the week,

from house to house; and likewise in reading the word, and publishing the way of salvation to the heathen population of the towns and villages around them. Nor have they laboured in vain; in most places the fruits of their diligence are apparent, by the increase of knowledge and piety among our people, and by some considerable additions to the congregations.

The following brief notices, respecting the *Readers* employed in the Nagercoil mission during the period above referred to, are contained in the report, signed by the missionaries, the Rev. Messrs. Charles Mault and William Miller.

1. EDWARD BALM* (station, *Nagercoil*).—This teacher, whose conduct we have long and attentively observed, continues to afford increasing evidence of piety and devotedness to the work in which he is engaged. He is a prudent and active labourer, and diligent in the study of the sacred Scriptures.

2. J. W. VENNING (station, *Anandanadan-goodiyiruppu*).—The conduct of this teacher affords us great satisfaction. He possesses good talents, and considerable mental energy. We trust his wife is a pious woman, who is desirous of being useful to her own sex. She continues to assemble the women of the congregation, at stated times, in her own house, when she reads the Scriptures, imparts instruction, and prays with them.

3. JAMES CRAIGDAM (station, *Etambly*).—This teacher is diligent and much esteemed by the congregation. Many, even of the heathen, respect him, while from others he meets with opposition, on account of the firm stand he has made against the injustice practised on the poor.

4. ROWLAND HILL (station, *Puttalam*).—This teacher is diligent. In addition to his more regular and public duties, he assembles a class of young people once a week for reading the Scriptures and prayer. There are several young persons of both sexes belonging to this congregation who were formerly under instruction in the school. They can read well; and, we may hope, such an exercise as that just referred to will be of the greatest use to them; as it will preserve a remembrance of the truths they have already learned, and make them familiar with the word of God.

5. JOHN PALMER† (station, *Tamarakulam*).—He is a devoted man, indefatigable in his work, and we believe the Lord has greatly blessed his labours. Meetings for reading the Scriptures are held most evenings of the week in the different villages where the people reside.

6. DUMFERMLINE (station, *Muchlingoodiyiruppu*).—This teacher is truly devoted to his work, and God is blessing his labours. Several families have lately made a profession of Christianity, and joined the congregation.

7. PHILIP DODDRIDGE (station, *Agatesuram*).—We have reason to believe that this teacher is faithful to his important trust, consisting in the care of this congregation. There are four schools in this vicinity subject to his superintendence, and several small societies of the people that meet in their different villages for reading the Scriptures and prayer. A few young people who were educated in the school at Agatesuram take part in these exercises.

* Of Edward Balm, see *Monthly Chronicle* for January, 1831.

† Of John Palmer, see *Monthly Chronicle* for January, 1831.

8. WILLIAM MILNE (station, *Paracherivilly*).—He is a man of active habits, and much devoted to his work.

9. JOHN FOXELL (station, *Sandadypu-thoor*), is also diligent in the work to which he has been appointed.

10. TIMOTHY EAST (station, *Kundal*).—This teacher has here an important field of labour, in which, we hope, he faithfully occupies his talents.

11. DAVID STEWART (station, *Kalvilly*).—This teacher has long given us much satisfaction. He is a diligent labourer.

12. JEHOIADA BREWER (station, *Cannankullam*).—He has here a large sphere of labour. Besides giving instruction to the people of two congregations, he has the superintendence of six schools, and visits ten of the adjacent villages for the purpose of reading the word of God to the heathen.

13. GEORGE HAMILTON (station, *Koodenkullam*).—This teacher is, we hope, diligent in the work to which he has been called. The people of his congregation have had to contend against the opposition of their heathen neighbours, which, we are thankful to observe, they have been enabled to overcome.

14. CHARLES SEYMOUR* (station, *Mylandy*).—This place was the original seat of the mission in Travancore. The congregation here prospers by the diligent labours of the teacher. A considerable improvement is visible among the old people, while a few individuals show very satisfactory evidence that they "are washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God." Several families have made a profession of the gospel, in connexion with this congregation, within the last six months. It may not be uninteresting to observe, that sixteen persons, who were members of this congregation, are either regularly or occasionally engaged in making known the truths of Christianity to their countrymen.

15. RICHARD KNILL† (station, *Tittavilly*).—This teacher is diligent in his labours to edify this congregation, and to diffuse the knowledge of God in the neighbouring towns and villages.

* Of Charles Seymour, see *Monthly Chronicle* for April, 1831.

† Of Richard Knill, see *Monthly Chronicle* for April, 1831.

SOUTH AFRICA.

THEOPOLIS.

Extracts of a Letter from the Rev. George Barker, Missionary, Theopolis, dated 20th December, 1831; addressed to the Directors.

HONOURED FATHERS AND BRETHREN,

Instead of a lengthened journal, as has hitherto been my custom, I beg to lay be-

fore you the following condensed report of the state of this institution, hoping that in the absence of more gratifying details it will prove acceptable.

The congregation continues good, and in this respect the late emigration to the Cat River is scarcely felt; our place of worship on the Lord's-day is generally filled. The congregation averages about four hundred in the morning; in the afternoon, about two thirds of that number, as many leave to attend their cattle; in the evening, still fewer, owing partly to the distance at which many reside, and the time of worship being their milking-time. On week-day evenings the congregations vary from thirty to sixty and upwards, according to circumstances and the state of the weather. One pleasing indication of good, is the fact, that we have had for some time past more strangers present on the Lord's day than I ever witnessed before at Theopolis. These come from the neighbouring farms, and some of them from a greater distance. One man in particular, a slave, is very regular in his attendance, and is the only slave that I know of in our vicinity; I hope well of his moral character. The general demeanour of our assemblies is highly becoming the worship of God. Solemnity pervades the whole congregation, and the attention apparently seldom flags, in a single instance, during the service.

The candidates for baptism are on the increase; the service allotted to them has assumed an interesting aspect. It is highly gratifying to observe a recent awakening among the people, which is most apparent among the females, and includes several young persons; but on this subject I wish to speak with caution at present, and to pray that it may prove a genuine work of the Holy Spirit.

The number of communicants now on the lists, after the emigration to the Cat River, is, males, thirty-two; females, forty-four; total, seventy-six. Four new members have been admitted this year. The attendance on the sacramental services chiefly depends on how many of the members are at home at the time of its administration. The greatest number at one time, this year, has been forty-nine, the least thirty-six. The general conduct of the communicants is worthy of praise, and if we have to mourn over a Demas-like spirit in some, or now and then to contend with a Diotrophes, the generality conduct themselves as upright Christians.

Three adults have been baptized (who now stand candidates for communion), and six children. Nine couple have been married.

The number of children on the records of the school is one hundred and sixty-two, but the attendance has not been so correct as we could wish.

The adult Sabbath school continues to be

superintended by natives; and many are making progress in reading, particularly the slave above alluded to. The attendance is sometimes rather thin.

Our evening school has fallen off in numbers for some months past, owing, in part, to some of those who attended having left home for employment. Just now it is at a stand on account of the harvest. Some, however, have made progress in writing.

The *Auxiliary Missionary Society* realized the sum of £6, which we voted to assist in ceiling Union Chapel, Graham's Town.

With regard to the temporal state of the mission, owing to the heavy drought of last year, the harvest was not very productive, and some families have been in want of the means of subsistence. Our general work on Monday has been partially suspended, as many of the people manifest a dislike to it, and it has been confined to the repairs of roads, &c. This year cultivation has been extended beyond any preceding year since the emigration to the Neutral Territory took place. Our crops of barley have turned out very good, the little wheat has failed, the maize promises abundance. Our people possess thirteen waggons, eight of which are at this time serviceable, and thirteen ploughs, almost as many ploughs as we possessed previous to the emigration to the Cat River, when the population was much greater. Three of the ploughs are of English make, to which they are becoming partial.

Fourteen families have joined the institution this year, six of whom brought no property. The other eight families brought fifteen oxen, thirty-four cows and calves, six horses and one old waggon. The fourteen families consisted of sixty persons, including children, many of whom have again left for employment.

I hope we shall soon be able to establish a Temperance Society—they are being established in different places; I preached on the subject last Lord's-day. I have first desired to see that most pernicious custom of giving spirits to Hottentots abolished, and have written to the preparatory committee of a Temperance Society, now forming at Graham's Town, to that effect. This is a necessary step to our proceeding, as most of the intemperance among the Hottentots is the fault of others more than themselves. No one can reflect on the almost universal custom in our villages, of paying for occasional services with nothing but brandy, without horror; and I have told the committee, that unless this custom is abolished a Temperance Society will be a mere pageant. I anticipate much good from the interest now taken in the abolition of intemperance, for which interest we are much indebted to the editor of the colonial newspaper, Mr. Fairbairn.

Our eldest girl is at Cape Town, to learn

the Infant School system with Miss Lyn-dall.

I am happy to inform you that the utmost harmony exists among us. I respect Mr. Sass* as a father. He does what he pleases, and is always willing to assist me. He takes one service out of three on the Lord's-day, and if I am absent he is always ready to supply my place. It is not often, however, that I am from home, unless it is on an extraordinary occasion, or I go occasionally to assist Mr. Monro at Graham's Town.

I hope to have a continued share in your prayers, and of all those who have the welfare of Zion at heart.

(Signed) GEORGE BARKER.

BETHELSDORP.

Letter of Rev. Adam Robson, Missionary at Bethelsdorp, dated February 4, 1832; addressed to the Directors.

HONOURED GENTLEMEN,

As a vessel is now about to sail from Port Elizabeth to England, I embrace the opportunity of writing to you a few lines. I have recently had a narrow escape from an accident. In returning from Port Elizabeth one Sabbath evening, after service, my horse fell with me, and wounded my side and leg. Providence preserved my life, and I am now recovering from the injury which I sustained. May I be enabled to hear the warning voice, and to double my diligence in that great cause to which, in reliance on divine aid, I have devoted myself.

The state of the institution, as it respects religion, is much the same as it was last year. The establishment of a Temperance Society inspires me with hope that the cause of God will be more extensively promoted at this institution, the adjacent villages, and in the neighbourhood. There is one also established at Port Elizabeth. Intemperance has hitherto been one of the means whereby Satan has maintained his sway over many, and he will not quit his strong hold without resistance; yet I am confident that, by the divine blessing on persevering and zealous efforts, these Societies will succeed. The attendance on divine service, both during the week and on Sabbath, during this year, has been very good, and the gospel has not been preached entirely in vain. Some careless sinners have been awakened, some backsliders reclaimed, and some, who have given satisfactory evidence of being the recipients of vital piety, have been received into the bosom of the Christian church. During the past year I have baptized seven-

* Mr. Sass, having become infirm, through years, has not the exclusive charge of any department of the mission, but renders such assistance as he is able.—ED.

teen children, and eight adults; ten members have been added to our communion, and seventeen couple have been married. It would give me much pleasure to be able, on good grounds, to inform you that all who have made a profession of religion exemplify, in their deportment, the sanctifying tendency of its doctrines, and adorn the doctrine of God our Saviour in all things; but it grieves me to state, that many are neither so steadfast, zealous, nor humble as they ought to be. Others, however, are to me a source of joy and gratitude, and in Christian intercourse with them I have experienced much comfort. May the Lord increase their number! There is a silent, yet energetic, eloquence in consistency of character. The Sabbath school continues to prosper, and the average attendance is from one hundred and eighty to two hundred. The progress which some adults make, especially those who are under serious impressions, in acquiring the knowledge of letters, is astonishing. One man, the father of ten children, who has not been above a year here, and who knew not the alphabet when he came, is now reading the New Testament.

The day school, which is under the superintendence of Mr. Head, is in good order, and highly improving. Some of the children, with considerable fluency, can translate the English into Dutch, and the Dutch into English—can write well, and have advanced as far as the rule of three in arithmetic. The average attendance is between one hundred and one hundred and ten.

This has been, on the whole, a favourable year. We have not had such frequent and fine rains in any season since I came to Bethelsdorp, and more ground has been cultivated than I have seen at any former period. The people have had crops of oats and barley; and though the rust has been in the corn, yet they have not entirely failed. The success with which their industry has been crowned has given an impulse to their feelings; and plans are now being formed for rearing, on a more extensive scale, this year on which we have now entered. There has been plenty of grass for the cattle; the oxen are in a good condition, and the cows give plenty of milk, which is a great means of subsistence. Being able to obtain a livelihood at the institution, the people avoid much temptation, and have the opportunity of sending their children to school, of attending the preaching of the gospel, and enjoying the means of grace.

I have much reason to be thankful that Mrs. Robson and my children are quite well. Humbly and earnestly soliciting an interest in your prayers, that the influences of the Holy Spirit may rest on myself and labours,

(Signed) A. ROBSON.

(Letters Received unavoidably postponed.)

MONTHLY MISSIONARY PRAYER-MEETING.

BELLARY.

BELLARY (or *Balhary*) is situated in N. Lat. $15^{\circ}.1'$, E. Long. $76^{\circ}.55'$, and is the capital of the western division of the Balaghaut ceded territories, as already intimated under the article CUDDAPAH.* It stands on a tract of level ground, in the midst of a mountainous country, which conduces much to the salubrity of the climate. The streets of Bellary are wide and regular, running in parallel lines, and crossing each other at right angles. The houses, though built, as is common in the East Indies, with mud, have yet, compared with many other Indian towns, a neat and cleanly appearance. What is called the *Coul Bazaar* contains a population equal to that of the town of Bellary, composed of a mixed multitude, of whom a considerable proportion are camp-followers, who, being chiefly Malabars, speak the Tamil language. The native population of Bellary speak Canarese. The aggregate population amounts to about 36,000 souls, one fifth of whom are Mohammedans; the rest are Hindoos, or, as they are called here, and in some other parts of the East Indies, *Gentoos*. The number of Brahmins at Bellary is comparatively small, and they appear to possess less influence, and also less prejudice, than are in general found among their order in many other parts of India.

The Society's mission at Bellary was commenced in 1810 by the Rev. John Hands, whose original destination was Vizagapatam, whither he was prevented from going by obstacles that appeared to be insurmountable; while, on the other hand, he seemed to be providentially directed to Bellary. At this place he met with the most respectful treatment from both the civil and military authorities, and, during the first year of his mission, commenced a stated service for the benefit of the European residents, which was performed on the morning of the Lord's-day. This service was, also, attended by several Indo-Britons. Some of the Brahmins sometimes visited him at his dwelling-house, for the purpose of conversation. The latter, on those occasions, were not unfrequently constrained to admit the superiority of the Christian doctrine to the tenets of their own superstition; while they inflexibly, though vainly, maintained that an irresistible fate discharges mankind from moral responsibility. The common people, also, were willing to listen to the message of the missionary, and manifested a disposition to admit the folly of idolatry, but none to abandon it.

Native Services, &c.

For several years the missionaries† employed every means in their power to impart the knowledge of Christianity to the natives at and in the country around the station, by conversing with and addressing them on the subject, in the vicinity of their temples, at their annual and other festivals, in the bazaars and other places of general resort, and by distributing among them tracts in the different vernacular languages; but it was not till 1815 that they were able to report that many among the people had acknowledged the excellence of the Gospel, and manifested a desire to know more of it. It was at this period that a spirit of inquiry was excited, and that the prospects of the mission began considerably to brighten. Beside the residents in Bellary, who were desirous of receiving Christian instruction, many from the surrounding country visited the brethren at the Mission-house, to inquire concerning the "new way;" among whom were some who appeared to be under the influence of decided religious impressions. In 1817 Mr. William Reeve joined the mission. The spirit of inquiry increasing more and more, a suitable place, situated in the road leading from the town to the *Coul Bazaar*, was in that year purchased for the accommodation of those natives who were desirous to converse with the missionaries. During the same period, Auxiliary Missionary

* Vide page 166.

† Mr. Joseph Taylor, now missionary at Belgaum, joined Mr. Hands in 1813.

and Tract Societies, and a Reading Society, were established. In 1818 an Auxiliary Bible Society was added. In 1820 three stated native services were commenced, by which, and other means, much Christian knowledge was widely diffused among the people, several of whom afforded satisfactory evidence of the influence of divine truth on their hearts. In this year a printing-office was erected for the use of the mission. Mr. Joseph Taylor having, in 1820, removed to Belgaum, Mr. William Howell, who now labours at Cud-dapah, joined the brethren at Bellary. The native services were in that year increased to five, all of them being well attended, and by many regular hearers. In the month of November of the same year, two Hindoos (a father and his daughter), the first-fruits of the Bellary mission, were baptized. In 1821, the late Mr. H. Chambers* joined the mission. In 1824 the number of native converts was increased to six, while others, beside acknowledging the sin and folly of idolatry, ceased, in part, to observe its rites and ceremonies. In 1825, in which year Mr. William Beynon† joined the mission, the number was increased to seven, and in 1827 to nine, of whom one afterwards relapsed. In the latter year the number of native services was increased to six, and the Tamil congregation greatly enlarged by the accession of several families who had been led to renounce the communion of the Romish church, solely in consequence of reading the Scriptures. In 1828 the native services were increased to seven; and eleven native converts, of whom some had formerly belonged to the native mission-church at Bangalore, were, in the same year, received into communion with the native church at Bellary, making the total number of its members eighteen. In 1829 they were increased to twenty-two. This number varied, in the following years, by the addition, on the one hand, of six members, and the loss, on the other, of nine (five by death, and four in consequence of the exercise of church-discipline), so that, according to the last return from the station, the number of members in the native church was nineteen, all of whom afforded credible evidence of the sincerity of their Christian profession.

Native Schools, &c.

In 1812 a school for native children was commenced, and a school-room erected for their accommodation. In 1816 three more native schools were established; in 1817 the number was increased to seven; in 1818, to eleven; in 1819, to fourteen; in 1820, to fifteen; and in 1821, to sixteen. Between the years 1821 and 1826, the number of native schools fluctuated between fourteen and seventeen, and in the latter year advanced to twenty. From the commencement of the schools in 1812 to 1826, the number of scholars under instruction (of whom, in most of the schools, a small proportion were girls) gradually increased from 50, which was the first number returned, to 864, which is the highest to which they have attained. During this period much Christian and useful general knowledge was disseminated in Bellary, and throughout a tract of country surrounding it, embracing a circuit of nearly twenty miles.

In consequence of the advised relinquishment of the more remotely-situated schools, and the increase of private and free schools established at Bellary, the number of the native schools belonging to the Society's mission has been latterly reduced to twelve, and that of the scholars to between 300 and 400. In the remaining schools a great improvement has been effected, particularly in regard to the fitness of the masters, and the efficiency of the superintendence, which, it is hoped, will add greatly to their practical utility. The languages taught in the schools are chiefly Canarese and Tamil, and from their commencement they have been decidedly Christian schools. In 1819 a Sabbath school, and a school for adults, were established.

Mr. Hands, soon after his arrival at Bellary, encouraged by the British residents there, established a Charity-School, which has been ever since liberally supported by voluntary

* After about eighteen months, Mr. C., on account of ill health, removed to Bangalore.

† Now at Belgaum.

contributions on the spot, and has afforded the means of education to several hundred boys and girls belonging to Indo-Britons, &c. Mr. George Walton, who was for many years usefully employed, as superintendent of native schools, in connexion with the mission at Bellary, and is now one of the missionaries at that station, received his early education in this school.

Translation of the Scriptures, &c.

In 1812 Mr. Hands commenced a translation of the Scriptures into Canarese, which is the vernacular language of that part of India. In 1814, the Gospels by Matthew and Luke, and in 1817, those by Mark and John, were translated; also the Epistle to the Ephesians. In 1818 several of the other epistles, the Acts of the Apostles, and the Book of Revelation, and various portions of the Old Testament, were in progress. In 1819 and 1820 the translation of the remainder of the New, and the whole of the Old, Testament were completed, and the Gospels and the Acts of the Apostles printed. During several following years, from various unexpected and unavoidable occurrences, the revision of the work proceeded slowly, and was not finished till September, 1826. Shortly after this event Mr. B. H. Paine took charge of the printing-office. In 1828 the following books of the Old and New Testament were printed: of Genesis, 1500 copies; of Exodus, Numbers, and Deuteronomy, 1000 copies each; and of the Psalms and Daniel, 2000 each;—in 1829 of the books of Leviticus, Joshua, Judges, Ruth, Proverbs, and Isaiah, 1000 copies each;—in 1830, of 1st and 2nd books of Samuel, 1000 each; of the two books, both of the Kings and of the Chronicles, 2000 each; and of the Epistle to the Romans, and the two Epistles to the Corinthians, 1000 each;—in 1831, of the books of Esther, Nehemiah, Ezra, Job, Song of Solomon, Ecclesiastes, and Lamentations, 1000 each; and of the Epistles to the Galatians, Ephesians, Philippians, Colossians, two Epistles to Thessalonians, two to Timothy, Epistles to Titus and Philemon, Epistle to the Hebrews, and the Epistle of James, three Epistles of John, and that of Jude, and the book of Revelation, 1000 copies each.

Since the completion of this important work, the attention of the missionaries at this station has been more exclusively devoted to direct labours for communicating the Gospel to the heathen. In January, 1830, Mr. John Reid joined the mission.

Distribution of Scriptures, Tracts, &c.

The distribution of religious tracts, in various languages, by the missionaries at Bellary, has been very great, amounting to between 200,000 and 300,000. The mission-press, which is under the direction of Mr. Paine, has rendered most valuable services in furnishing the means of promoting this object. The tracts have been extensively circulated, and, generally speaking, much and attentively read. Many thousands have been, from time to time, dispersed far and wide, by means of the people who assemble together at the celebration of the Hindoo festivals; by the *Ryots*, who periodically go up to Bellary, from all the surrounding country, to pay their rents; by the brethren, during their missionary preaching tours, and on occasion of the monthly inspecting visits to the country schools; besides those given away to persons at Bellary, the public roads, and to strangers visiting Bellary, who call at the Mission-house. Much Christian light has been, by this means, diffused among the people of Bellary and the inhabitants of the surrounding country, and much individual benefit received. Several officers in the army, by the perusal of the books and tracts of the mission, have been brought thereby to a saving acquaintance with divine truth. Besides the religious tracts, and larger treatises of the same general tendency, numerous copies of the Scriptures, and portions of the same, have been also distributed, and, there is reason to believe, with very beneficial effect.

English Services.

The English services, instituted for the benefit of the European residents, and such of the military as were desirous of attending, and could attend, have been steadily kept up from the

commencement of the mission, and much good has resulted from these ministrations. In 1812, as many as twenty of the soldiers, then stationed at Bellary, received the truth in the love of it. On the 27th of June in that year, a Christian church, composed of Europeans, was formed, in connexion with the mission, on which occasion twenty-seven persons were united in the fellowship of the Gospel. In 1816, twenty-nine; and in 1817, twenty-seven were added to the church, from among the military. In 1818 it lost three of its members, each of them by a happy death; and in the following year the greatest part of the remainder, by the departure for England of the 84th Regiment, which had been for many years stationed at Bellary. Many of the vacancies thereby occasioned were shortly afterwards filled up. In 1822 the missionaries announced to the Directors, that at this station "many of rank and influence felt the power of the Gospel of Christ on their hearts, and manifested it by their exemplary deportment and benevolent exertions for the benefit of others." In October, 1824, a new chapel, built at the expense of friends to missions resident in India, was opened, the former having been incapable of accommodating the increased European congregation. During the subsequent years both the church and congregation have varied, as to number, in consequence of the changes to which military cantonments are unavoidably exposed. According to the latest accounts, the former contained eighteen members, while the congregation fluctuated between 300 and 500, and the attendance in the fort between 400 and 500.

The brethren at this important station, deeply impressed with the intimate connexion subsisting between exalted personal piety, on the part of the missionary, and the efficiency of his labours, are earnestly desirous that the members of the Society generally, when sup-
plicating for blessings on the mission, of which a very brief sketch has been just given, would be importunate in prayer on *their* behalf, that through the Spirit of grace they may be kept free from the effects of surrounding temptations—that their Christian principles may be strengthened—that they may be adorned with all those evangelical graces which so greatly add to the efficacy of Christian example, and that they may be enabled to walk in all the commandments of the Lord blameless—being conscious that, in proportion as they are conformed to the likeness of their Divine Master, and tread in his steps, will be the probability that their own prayers for the mission will be answered, and their own labours for its advancement crowned with success.

Austin Friars, 22 August, 1832.

DEPARTURE OF MISSIONARIES.

On Sunday, July 22nd, sailed from Portsmouth, on board the *Duke of Northumberland*, Captain Pope, Mr. and Mrs. Mundy, for Bengal. Mr. Mundy's health has been greatly improved by his visit to his native land, and he has gone forth, accompanied by the prayers of numerous friends, to resume his important labours at Calcutta.

On Wednesday, August 1st, Mr. and Mrs. Swan embarked at Leith, on the ship *Barossa*, Captain Sinclair, for St. Petersburg, on their way to Siberia. Much interest has been felt in their mission in Scotland, as well as in this country; and on Monday evening previous to their embarkation, a special prayer-meeting was held at Rev. Mr. Cullin's chapel, Leith, on their behalf, when they were affectionately commended to the divine blessing and protection.

NOTICES.

BIRMINGHAM.

The Anniversary services of the Warwickshire and Staffordshire Auxiliary will be held, by divine permission, at Birmingham, on Tuesday 11th, and Wednesday 12th, of September. The Rev. H. F. Burder, D. D., of London, Rev. John Brown, of Cheltenham, and the Rev. David Jones, missionary from Madagascar, are expected.

BRISTOL.

The services of the twentieth Anniversary of the Bristol Auxiliary Missionary Society will commence on the 16th September, and be continued on the following days. The Rev. Messrs. Hamilton, of Leeds, Alexander Fletcher, of London, and other ministers, are engaged.

GLOUCESTERSHIRE.

The anniversary of the Gloucestershire Auxiliary Missionary Society will be held in the old chapel, Stroud, on Monday, September 3rd, at half past five o'clock in the evening. Mr. Jones, of Madagascar, is expected to be present. On the preceding day, and during the succeeding week, Mr. Jones will preach on behalf of the Society, at Rodborough Tabernacle, and other neighbouring places.

CHESTER.

The Anniversary of the Chester Auxiliary Missionary Society will be held in that city on Lord's day, the 21st October, and two following days. Dr. Fletcher, of Stépney, London, Dr. Ross, of Kidderminster, and other ministers, are expected to attend.

MISSIONARY CONTRIBUTIONS.

* * The Officers of Auxiliary Societies are earnestly requested to accompany their Remittances with *correct Lists*, having the Names of Places and Persons *alphabetically* arranged, as in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5, and upwards, received from 1st to 30th June, 1832, inclusive.]

L.	400	0	0	Kirby Lonsdale and Wray—			
P. B.	20	0	0	Collection, per Rev. Mr. Healy	5	3	4
Miss Sarah Powell (L. s.)	10	10	0	Less Expenses...	0	8	0
Miss, Ann Powell (L. s.)	10	10	0				4 15 4
K.	10	0	0				
M. E.	5	0	0				30 10 6
A Friend, per Rev. J. Arundel	15	0	0	Suffolk—Needham Market—Mr. L. Maw—			
Vauxhall Chapel—Rev. Mr. Moore—				For the Russian Mission.....	5	0	0
Collections after Sermons by Rev. W. Ellis	5	5	0				
Collected by Mrs. Dunbar.....	0	17	7	Sussex—East Grinstead—Rev. W. Aldridge..	8	0	0
Berkshire Auxiliary Society—							
Henley—Rev. R. Bolton—				Yorkshire—Tickhill, per J. Tidd, Esq.....	5	9	7
Town Hall—Collection.....	13	14	9	Low Road—Mrs. Knowles' Missionary Box	2	3	0
A Friend, per Rev. Mr. Alexander	5	0	0				
Collection after Sermon by				Wales—Cardigan Auxiliary—			
Rev. Mr. Swan.....	4	15	4	Per Rev. D. Davies	14	14	5
Collected by H. Knight	0	7	0	Abergavenny—Castle Street Independent			
Donation.....	0	10	6	Church—Rev. D. Lewis.....	9	0	0
			24 7 7				
Buckinghamshire—High Wycombe—				Scotland—Wick and Pultney Missionary			
Per Mr. W. T. Butler—(On Account)	20	0	0	Society, per Rev. R. Caldwell.....	8	0	0
				Aberdeen—Ellon Auxiliary—			
Essex—Epping—Rev. J. Alcott—				Per Rev. R. Penman.....	3	9	3
Subscriptions	16	5	6	Methlie Missionary Society, for the			
Collection	2	6	0	Support of a Native Teacher, under			
Collected by				the direction of Rev. W. and A. Fyvie,			
Mrs. Thatcher's Young Ladies.	1	7	0	at Surat, per Rev. R. Penman—			
Mr. Whipp.....	0	10	6	(On Account).....	7	7	0
			20 9 0	Stirling—Gateside—Legacy by the late			
Lancashire—Lancaster Auxiliary—				Mr. George Ray, per Rev. D. Stewart .	19	19	0
E. Dawson, Esq., Treasurer—				Peterhead Bible and Missionary Association			
Collections after Sermons by				—Per Mr. J. Anderson.....	7	3	7
Rev. D. Jones	9	9	6				
at Public Meeting....	15	16	2	North America—New Brunswick—Sheffield			
			25 5 8	Auxiliary Society — Mr. D. Earpe,			
Less Expenses....	4	10	6	Treasurer	13	6	3
			20 15 2				
Forton — Collection, per Rev.				New South Wales—Hobart Town—			
J. W. Baynes.....	5	7	0	Mr. H. Hopkins.....(DON.),...	25	0	0
Less Expenses....	0	7	0				
			5 0 0				

Donations towards Relieving the Distress at Hankey (South Africa), occasioned by the late Inundation, particulars of which were detailed in last Month's Chronicle, page 363.

W. A. Hankey, Esq.....	20	0	0	H. L. H.....	0	10	0
Anonymous	5	0	0	Mr. Medwin	0	10	6
Mr. J. C. Hailes	1	0	0	Une Bagatelle	0	4	0
S. Robinson, Esq.....	1	0	0				

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following :—

To a Welsh Lady, for an Amber Necklace, for the Queen of Madagascar, per Rev. David Jones. To Ladies at Macclesfield, at Miss Elliott's School, Doncaster, and at Hull, for a Case of Fancy Articles, by Mrs. Kidd, for the Female School at Malacca. To Mr. Ward, Mrs. Colley, Mr. Cassell, J. K., H. L. H., and G. F. E., for Evangelical and Tract Magazines, and Reports of various Societies. To Rev. J. Jerard, of Coventry, for a Parcel of Work Bags, &c. Per Rev. W. Ellis, Haberdashery, &c. To Rev. Mr. Bradshaw, for Six Copies of Outlines of Sermons.

ERRATUM in last Chronicle, page 369, line 3rd from bottom, article, "Belgaum," under the head "Monthly Prayer Meeting," for 'E. by W.,' read "E. by N."



THE
EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

FOR OCTOBER, 1832.

RELIGIOUS BEQUESTS.

PERCEIVING that a disposition to correct detected wrongs is rapidly gaining strength in the land, I feel encouraged to say that I consider Religious Bequests as one of the greatest evils of the present times. I view them as being obviously unjust in their *principle*, and as being highly injurious in their *tendency*.

I. Their *principle* is bad. No man has a right to leave property, in trust, towards establishing his plans or principles in the world after he is dead; for if such a right belong to any one man, or to any class of men, it must also belong to every man, and to all classes of men; and if any such right do now exist, it must also have existed from the beginning of time. If any such right can be claimed by Christians, it can also be claimed by Jews, Infidels, Mahometans, and Pagans. If a Christian may now bequeath his thousands towards establishing his religious creed or form of worship in the world, a Papist could do the same in the time of Thomas a Becket, and a Druid could also do the same in the time of Uthr Bendragon. The right, if now existing, must also have existed in the time of the Noachidæ, and in the time of the antediluvians. But it is evident that no such right did then exist, and it is equally evident that no such right doth now exist. The antediluvians had no right to leave their goods, in trust, towards establishing their observances in the world. The Druids had no right to leave their riches, in trust, towards supporting their institutions in the world. The Papists had no right to devise their lands or to bequeath their monies towards promoting their creeds in the world; nor have we any right to be-

queath any part of our property towards establishing or supporting in the world, after our death, any theological creed, or any plan of education, which we may have adopted. We now have no better right to make bequests towards establishing Christianity in the world, than the Druids had to make bequests towards establishing Druidism in the world. If a Christian can devote his thousands for ever to a Bible Society, a Mahometan may devote his thousands for ever to a Koran Society. If a Church-of-England-man may bequeath his thousands for ever to a Prayer Book Society, a Brahmin may bequeath his thousands for ever to a Shaster Society. If a Robert Raikes may bequeath his thousands for ever to a Sunday School Society, a Baron Rothschild may bequeath his myriads for ever to a Circumcision Society. We have no better right to invalidate the will of a Jew, than we have to invalidate the will of a Christian. But neither Jews nor Christians can have any right to force their creeds upon their descendants, or to attach the wealth of after-generations to their forms of worship, or to their plans of instruction. Every man has a right to make the best use he can of his property, while he lives; but the property is not his after the day of his death. His will is to order his wealth while he moves in the world; but his will is not to order the wealth after his removal to another world. Silver and gold may be at his disposal while the breath of life is in his nostrils; but he can have neither silver nor gold after he has ceased to breathe. He may bequeath his property to the *persons* he pleases, but not for the *purposes* he pleases: he can

give it to the *individuals* he may choose, but cannot attach it to the *creeds* he may choose. His descendants are not to be his stewards, but *God's* stewards. The *whole* wealth of the world is to be managed according to the will of the *living*, and not according to the will of the *dead*. Neither the blessed in heaven nor the lost in hell can have the least portion of the things of this world, nor should they have any "will" at all in the management of the least portion of its riches. A citizen of America, it is true, may have property in Europe; but an inhabitant of eternity can have no property in this world. An individual from Paris may have a steward in London; but a saint in glory can have no steward on earth. The patriarchs of the antediluvian ages once had worldly wealth, but now they have none. Solomon and Nebuchadnezzar did once enjoy immense possessions, but now they have none. Xerxes and Cræsus could once boast of their boundless riches, but now they have none; nor can *they*, or any *other* dead men, have any will or authority in the use or management of a single farthing's worth of the riches they once possessed. The fulness of Britain once belonged to the Druids, but does not now belong to them—their wealth has passed to other hands—their stewardship is at an end; and a power to bind their descendants, as their trustees, they never had; a power to oblige us to manage the wealth of Britain according to their "wills" they never possessed. The present generation are not the stewards of a past generation. The present age can be under no obligation to manage the wealth and to support the principles of past ages. The whole wealth of the world belongs to those who live in the world, and not to those who have been removed to another world. The religion and literature of this age are to be supported by this age, and not by past ages. Education, in the time of William the Fourth, is not to be promoted by the wealth of William the Norman. Genius, in our day, is to be cherished by the riches of our day, and not by the riches of Alfred and his contemporaries. The religious and charitable institutions of the present time are not to be supported by the riches of men or women who have been dead for five thousand *years*, or for five thousand *moments*; and to pay any sum of money towards any such institutions, in the name of a dead individual, is a direct violation of the rights of the *living*, and a reproachful stigma on the memory of the *dead*.

In supporting religion and literature, from age to age, the money of the *living*, and not the money of the *dead*, is to be employed; and it is strange how any one should ever presume to think that he, after his death, could have any "will" in the management of this world's affairs; and it is passing strange how the living could ever consent to be fettered in the management of their most important affairs by the "wills" of the dead; for if *one* of the dead had a power thus to fetter the living, *all* the dead must have had the same power; and if they had a power to attach a *portion* of their riches to their own principles, they could have appropriated *all* their riches in the same way; and if they had the power of making their testamentary orders binding upon *one* age, they could have made them binding upon *all* ages; and consequently, according to this principle, the whole wealth of the world might have been now chained to the creeds and traditions of the fathers, and we, as well as future generations, might be *forced* to act in direct violation of the rights of conscience; to act, fettered by the testamentary orders of past generations; to act, clogged by the unmeaning ceremonies of the remotest antiquity; to act in accordance with the clashing creeds of acknowledged heretics; to act according to the exploded dogmas of the most pernicious errors; to act upon plans and principles never to be explained or reconciled; to act in humble submission to the cruel mandates of the darkest superstition; to act in compliance with the oppressive canons of the grossest spiritual tyranny; to act in obedience to the wildest dictates of the blindest enthusiasm:—in a word, to act in direct opposition to both reason and revelation, and thus effect the eternal ruin of souls immortal.

II. Their tendency is bad.

1. They tend to suppress in the bosom of the testator every disposition to be liberal; for, while he dreams of an opportunity to display his liberality after his death, it is not likely he will do much good in his life. Some like a liberal "*will*" better than a liberal *hand*; but God likes a liberal *hand* better than a liberal *will*: and were men once convinced that they can do no good after they die, perhaps they would strive to do more good while they live.

2. They tend to cherish in the mind of the testator a feeling—perhaps a *dying* feeling—not quite evangelical. The trembling anxiety of an individual to display his charity in the hour of death is tanta-

mount to a dying confession of his having been too neglectful of his duty during his life; but a dying moment is a most untimely season to shake off a covetous disposition. A liberal *bequest* makes but a poor atonement for an uncharitable *life*; and to attempt such an atonement, at the expense of others, is not only a mock consecration of an offering that costeth nothing, but is absolutely a consecration of *robbery* on the high altars of heaven. Jehovah, however, will not accept from the dead the talent hidden by him through life. A liberal testament on earth is but a poor plea at the bar of heaven. A death-bed charity obtains but a sorry recompense there. A boast of having estates in trust on earth, must sound strangely in the hearing of angels. Good done *by proxy*, while the body moulders in the dust, will neither deliver a soul from purgatory, nor exalt a soul in glory.

3. They betray the high notions which the testator entertains of his own wisdom and piety, and manifest at the same time the mean views he has of the wisdom and piety of his descendants. His will, it seems, must live from age to age, to order the wealth and to support the creed, lest religion and learning should decay and die in the hands of his posterity.

4. They evince a want of trust and confidence in the faithfulness or power of the God of Providence; for truth and piety need support from neither tithes nor endowments.

5. They tend to suppress in the bosoms of the testator's friends and kindred every rising disposition to liberality; for, by *obligating* youth to support religion according to the wills of their ancestors, their minds are prejudiced against a fair examination of its excellencies, and their hands are fettered in the earliest exercise of their own benevolence; and a parent, by thus drying up the fountain of charity in the bosom of his first-born, may stop or derange its free course in his family for ages and for ever. Let parents, therefore, be liberal themselves, and let them cherish the same disposition in their children; and then they need study no "Forms of Religious Bequests," but may calmly die under the sweet influence of a sure and blissful hope that the streams of their benevolence will, after the time of their dissolution, *divide*, and *swell*, and *flow* in crystal currents, continuing to fertilize the world, until the joyful moment of their happy resurrection from the dust of the tomb. But as to the unhealthful

streams of spurious liberality which are pressed by the agonizing terrors of death from the stagnant swellings of a covetous heart, and which are wrung by the power of law from the grasping bosom of an heir, according to the testamentary order of the dead;—these baneful streams, after being *slowly*, and *laboriously*, and *expensively*, and *unwillingly* rolled along their antique and leaky channels, and after poisoning, by their constant evaporation, the whole moral atmosphere around,—these must inevitably convert fertility into barrenness, and felicity into woe, wherever their influence can reach or extend.

6. They tend to destroy every mutual good feeling in the minds of the parties intended to receive benefit from them. Were a hundred pounds a year willed to an individual for serving in a neighbourhood as a teacher or a physician, could this tend to promote any mutual good feeling between the parties concerned? Would not the one party coldly say, "Had it not been for the endowment, we should not have had *your* assistance?"—and would not the other naturally retort, "I am under no obligations to *you* for the remuneration I receive?" In a neighbourhood where there is no *will* to support religion and learning, but the "*will*" of the dead, they will soon die with the dead.

7. They constantly subject trustees to the most painful anxiety, and frequently plunge them into inextricable difficulties. Were a person to bequeath ten thousands a year to support some plan of education, or some system of theology, or some form of worship which he may have adopted; and were his trustees, shortly after his demise, to detect some imperfections in his plan, some deficiencies in his system, or some errors in his creed,—what shall they do? They are in a great strait: they *must* violate either the rights of conscience or the orders of the dead. Were a Jew to bequeath his ten thousands a year to the support of Judaism, and were his trustee, shortly after his death, to become a Christian convert,—how, I ask, is the trustee to act in such a case? Were a Trinitarian, or a Unitarian, or a Protestant, or a Papist, or a Quaker, or a Moravian, or a Calvinist, or an Arminian, to bequeath his ten thousands a year to the support of his creed; and were his trustee, soon after his death, to adopt an opposite creed,—what must he do? How must he act? And were an individual to bequeath his ten thousands a year, unshackled by any theological belief, to be

discretionally divided between the most necessitous poor of a town or a neighbourhood,—who, even in that case, would ever wish to be burdened with the painful responsibilities and anxieties of a trust so important?

8. They frequently occasion immense trouble to courts of equity. The Bible Society is perhaps the most perfect institution ever established in the world; but if its trustees had divided on either of the questions lately discussed at its meetings, even that most excellent society might have been, at this time, a captive in Chancery.

Instead of further lengthening these observations, I must, in conclusion, beg to repeat, that I view the principle of all

religious and charitable bequests as being radically wrong; and that I look upon the history of its application as furnishing us with the most incontrovertible evidence of its having greatly injured the cause of liberality and love,—of its having awfully retarded the progress of learning, truth, and piety,—and of its having created difficulties innumerable, and almost insurmountable, in the way of removing acknowledged abuses.

Aug. 28, 1832.

S. R. BRYNMAIR.

[N.B. We do not pledge ourselves by any means to the statements of this paper; but, from the respectability and piety of the writer, and from the importance of the subject, willingly give it a place in our papers.—EDITOR.]

JOSEPH'S DREAMS.

To the Editor of the Evangelical Magazine.

WHILE in the multitude of dreams there are, as the Wise Man saith, divers vanities,—and while they are sadly abused in the folly and presumption of vulgar superstition,—a reflecting mind will be able to trace in some of them, at least, salutary admonitions. They show us how the mind can act independently of the body and its senses, what are the ruling principles and passions of our nature, and where our strictest watch should be kept. In them we may trace the goodness of our Creator, in that the imagination much more frequently forms dreams soft and pleasing, than those of a gloomy and terrific cast. We mark in them, also, how God can bless or punish men in the separate state; and how, even here, when external circumstances are all fair and exhilarating, he can present to the wicked fancies which wring the heart, while no hand nor voice of flattery is nigh to soften them; and how, in the darkest depression of calamity and peril, he can bring to the view the sweetest scenes of peace and gladness. In ancient times, God sometimes employed dreams for communicating the knowledge of his will, and intimations of future events; and though, enjoying as we do the more sure word of prophecy in its perfect state, we look not for such revelations or premonitions, yet the study of these ancient monitions of Heaven may strengthen our gratitude for the day-spring from on high, and increase our acquaintance with the ways of God.

The two dreams of Joseph are rich in lessons of holy utility, and will well reward the enquirer who considers them piously and wisely.

Both of the dreams of Joseph were intimations of the superior power and glory to which he was to be raised; and their time, their structure, the doubling of the vision, and the impression they made on his father, joined with the fact that similar premonitions had been given to Jacob and to Abraham, before the most remarkable and trying incidents of their lives, suggest that they were the result of a divine influence on his mind. His first dream,—that his sheaf arose and stood upright while they were binding sheaves in the field, and that the sheaves of his brethren stood round about and made obeisance to it,—was strikingly realized in his advancement to be the dispenser of the means of subsistence to the Egyptians, and in the humble application which his brethren made to him for support to themselves and to their households.

The second dream was more splendid than the first, and indicated more directly his supreme rank and influence. In the pastoral regions of the East the heavenly bodies are objects of peculiar attention, and from them are drawn the images of their poetry, the symbols of their power, and the signs of their destiny. This dream was realized, in its general import, when Jacob sent presents to him as Governor of Egypt, availed himself of his

influence with Pharaoh, and was guided by his directions, and when Joseph's brethren became suppliants for his favour and mercy. The remark of Jacob on the dream, to show that it could not be an intimation of his superior rank, might be intended to calm the envy and the wrath of his brethren, which he saw rising, and which he feared might produce unhappy results to his favourite son. It is plain that Jacob did not consider it as any certain proof that the dream was an idle fancy. There are minute circumstances in the dreams and parables of scripture, which are to be viewed as the mere drapery of the picture, for which no verification is to be sought, for this is only to be looked for in its great lines.

These dreams were intended to encourage the mind of Joseph in the humiliation, peril, and sorrow, through which he was soon to pass. Who can tell what hope of better days they might awaken in his mind, while a slave and a prisoner? In recalling them to his recollection, he might be led to think that, depressed as his condition was, Providence would raise him out of it; and that this discipline of fear, and grief, and abasement, might be intended to prepare him for the proper discharge of the duties of a more elevated condition, and to render the engagements of it more pleasing. Amidst all the horrors of his lot, he could not but remember who were the instruments of placing him in it; and the bitter feelings attendant on such recollections might be softened by the thought that they would, in contrition and shame, acknowledge the baseness of their conduct; and, if they did not, he at least could exhibit a superiority the noblest of all others—even that superiority which lies in forgiving the greatest injuries, and in doing good to those who had abused and persecuted him.

It has been remarked, that these dreams of Joseph are a striking representation of the romantic visions of youth. Joseph saw only the honour and influence before him, and had no glimpse of the dismal scenes through which he had to pass to them. Any direct suggestion, as to these, would have led to such courses as would have prevented their accomplishment. The imaginations of the young form bright anticipations of success in the business and enjoyment of the varied scenes of life; but they think not of the toils they must undergo, the opposition which they must encounter, the disappointments which will attend their plans, and the sorrows which will wound their hearts. How often

do the young, even in their waking hours, build a gorgeous palace in the air, adorn it with the fairest ornaments, and fill it with forms of kindness and scenes of joy; but never think of the tempests by which it must be shaken to pieces! Poets, in all ages, have celebrated the charms of hope, and from its energy the noblest enterprises of life have proceeded; but the enthusiasm of youth—romantic, eager, self-sufficient, and impetuous—is the most perilous impulse under which it can act. Let improvement in goodness be the object to which it points, trust in God be the encouragement it seeks, caution its guide, and prayer and diligence the instruments which it employs, and it shall not make those ashamed in whom it works, but shall find its brightest anticipations more than fulfilled.

Joseph's dreams led to a sad display of the evil tempers of his brethren. We are ready to think that the amiableness of his manners would have made him their delight, and that the innocence, simplicity, and confiding affection, so evident in his manner of telling his dreams, would have made them listen to him kindly; but so far was this from being the case, that they were filled with envy and hatred. The father's partiality had irritated their minds; and, understanding the dreams as an indication from heaven of his destined superiority over them, they were still more infuriated, and thus added impiety to their malice. These passions rage in scenes which we suppose to be devoted to very different feelings. Thus in families, where we should expect love to be the spirit, and kindness the order of the house, envying and strife have raged; and, in churches, dissensions and quarrels have prevailed, where grace is the doctrine, peace should be the bond, and mercy the impulse, the course, and the hope of all. We cannot doubt but that this principle produced much discontent and misery in the minds of these men, and we see that it rendered them capable of the most atrocious crimes. Let those who are tempted to indulge envy mark its influence in this narrative, and they must feel that a regard to their own virtue and happiness, as well as those of others, call upon them to put away all malice, and envy, and evil-speaking. And let us cultivate that wise, pure, and divine benevolence, which exults in the rise and delights in the success of others.

But Joseph's dreams led also to conduct, on the part of his father, which gives us a very useful view of his character. Afraid lest the mind of Joseph should be lifted

up by dreams so striking, and which seemed to presage such distinction, and eager to check the envy which the detail of them was exciting in his brethren, he rebuked him, and that in such a way as might teach him to think soberly. His conduct shows how careful parents should be to inculcate on their children the lessons of humility. Roused by the flatteries of their own hearts, or the praises of others, or by prosperous events, they are in danger of being lifted up with pride. Parents should remind them that pride was not made for man,—that humility is the loveliest ornament,—that he who exalteth himself shall be abased, but that he who humbleth himself shall be exalted. The voice of flattery is sweet to the youthful ears, while that of admonition is painful; but it is in many cases most needful and salutary. Flattery encourages the presumption that despises control, and deems nothing too arduous for its effort, too great for its deserts; but admonition leads to vigilance, to self-denial, to prayer, to dependence on God; and this is the course of wisdom and safety.

But we are told that Jacob pondered these dreams in his mind. He might consider them as indications of the future distinction of his son; and none can tell what solace they might afford to him in his dark musings on his untimely fate. It might strengthen him, like his great ancestor, against hope to believe in hope. Faith trusts in the promise and grace of God, however unfavourable outward appearances may be. "I looked out at my window, and saw two prodigies: I beheld the glittering stars and all the glorious vault of heaven. I looked around for the pillars by which it was upheld; but I could discover none—yet it remained firm and secure: the same unseen hand which had formed it sustained it still: yet numbers search on all sides for its supports. Could they feel them with their hands, they might then be at ease; but, as this is impossible, they live in constant disquiet. I beheld again, and lo! thick sheets of water like a mighty ocean, which I saw nothing to contain, nothing to hold up, rolled above our heads; yet they descended not on us; but often, presenting a threatening aspect for a little time, they passed away, and a brilliant rainbow succeeded them. This was our protection; yet it appeared frail and evanescent; and though it has ever hitherto proved availing, still numbers think more of the thick and dark mass of waters, than of the slender, fleeting arch of light. They want

to have sensible proof of its sufficiency, and, because they cannot obtain that, live in dread of a second deluge." Such were the words by which Luther tried to encourage the hearts of the faithful amidst the conflicts and troubles which attended the Reformation; and most honouring to God is that confidence, which can look to him in hope in the hour of darkness; and it is most happy to ourselves, in the tranquillity which it produces, and in the complacency which God testifies in it. Thus the Lord Jesus said unto Thomas, "Because thou hast seen me, thou hast believed: blessed (that is, peculiarly blessed) are they that have not seen, and yet have believed."

Lastly,—How beautifully do not these dreams exhibit the exaltation of Christ! To the first we may make an allusion in our Lord's words, "The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but, if it die, it bringeth forth much fruit." And how striking are his words to the Jews: "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. Your fathers did eat manna in the wilderness and are dead: this is the bread which cometh down from heaven, that a man may eat thereof and not die."

Let us think how the star guided the wise men to the place of his birth; how, at his crucifixion, the sun was darkened; and how the bright full moon gilded the sepulchre where the Lord lay, and thus precludes the idea that the body was carried off in the secrecy of darkness. Let us think how, in his exalted state, this dream was realized, when "the Lord said to my Lord, Sit thou at my right hand, till I make thine enemies thy footstool;" and when the church appears as a woman clothed with the sun, having the moon under her feet, and on her head a crown of twelve stars. Let us remember the call given to the church on earth: "Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart!" And what was the homage which John saw and heard presented to him, after the songs of the angels and of the redeemed: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are therein, heard I saying, Blessing, honour, glory, and power, be unto him that sitteth upon the throne, and unto the

Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

Let us rejoice in the exaltation of Christ. Never was glory so marked. It is the exaltation of him who was abased to save, and who is enthroned to bless. Let us lay at the footstool of his throne our

purest, highest, heartiest, and eternal homage; and let all estranged from his ways, hostile to his interests, and regardless of his claims, "kiss the Son, lest he be angry, and they perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in Him."

Falkirk.

H. B.

ON THE

IMPORTANCE OF INCREASED PRAYER AT THE PRESENT TIME.

AN APPEAL TO CHRISTIANS.

For the Evangelical Magazine.

THERE can be no true piety without prayer. In proportion to its exercise will be the prosperity or defection of the church.

The word of truth enjoins upon every disciple of Christ *persevering* prayer. The increase of personal piety, the diffusion of truth, and the universal sway of Messiah's sceptre, are to be the objects of desire; and these are to be sought with the greatest importunity. It would be well for us to catch this spirit—the spirit which the Scriptures inculcate. We live under that which is emphatically termed the dispensation of the *Spirit*—those days in which the kingdom of God is winning its way amongst men. To us have been conveyed immortal and unspeakable blessings. It therefore becomes us to enquire—how far we are walking in accordance with our principles; whether we ought not to possess an increased spirit of devotion; and whether the times in which we live may not have peculiar claims upon us to pour out our spirit before God. In respect to the two former of these enquiries, we must admit our imperfection and guilt. Our inconsistency is often apparent; and our devotion is far from being of that fervent and spiritual character which we ought to exhibit, and God requires. Let us bewail our state, and pray God to give us more grace.

To the last of these enquiries, Christian brethren, let us direct our more deliberate attention. "Whether the times in which we live may not have peculiar claims upon us to pour out our spirits before God." We imagine that no Christian and reflecting mind will deny the existence of these claims. The spirit of our religion is comprehensive and benevolent. It leads us to identify ourselves, in regard

to eternity, with every child of man. The same guilt, misery, and mortality, are observable in all. The same atonement, righteousness, and Spirit, are alone applicable to their circumstances—alone mighty to redeem them, and present them complete in glory. We cannot, therefore, but feel interested in their welfare; we cannot but plead on their behalf. Nor must we plead feebly. We judge we cannot, if we consider—

The aspect of the world. We speak here of the nations of the globe, Britain excepted. Of these, the continent of Asia, with few exceptions, lies beneath the dominion of the false prophet, or the cruelty of idolatry. Where the temple of Jehovah rose in majestic splendour, now glitters the crescent of Mahomet. The seven churches are desolate and forsaken. Africa presents a picture equally appalling. Over her has long hovered a cloud fearful for its density. Her pastoral tribes have been hunted, persecuted, ravaged; her sons and daughters carried into cruel and inhuman slavery, by monsters in the shape of men—men taking to themselves the name of Christians; whilst she saw not, felt not, the influence of that cross, which communicates to the soul liberty, joy, and eternal glory. America, in her southern division, lies beneath the influence of the beast, or the rudeness, barbarity, and irreligion of savage life. And, in the northern division, much remains to be accomplished before Christ shall reign in all her borders. Europe, in one corner, acknowledges the false prophet; the other nations are divided between the Romish, Greek, and reformed churches. Amongst the latter, true piety is awfully deficient, and iniquity abounds. The spirit of Luther and of Calvin has

given place to a cold and sceptical theology. Fearful state! How affecting to the hearts of those who love the Saviour!—who connect the joys and glories of eternity with the possession of true piety in the present state of existence! To them we appeal. Our warfare is not accomplished; there is much land to be possessed. The *cross* in all its glory, the *Spirit* in all its power, are the weapons of our warfare. The tidings of the one we must publish; the influence of the other we must supplicate. Despair not! God is our refuge. Amidst all the darkness there is hope—hope that should encourage us in our approach to the footstool of God.

Asia presents some instances of the victory of the gospel. Africa has given proof that the cross is mighty to redeem. Whilst the islands of Polynesia, which stud the Southern Seas, are many of them gems in the diadem of Immanuel; and the northern division of America (peopled in great measure from our own shores) is blessed with power from on high—is stretching forth her hands to God, and proving that he is a God hearing and answering prayer. The nations of Europe are presenting scenes of commotion—ancient prejudices are giving way. To these we are to approach—not with the mind of the politician, nor the presumption of self-elected prophets; but with an humble, prayerful disposition; bowing at the footstool of him that sitteth upon the throne; *imploring* him, *entreating* him, *wrestling* with him, that he would overrule all for the interests of piety—the triumphs of the *cross*! And if we should hear, if we should behold the answer to our prayer, “Overturn, overturn, overturn, until he shall come whose right it is,” let us not startle, let us not be diverted from our purpose; but plead with greater fervour, that the blessings of Messiah’s reign, the influence of his truth, may hush to peace the nations of men—that the hurricane which disperses the pestilence may be succeeded by a calm—the cloud which overshadows with its gloom may be dispersed by the “Sun of Righteousness” arising upon the nations, illuminating the souls of men, and lighting unto glory. Oh, Christians! this is no time to relax prayer. Its tone must be raised; its fervour must be increased; its spirituality must be felt. “Ye are the salt of the earth;” plead that God would arise and bless the nations, and redeem them to himself.

Turn we now to Britain. Land of our na-

tivity—place of our fathers’ sepulchres—nation highly favoured of the Lord! Upon her state we need not dwell long. Here we are at home. Her scenes are passing daily before us. To us it is cause for gratitude, that here so many are the subjects of piety, prayer, and love—that so many publish the gospel—that such efforts are made to carry the gospel to other shores. These are redeeming features; but how much is there over which we are called to mourn! By Britons, about a million of human beings are kept in slavery; by Britons, a portion of a tax raised for idolatry is devoted to the purposes of government. With us, the Sabbath is awfully profaned; with us, intoxication abounds; with us, is the torch of the incendiary; with us, there are many, very many, professed ministers of religion, who are the enemies of the cross, and make merchandise of the souls of men; with us, are the splendid sins of the rich, and the vulgar sins of the poor. Every where iniquity abounds to a most fearful extent. Profaneness, licentiousness, sin of every kind, unblushingly stalks abroad, and manifests that many there are who love not God. The godly are filled with sorrow, and exclaim, “Rivers of waters run down mine eyes, because they keep not thy law.” But tears alone will not avail; there must be prayer—earnest and persevering prayer. The case is urgent. We have intimations of divine judgments among us; hundreds of our countrymen have been carried away and consigned to the tomb by a most dreadful disease. There is no time for delay. As patriots and as Christians, the case presses home upon us. Christians must not sleep: if they do, we are undone. “Sin is the ruin of any people.” There is no exception. Our sin abounds; it must be diminished, or we are lost. But we despair not yet. God is our help. Let us plead for Britain. We have the cross—let us implore the Spirit; we have the truth—let us supplicate the power.

But, as Christians, we must come still nearer home.

To the church. This should be the centre of union, the region of peace, the family of love. However distinguished by human names, if we are Christ’s, we are all one in him. This should be the feeling ever pre-eminent in our hearts; and Ephraim should not envy Judah, and Judah should not vex Ephraim. But this is not always the case; it is not the case now. Divisions are in the church, not nominal, but real. An institution,

the glory of our country, a blessing to the world, a bond of union, is calumniated and assailed, by those whom we would charitably hope are the subjects of piety, though we cannot but deplore their lack of meekness and of love. Others there are who would be wise above what is written, and assume to themselves the gifts of prophecy, of miracles, and of tongues; and have condemned, as disguised infidels, all who do not think as they think, and pronounce the shibboleth of their party;—men who leave for speculation the sublime and more important doctrines of the gospel. In our congregations, there is too much of the Athenian spirit, “what new thing?”—an enquiry after something to excite and enchant, instead of the word of truth, to instruct, to impress, and to improve. There is too little regard for the whole truth, and too much of the attaching to particular passages more than the proportion which God has assigned them. We do not say that this is altogether the case; it is too much so. The duty of church fellowship is not duly appreciated; numbers, of whom we have reason to hope well in other respects, are lamentably defective here. They view it as a matter of choice or inclination, not of duty and of privilege; and hence they live in the breach of the command, “This do in remembrance of me.” There is, moreover, too little of the spirit of prayer; there is prayer, but we need more. We must have more before we can expect increased piety. Our meetings for prayer are attended the worst, not the best. We speak not as it regards sinners, but converts; and that as it respects seasons equally propitious. If there is a service for preaching, and another for prayer, during the week, who does not know that numbers of the members of our churches,

to say nothing of others, will make an effort to hear the sermon, and neglect the season of prayer? On the Sabbath, how many are either too late to unite in the devotional part of the services, or only arrive in time to disturb the serenity with which it should be conducted! This ought not to be. There is in it too much of the spirit of the world, and too little attention to the exhortation, “Pray without ceasing,” and to the word of the Saviour, “Ye have not, because ye ask not, or because ye ask amiss.”

This state of things calls for prayer, and calls earnestly. *Divisions* within are more to be feared than enemies without. Hence the subtlety of the great adversary has ever led him to lay hold of our remaining depravity, and excite us to this conduct. *Speculation* has ever been the bane of piety. It leads to a strife of words, and excludes from our thoughts the truth of Christ. When men plunge from the plain facts of revelation into the airy fields of speculation—leave the simplicity of the gospel for the creations of their own fancy—Satan exults, and Zion mourns. Satan fears the cross of the Saviour, not the speculations of the disciples. The cross is to destroy his empire. Let us, then, arise and pray; let us pray feeling our sinfulness, relying upon Christ, and entreating his Spirit, in its convincing, converting, sanctifying, edifying, and consoling power. Let us go to his throne, not doubting but he will give us more grace; let us expect that we may receive; let us pray that we may be rendered blessings to the church, the country, and the world.

These thoughts, Christian brethren, we leave with you. We would not be considered as setting up ourselves to reprove others, only as putting your minds in remembrance. M.

THE KING'S RESOLUTION,

WHICH EVERY SUBJECT MAY ADOPT WITH INFINITE ADVANTAGE, AND WHICH NO SUBJECT CAN NEGLECT WITHOUT INFINITE LOSS.

For the Evangelical Magazine.

“My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.”—Psa. v. 3. It would excite our curiosity were we informed that a person in our neighbourhood could tell us the exact number of people who rose every

morning *without* praying to God! But I believe the sight would overwhelm us. Yes, we should be overwhelmed to see what a vast proportion of young men, and what a vast proportion of young women, and what a vast multitude of aged people, live without God! And it would draw

from us the anxious enquiry, "Are all these people going to destruction? Is it impossible for them, in their present state, to be admitted into heaven? Must they really become the associates of the devil and his angels?"

Reader! do you know that every child of God delights in prayer?—that a truly pious man can no more live without prayer, than his body can be supported without food? These are true sayings; therefore, those that live without prayer are going to destruction, and it becomes you to take warning in time, and improve by these solemn considerations.

But there is another class of persons in an equally dangerous predicament; that is, those who "say prayers,"—who utter excellent words, and words appropriate, but with which they have no corresponding feeling in their hearts. Ah! no mortal can tell how great is the number of these self-deceivers.

"Their lifted eyes salute the skies,
Their bending knees the ground;
But God abhors the sacrifice
Where not the heart is found."

Let us turn away, then, from these fearful sights, and behold a great multitude who, from their inmost souls, can say with Israel's king, "My voice shalt thou hear in the morning, O Lord!" These are worth looking at; these are happy men, whether they sit on a throne or dwell in a cottage. Here some may be ready to say, "But tell us the meaning of the king's resolution—explain it." Very well; I shall endeavour to do so; and I begin by observing, that acceptable prayer consists in three things:—

1. *It is the utterance of the heart.*

God is a Spirit, and cannot be pleased with beautiful phrases; he must be worshipped in spirit and in truth. There are two instances of this heart-prayer recorded in Scripture suitable to illustrate my meaning. The first is Nehemiah. He was an Israelite who had been carried captive into Persia, and, on account of his excellent conduct, was appointed cup-bearer to the king. In this situation he had every thing which he could wish for himself; but his country was desolate, and his people were oppressed; and, like a true patriot, he was grieved. He relates it himself with peculiar simplicity. "The king said unto me, Why is thy countenance sad, seeing thou art not sick? And I said, Let the king live for ever!—why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof

are consumed with fire? Then the king said unto me, For what dost thou make request? *So I prayed unto the God of heaven.*" This was the utterance of the heart. He was standing in the presence of the king, and occupied in official duties; yet holding communion with God!

The other instance is Hannah, who spoke in her heart, only her lips moved, but her voice was not heard. This by no means implies that true prayer, heart-prayer, is not uttered in the language of the lips. It is always so, when the heart and tongue agree.

2. Acceptable prayer is asking things agreeable to the will of God.

The apostle James says of some in his day, "Ye ask, and have not, because ye ask amiss, that ye might consume it on your lusts." It is not enough for a man to ask, and to be very importunate in asking, for it may be to gratify his selfish wishes. God never answers such prayers—except it be *in anger*, as he did to Israel, when he gave them the desire of their hearts, but sent leanness into their souls. The man who would receive *blessings* from God, must ask for things which please him. Our hope must rest upon the promises, and God has given us very many, and great, and precious ones. These are suited to every exigency. They apply to every situation. These must be pleaded in prayer. For this purpose, make yourself well acquainted with the promises; and then go and say, "Lord, thou hast promised this, and thou art faithful; be it unto me according to thy word." We wonder not that some people's prayers are so limited; the reason is, they are not accustomed to travel over the length and breadth of the promised land.

3. Acceptable prayer is that which is offered up in the name of our Lord Jesus Christ.

He is the Mediator between God and man. No man can come unto the Father but by him. Be sure always to take Christ in the arms of your faith when you pray. If you forget this, you have nothing to recommend you—none to introduce you—none to plead for you. You stand alone, a guilty and condemned sinner, ready to be seized by divine justice, and cast into outer darkness. Oh, then, let the name of Jesus be your only plea; for, although you can obtain nothing without him, yet, whatsoever ye shall ask the Father in his name, ye shall receive. These things constitute the essence of prayer; and I beseech you to

examine yourself, and try your prayers by this standard.

Now, the next thing in the king's resolution regards *the time* when his prayers should be made: in the morning. This is worthy of particular attention, for morning prayers are few. When I was a boy, it was usual with all in my father's house to say a prayer *at night* when going to bed, but I have no recollection of any *morning prayers*. Oh, no! it was arise and go—one to his farm, and another to his merchandize; but God was forgotten; and I am afraid that this plan, dreadful as it is, is too closely followed by thousands of moral and industrious people. King David adopted another plan, and we may safely follow it:—"In the morning will I direct my prayer unto thee."

Morning devotion has a peculiar propriety in it. Think what a preservation we have had! We have arisen from sleep, and sleep is the emblem of death. Have you ever seen a dead man? Do you recollect how much death resembled sleep? The living man, while sleeping, is as unconscious of all that is passing around him as the dead man; and yet our adorable Creator has so ordered it, that, in this unconscious state, a process is going on, whereby exhausted nature is invigorated, and we arise refreshed and fitted for the duties of a new day. Ought not God to be adored for this? We are about to enter on the busy scenes of an ensnaring world, and ought we not to cry, "Lead us not into temptation, but deliver us from evil?" Alas! the man who neglects this, is like a ship at sea without a rudder, the sport of every wind, and it is a miracle if it be not lost!

Let us next consider what the king will do after he has prayed. Then, says he "*I will look up.*" I have presented my petition: now let me look with holy expectation for an answer. And so it ought to be. God has established this connexion: "Ask, and ye shall receive." God is faithful—his promise has never failed; and we never honour him so much as when we give him full credit. Let us expect, *because* God has promised. Oh! could we but thus believe, then our faith would indeed be the substance of things hoped for, the evidence of things not seen.

Have you been praying for your own spiritual prosperity? Then expect it. Be very anxious after it. If you wish to see religion flourish *around* you, be sure to have it flourish *within* you. He who would do much *for* God, must enjoy

much *of* God. All great revivals of religion commence with a few, perhaps very few, pious people. They feel the heavenly flame, and, by their holy ardour, they communicate its influence to others. Oh! could we see one in a family, and two or three in a congregation, like a live coal just taken from the altar, we should see many around them melt into contrition, and bring forth fruit unto God.

But you have not been praying merely for yourselves. For what is yonder parent wrestling with God?—what is the subject which lies so heavy in his breast? Hearken! It seems to consist in a short, broken sentence: "Oh, my children, my children!—the children thou hast given me!" Yes, it is for the salvation of his children. And what has God promised to do for your children? "I will pour out my Spirit on thy seed, and my blessing on thine offspring;" and the effect of it shall be, "they shall grow up as willows by the water-courses: they shall become evergreens. One shall say, I am the Lord's; and another shall subscribe with his hand unto the Lord." Well, ye tender parents, have ye seen any thing like this in your children? Have some of them given themselves unto the Lord? Do you sigh, and say, "No!"—and have you complained of this before the mercy-seat? Have you put God in remembrance of his engagement? Have you poured out your heart before the Lord? Have you used corresponding efforts with your children? Then now "*look up,*" and say, "Mine eyes are ever towards the Lord. I cannot give up my expectation, because God is faithful."

Have you been praying for a peculiar blessing to attend the appointed means of grace, that sinners may be converted unto God? To be sure you have; a praying soul yearns over perishing souls—a praying soul cannot take pleasure in the death of a sinner, but would rather that he should turn and live. For this end he beseeches God to make his word like a fire, and a hammer which breaketh the rock in pieces—that every sermon may be blessed both to saints and sinners. During one part of the ministry of Mr. Tanner, of Exeter, it is thought he never preached a sermon without one sinner being awakened; and cannot God favour you to see the same blessing? An American minister writes respecting the work of God in his congregation—"I can compare it to nothing but the sound of a rushing, mighty wind, which fills the house where we are sitting, and every one is impressed with the con-

viction that God is there. Hence some are crying out, 'What shall I do to be saved?' while others are rejoicing in God their Saviour." Oh, this is what we need!—yes, all our congregations need it. There is a manifest want of the Spirit's influence; I feel it myself, and I see it in others. And where is this penetrating fervour to come from? Ah! we know; with God is the residue of the Spirit, and he will give his Holy Spirit unto them that ask him. Have you been praying for this, and do you expect it? Are you "looking up" for it—are you *anxiously* looking up for it? Then "it will come, and will not tarry."

There are some among my readers whose hearts correspond with David's resolution—who are saying, "My voice shalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up." Hold fast, dear friends, hold fast this profession of your faith without wavering. Endeavour to live much in this happy frame. It will elevate your affections. You will mount up as on eagle's wings; you will run and not be weary, and walk and not faint. Sweet communion with God in the morning will be a fine preparation for the duties of the day; it will help you to shine as a light in the world, and glorify your Father which is in heaven. Remember, God has done much for you. A praying heart is the choicest gift—it is a pledge of all future blessings. Let it be continually sending forth its aspirations, until prayer shall be exchanged for praise.

But there are others of my readers whom King David's resolution *condemns*. It is possible that one at least who lives without prayer will exercise patience enough to read these pages. Oh, sinner!—poor sinner! thy case is very affecting! If thou wilt go with me a little further,

I think I could weep over thy condition; and I could tell thee something that ought to make thee weep also.

At one period of my life, I was exactly as thou now art. Morning, noon, and night, rolled on, and found all my thoughts swallowed up about a present world; but I now see that, if I had died in that state, I could not have gone to heaven; I was wholly unprepared for that holy place. Yes, now I see that, if God had cut me off while I was thus slighting him, and rebelling against him, I should have sunk to the lowest hell; and I warn you—I charge you in the name of the Lord Jesus—to listen to my words. If you continue in your present state, you will be lost—you will perish! A change must take place—you must repent, and turn to God—you must be born again—you must become a new creature! And all this you can obtain if you seek it. God encourages you, he invites you, to come to him just as you are. "Come, and let us reason together; though your sins be as scarlet, I will make them white as snow; though they be red like crimson, they shall be as wool." "A new heart will I give thee, and a right spirit will I put within thee: and I will take away the stony heart out of thy flesh, and will give thee a heart of flesh." Is not this encouraging? And when will you begin? Shall it be to-day?—shall it be this hour?—shall it be *now*—in this accepted time, now?

Remember that the serpent beguiled Eve. Oh! do not let him beguile you; but arise, and call upon thy God; and do it now! Let the transactions of this day form a page in thy history worth remembering. Yea, let the recording angel note in the book of God's remembrance concerning thee, "Behold, he prayeth!" Amen.

LETTER TO AN OPULENT PROFESSOR ON THE APPLICATION OF PROPERTY.

For the Evangelical Magazine.

[All that we know of the following letter is, that it was written on a particular occasion, and addressed to a gentleman in the circumstances referred to. But who the writer was, to whom addressed, and what was its effect, we are not informed. Though originally quite confidential (as every such communication

ought to be), we consider it no violation of that confidence to give it publicity, as there is no allusion either to the writer or to the person to whom it was sent; and, as the suggestions contained in it are, we believe, applicable to many wealthy professors of religion, we hope its publication may be useful.—EDITOR.]

MY DEAR SIR,—I have long thought that one of the most important services which one professing Christian can perform to another, is faithfully to point out to him whatever may appear in his habits or conduct at all inconsistent with the Christian character. This is a kind of fidelity which, I fear, is not often to be met with; but if it were more generally exercised, and received in a proper spirit, it would tend much to remove many of those inconsistencies which we find among professors, and which so often fortify worldly men in the neglect of the gospel, and cause them to speak reproachfully.

You will at once, I dare say, apprehend that this is a preface to my exercising a little of that fidelity which I so much approve. It is; and be assured it is with no feeling but that of the most sincere Christian regard that I express my regret at the observations I have heard made, respecting the limited scale on which you appear to contribute to advance the cause of the gospel, when compared with your well-known ample fortune. Perhaps you say you gave privately. If you say so, I do not question it; and if it be in some fair proportion to your means, it is well. But I appeal to yourself, if, in this case, you do not mistake the path of duty. Many do not distinguish between *ostentation* and *publicity* when they quote that text, "Do not give your alms to be seen of men." It is the former, not the latter, our Lord here condemns. We are called to watch over our motives, to see that we do not give alms *in order* to be seen of men. On the other hand, *publicity* in acts of benevolence is inculcated in the precept, "Let your light so shine before men, that they, seeing your good works, may glorify your Father who is in heaven." Now, how are we to glorify God by others seeing our good works, unless they really do see them? An opulent Christian is expressly called to set an example of the way in which property ought to be used for the glory of God. Not that others are not called to do so likewise. But a wealthy Christian stands on vantage ground. In the good providence of God, he has it much more in his power than others, by being able to do things on a larger scale, to show how he considers property as a talent committed to his trust, and which he is called to employ, according to the measure in which it is bestowed, for the glory of the church.

Now I hold that, with every Christian, it ought to be a matter of serious and conscientious enquiry, Am I, as in the sight of God, employing the property he has given me, to the extent to which I ought, in relieving the distresses of others, and in promoting the interests of the Redeemer's kingdom? No one will deny that such a question every Christian ought to put; and the plain rule of Scripture is, to give *as the Lord hath prospered us*. There must evidently be a proportion between what we *give* and what we *possess*; and while no express measure of that proportion is mentioned, as the situation of individuals is very various, we should endeavour to discover, from the whole spirit of the gospel, what duty, in our particular circumstances, requires. I should tremble at the thought of being found, on a death-bed, or at the judgment-seat, to have retained any part of that which I ought to have given for the glory of God in the world. Were this kept in view by many who profess the religion of Christ, there would be no complaint of want of funds for promoting, far more extensively than is at present done, the interests of his kingdom.

But where one who professes our orthodox creed, and is even perhaps strenuous in the defence of it, is never seen to contribute, except on a very limited scale (limited for him at least), for purposes of Christian benevolence, there is far more injury done than from the mere want of his pecuniary aid. It creates a prejudice in the minds of men against the very creed he holds. He is apt to be accounted not very sincere in his professed zeal for divine truth, while that zeal does not more effectually reach his pocket. I have often heard, with regret, those who made no particular profession declare they could not bear to hear such persons speak about religion, while it was manifest it had so little influence on their conduct, as they were plainly as much attached to the world as those who made no such pretensions.

It is but the part of Christian fidelity to say, that I have heard these or similar remarks made in reference to yourself. I have heard them made by those who were connected with you in church-fellowship, and in closer habits of intimacy than I am. I have told such persons what their duty was in such a case. But it is from having reason to fear that what they so readily expressed to others, they had not the honesty to express to yourself, that I

have felt it my duty to write you this letter.

I have now performed, my dear sir, what from our long acquaintance I felt to be a duty, though far from a pleasant one. Believing that you and I are travelling together to the judgment-seat of Christ, should it be found, when we appear there, that you had been living in the neglect of an important part of the will of the Judge, and that, though I had reason to fear that this was the case, I had not pointed out to you the evil, I should certainly be found not to have treated you with that fidelity with which it becomes one professing Christian to act towards another; there can at least be no harm in bringing this subject under your notice. If you think I have judged severely, forgive me this wrong. If you knew the sincere Christian regard, and the earnest desire that you may appear at last accepted of God, by which I am influenced in

writing you, I am confident you could not be offended at this communication.

In conclusion, I would simply say I invite you to make reprisals. You may find in me as great inconsistencies, in some other things, as I have endeavoured to point out in you. If you do, I will cordially thank you to mention them. Whatever unhallowed feelings might at the moment spring up (feelings to which we are all too subject when any thing is presented to us in the form of reproof), I trust I shall ever consider it the highest favour that you or any one can do me, in the spirit of the gospel to guard me against evils into which, from the deceitfulness of the heart, I am apt to be betrayed.

With the very best wishes for you and yours, and earnestly praying that we may be directed, in our different spheres, in all things to walk so as to please God,

I am, my dear Sir,
Yours, &c.

POETRY.

FAITH'S ESTIMATE.

THICK is the gloom prevailing round,
And hope is low, and fears abound;
Desponding thoughts our bosom swell—
Yet something whispers, "It is well!"

Disease in awful form abroad,
Diurnal victims we record;
And yet, amidst the solemn knell,
We hear the whisper, "It is well!"

The funeral hearse we often meet;
Pale mourners pace the crowded street,
And frequent tales of sorrow tell;—
Yet still the whisper, "It is well!"

From whence is this?—what mortal spoke?
Worldling, thine earthly schemes were broke;
When thy beloved idol fell—
Thou couldst not say that "It is well!"

Scorners! thy boastings oft were loud,
Thy language and thy gait were proud;—
Now, shaken o'er the mouth of hell,
Thou canst not utter, "It is well!"

I heard that lonely widow sigh:
I marked the tear which gemmed her eye:
Afflicted mourner, didst thou tell
My wondering spirit "It is well!"

"A bruised reed indeed you see;
Jehovah's hand hath wounded me;
Yet, since beneath *His* stroke I fell,
I strove to whisper, 'It is well!'"

Those orphans, of their stay bereft,
Forsaken group, in sorrow left,
With meek submission strive to swell
The plaintive chorus, "It is well!"

Yon parent, weeping o'er the bier
Of his last coal* extinguished here,
Amidst his anguish hear him tell
His mourning partner "It is well!"

Who could inspire this peaceful strain,
Make them surmount their bosom's pain?—
Their bleeding sorrows who could quell,
And prompt the language, "It is well!"

'Tis mighty faith allays their woes,
By the discoveries that she throws
On that blest world, where ransomed dwell
The saints in light, and "All is well!"

And for themselves this thought imparts
Abounding comfort to their hearts,
More than their faltering tongues can tell,
That God's appointments *must be* "well!"

July 20, 1832.

SUBSTITUTE FOR POPE'S ODE IN PUBLIC WORSHIP.

MAKER of this mortal frame,
From whose hand our spirits came,
May we, on thy grace relying,
Still to earthly things be dying—
Ordering, by thy word, our way
Till night be changed to perfect day.

Peace to troubled minds impart ;
Heal and cleanse the broken heart ;

Oh! enlarge each pure desire,
Lest the spark of love expire ;
Keep us till we yield our breath,
And launch into the stream of death.

We then in glory shall appear,
And to thy shining throne draw near,
With this triumphant song :—
" Praise, praise be to our God on high !
He gives, through Christ, the victory ;—
To him our thanks belong ! "

Haverfordwest,

J. B.

REVIEW OF RELIGIOUS PUBLICATIONS.

THE CHRISTIAN WARFARE ILLUSTRATED. By
the Rev. ROBERT VAUGHAN. 8vo. pp. 409.

Holdsworth and Ball.

By those who have entered on the Christian warfare, the subject of this volume cannot fail to be regarded with interest. Their own experience teaches them that the life of faith is a constant struggle, from its earliest manifestation to the moment of its full maturity in the regions of unclouded bliss. Our old divines were famous for the attention which they paid, both in their preaching and writings, to the several branches of the Christian warfare; and hence the knowledge which they acquired of human nature, and of the several departments of experimental godliness. Hence, too, the unction which distinguished their ponderous volumes, and which gives them such a hold, to the present day, of the best affections of sanctified human nature. While the religion of the heart continues to be known and cultivated, the writings of Baxter, and Leighton, and Gurnall, and Bunyan, and Bishop Hall, and Brooks, will be reckoned among the choicest uninspired treasures of the church.

Though there is a considerable accuracy of definition, and simplicity of style, pervading the practical theology of the present age, it may be fairly questioned whether it is distinguished by that depth of religious feeling, that minute acquaintance with the workings of divine grace in the heart, that vigorous scrutiny of the devices of Satan, which characterised the productions of our persecuted Nonconformists. We are not by any means disposed to undervalue the attainments of our age; but we are quite settled in our conviction, that the popular theology of the day is wanting in that *heart-searching* quality which, in the perusal of the old divines, makes us forget their circumlocutions, their quaintnesses, their defective analyses, their tediousness, and their frequent violations of good taste. Their writings are baptized in the spirit of devotion, and their phraseology,

however quaint and redundant, has such an obvious hold on the living oracles, that we insensibly feel ourselves treading on holy ground, and can as little indulge a spirit of levity in perusing their pages, as in consulting the contents of that holy volume, from which they have alike drawn their sentiments and their style. Would that we could see a revival of their solidity and their unction! There is a sad tendency in the present age to the sentimental method of writing, which robs our theological productions of more than half their grandeur and pathos; and which, if persisted in, will drive all powerful preaching, and all powerful writing, out of fashion. We would affectionately urge our theological students to familiarize themselves with the writings of Baxter, and Charnock, and Howe, and Boston, and Rutherford. Let them aspire after their scriptural phraseology, their close appeal to the conscience, their graphic knowledge of human character, their minute classifications of sin and duty, their deep and holy awe; let them study as they studied, pray as they prayed, and labour as they laboured, and speedily may we expect to see a revival of pure and undefiled religion in all its drooping energies.

We like the theme of Mr. Vaughan's work, and we approve, in most respects, of the manner in which he has treated it. It is a work of piety, and of much close and accurate thinking. To Christians who are inexperienced in the divine life it will supply many a useful lesson, and many a salutary caution; and to those who are farther advanced in their heavenly course, it will very pleasantly refresh them with the remembrance of scenes and circumstances through which they have passed. We sincerely thank Mr. V. for a book so full of sobriety, of evangelical statement, and of practical piety.

To some, his numerous quotations from Wordsworth will be rather alarming; and we do confess that they have all too little of spirituality and of direct theological tendency to meet our approbation in a work of the pro-

fessed design of Mr. Vaughan's. This may be our bad taste, and we shall be sorry if we have blundered. We think also that the subject of Satanic temptation required to have been gone into a little more minutely. The doctrine, indeed, is discussed; but its experimental and agitating bearings are rather overlooked. In another edition, we doubt not Mr. Vaughan will rectify this defect.

COUNSELS TO THE YOUNG. By JOHN MORRISON, D. D. Author of "Counsels to a Newly-wedded Pair," &c. &c.

Westley and Davis.

THIS is the *sixth* of a series of elegant little volumes, which the esteemed author has given to the public on topics of high and acknowledged interest. Their acceptance with the public, as evinced by their rapid sale, renders it unnecessary to dwell on their particular merits. Suffice it to say, that they are all replete with important instruction, conveyed in easy and graceful diction. We trust that the "Counsels to the Young" will be an equal favourite with its predecessors, as we are strongly impressed with the conviction of its adaptation to benefit the rising generation. It warns them kindly and faithfully of their danger from the *passions*, from the *connexions* they may form, from *books*, from *amusements*, and from the *character of the age*. Our author, moreover, has not neglected to counsel the *young Christian*, on the subjects of *humility*, *watchfulness*, *habits of devotion*, *religious activity*, and *Christian connexions*. On *habits of devotion* the author writes as follows:

"It is not enough that the young Christian should be humble and watchful; he must also learn to hold intimate converse with heaven, if he would attain to any considerable measure of establishment in the divine life. Slender habits of devotion will be connected with slender manifestations of the power of godliness. It is of immense importance that the religion of the closet should obtain an entire ascendancy over the character; and, in order to this, it is indispensable that a fixed and somewhat laborious method of devotion should be determined upon at an early stage of the Christian profession. If a light and trifling mode of serving God in private should be once adopted, there is great danger of its obtaining through life. The young Christian must cultivate the habit of retired and oft-repeated communion with Heaven, if he would look for much of the divine presence, or if he would expect to attain to much usefulness in the church of Christ. Stated periods of devotion may be agreed on, and even adhered to, where there is but little of fervent intercourse with God, and where there is but a partial attendance to the various duties of the closet.

"If the exercises of devotion are to become interesting, they must be associated with the habitual effort of mind; for we are so constituted, as rational beings, that objects which continue deeply to interest us must engage our faculties. Let me recommend to the young Christian, then, the plan of combining with the stated prayers of the closet, such exercises of reading and meditation as may tend to exercise the judgment, to excite the affections, and to store the memory. A regular course of scripture reading must, of course, be adopted; and it should, if possible, be such as to conduct the mind, by gradual steps, to an accurate acquaintance with the entire outline of revealed truth. In pursuing this process, such assistance as may be found necessary must be called in; and, in the excellent Commentaries which abound in this country, there will be found no lack of suitable aid. But do not forget that the *meditative* qualities of the mind must be added to the *investigating*, and that the *spirit of ardent devotion* must sanctify the entire exercise.

"I cannot here omit to observe, that the plan of keeping something in the form of a *diary* will be found to be of the utmost service in enlivening and rendering profitable the meditations and prayers of the closet. But, in recommending the keeping of such a record, I would by no means advise the young Christian to confine it, as is too common, to the mere expression of his *religious feelings* for the time being, but to extend it to a full and honest estimate of his general character and habits, and to make it the depository of his thoughts, opinions, and feelings, upon all subjects connected with the momentous concerns of religion and eternity. Such a diary as this would be rescued from the charge of common-place, and would be purged from that display of rash and thoughtless expression which often pervades documents of the kind referred to, to the discouragement of timid and self-diffident Christians, and to the awakening of many painful suspicions in the minds of persons not thoroughly acquainted with the legitimate influence of divine truth. An *honest record of one human heart* is yet a desideratum; and, though the publication of such a document might not tend to edification, it is a matter of undoubted certainty, that its existence would contribute to the benefit of the individual who had decision of character enough to supply, from day to day, such a faithful mirror for the reflection of his own actions." pp. 97—102. J. H.

THE MESSIAH. A Poem, in Six Books. By ROBERT MONTGOMERY, Author of "The Omnipresence of the Deity," "Satan," &c.

WE never joined in the clamour raised against the author of this poem. Not that we always felt arrested by his genius, or

enchanted by his versification. But we never thought him a fit object of contempt, much less of vulgar abuse. On the contrary, we always regarded him as possessed of a measure of poetic talent, and always thought that he might have written better had he written less. The poem before us has redeemed his credit with some even who regarded him as past remedy, and with us it has produced an impression of powers of an order which we never attributed to him. We are pleased with the knowledge of scripture which the author displays, and with the spirit of piety which pervades almost every page and line of his work. Nor do we consider the poetic merits of the composition to be inferior to those of many other productions which have shared largely in the public approbation. We congratulate Mr. M. on his success, especially in the treatment of a theme so sublime; and venture to hope that that Saviour, whose glories he has attempted to depict, is to him an object of endearment and devout confidence.

A MEMOIR OF MISS MARY JANE GRAHAM, late of Stoke Fleming, Devon. By the Rev. CHARLES BRIDGES, M.A., Vicar of Old Newton, Suffolk. 12mo. pp. 317.

L. B. Seeley and Sons.

THE highly-respected author of this volume need be under no apprehension of being charged with the sin of adding another uninteresting biographical sketch to the many beneath which our shelves already groan. Such a memorial as that of Miss Graham ought not to be allowed to pass into oblivion. She was, beyond doubt, a lady of extraordinary intellect, possessing at the same time a highly-cultivated mind, and who had been taught by divine grace, after many a hard struggle with scepticism and doubt, to count all things but loss for the excellency of the knowledge of Christ Jesus her Lord. There is a strength and vigour about Miss G.'s observations, which make them always interesting—sometimes in a high degree impressive.

Mr. Bridges' account of her is not so valuable on account of the variety of incidents which it supplies—that being rather deficient—as it is for the powerful extracts which it supplies from the unpublished papers of the deceased, which relate to almost every topic of Christian doctrine and practice. The author, too, has richly studded the volume with gems from his own fertile and judicious mind. As the subject of the memoir wrought her way out of the labyrinths of infidelity and Unitarianism, it will be truly interesting to many readers to be furnished with her own account of the causes and cure of her unbelief. We particularly invite attention to what Mr. Bridges has said, in two or three parts of the volume, on the proper method of prosecuting inquiries connected with the study of pro-

phetic scripture. His remarks are so judicious and so candid, that they cannot fail to produce a very powerful and salutary impression. Of the memoir at large we must say, that it presents a rare specimen of deep and fervent piety, combined with the highest manifestations of intellectual superiority. The multiplication of such works is an unspeakable blessing to the human race.

A COMPANION FOR THE SEASON OF MATERNAL SOLICITUDE; with an Appendix, containing Hints for the Nursery. By THOMAS SEARLE, Stoney-Stratford. Author of "An English Grammar in Verse." 18mo. pp. 224.

Westley and Davis.

As far as we recollect, there has no work of this precise nature hitherto made its appearance. That such a work was needed will not be denied; and we cannot help congratulating the worthy author upon the able and successful manner in which he has accomplished the task he has undertaken. He has entered most minutely and tenderly into the feelings and circumstances of the parties for whom he has written, and has supplied a volume rich in instruction, in consolation, and in warning. The volume is divided into FIVE CHAPTERS, each of moderate length, and at the close of each stands an appropriate hymn, or piece of poetry. The author has occupied a wide range of thought; indeed, he has scarcely avoided any topic that might be either useful or interesting to a female during the period of her confinement. In an appendix, of more than thirty pages, there will be found some admirable hints on the proper treatment of children, both in a physical and moral sense. We venture to conclude that this volume will have a very wide and lasting sale.

THE HUMANITY OF THE RIGHTEOUS. A Sermon delivered at Finsbury Chapel in aid of "The Association for promoting Rational Humanity towards the Animal Creation." By the Rev. J. E. GOOD, of Salisbury.

OUR apology for not noticing the first edition of this discourse must be founded in the host of pamphlets and discourses which constantly crowd our table. To notice it, however, is a duty which we owe, not only to the author and to our readers, but to "the animal creation." From Proverbs xii. 10. Mr. G. powerfully pleads their cause, and we cordially "wish him good success in the name of the Lord." Some may object to its being a moral discourse; but it is morality founded on Christian principles, and recommended by Christ's example. Need we say more to recommend it to every man who calls himself a Christian?

TWO LETTERS. By "FIAT JUSTITIA," Author of a *Letter to the Hon. and Rev. Baptist W. Noel; in reply, the first, to a Churchman, who condemns him for going too far; the second, to a Dissenter, who expostulates with him for not going far enough.* With an Appendix, containing a *Letter from the Hon. and Rev. Baptist W. Noel, with Observations upon it; Remarks on the Unity of the Church; Church-communion; Ecclesiastical Endowments; Theory and Practice of Independency, &c. &c. Concluding with Hints on Church Reform, as applicable to Congregationalists.* 8vo. pp. 121.

Holdsworth and Ball.

THERE is more wit, and talent, and argument, in this pamphlet, than we have seen in any other publication which has arisen out of the Bible Society controversy. It will amply repay the perusal of Churchman and Dissenter, though it takes great liberties with both. Here will be found charity the most comprehensive, with integrity the most unbending;—an ample exposure of the faults both of Church and Dissent, with a full recognition of the great principles of the Catholic Church. We do hope that pious churchmen will see the force of "Fiat Justitia's" remarks on "the sectarian and schismatical character of the establishment, evinced by its high pretensions and exclusive communion." "Were I," says he, "to enter it, I must do so at the expense of all visible fellowship with every other church; I must practically profess to unminister all those faithful and holy men with whom I have delighted to associate, and whom God has conspicuously honoured and blessed." This is not what may be called *picking* at the Church; it is taking the high stand of principle; it is laying down a challenge which cannot be met; it is a loud call to the Church of England to change her line of conduct, which must be highly provoking to God, and greatly injurious to the interests of true piety and charity among her ministers. We say to all our friends—Read "Fiat Justitia's" Two Letters.

A COMPARATIVE VIEW OF THE ENGLISH AND SCOTTISH DISSENTERS. By the Rev. ADAM THOMPSON, A. M., Coldstream. 12mo. pp. 296.

Hamilton, Adams, and Co.; and J. Nisbet.

THIS is an appeal, and a very powerful one, on the side of charity. The excellent author evidently wishes to lower the walls of separation, with a view ultimately to their being levelled to the ground. We bid him heartily all success in his undertaking. We will lend him our entire aid in his "work of faith and labour of love," till there shall not be one Christian church in the land not in Christian and ministerial fellowship with

every other one. We wish that all his Presbyterian brethren were as far advanced as himself; but they are in the fair way of coming into the light, upon the subject of Christian communion, and such a treatise as the present is calculated to do much in hastening forward the important crisis. We should rejoice, beyond what we can express, to see the Associate Synod and the English and Scottish Independents united in some great bond of visible fellowship. Their interests are one, and their principles and practices present far more of a *nominal* than *real* difference. Should it even be impossible, in the present state of public opinion, to unite them in one church; they might, nevertheless, recognize each other, by certain unequivocal acts of ministerial intercourse. Let it, for instance, be the annual custom for the Associate Synod to send an epistle to the Congregational Unions of Scotland and England; and let this Christian act be reciprocated on the part of the Independents. Such a step would lead to others, and Satan would soon have cause to tremble at the union of two bodies of Christians so numerous and influential.

Mr. Thompson's Comparative View ought to be written in letters of gold. Its design is most catholic, and its execution is alike creditable to his head and heart.

THE KNIGHTS OF THE HERMITAGE; or, the Faithful Combat of Sir Dominic Ritual and Sir Paul Text-Book, on the Rule of Faith: occasioned by a Letter to the Author from a Minister of the Papal Communion. By ALIQUIB. 12mo. pp. 167.

Bagster.

UNDER this very facetious title, the author, who, we understand, is a faithful and devoted missionary, has supplied an admirable text-book against popery, in a style most animated, and in a form peculiarly adapted to the uneducated classes of the community. It is an excellent work for Ireland and Lancashire, and, indeed, all catholic countries and districts. Every argument for popery is demolished in a very dexterous manner, and much useful information is supplied on all those topics which relate to the papal controversy.

THE SPIRITUAL GLEANER; or, Select Passages for every Day in the Year. 32mo. pp. 248.

L. B. Seeley and Sons.

WE happen to be acquainted with the lady who has made this very judicious selection, chiefly from the writings of the puritan divines; and, irrespective of the high authorities she has quoted, can speak with confidence of her fitness for the task of preparing a manual of devout reflections for the closet. We beg very earnestly to recommend this beautiful compilation to the attention of all those who use such helps to devotion.

RESEARCHES IN GREECE AND THE LEVANT.
By the Rev. JOHN HARTLEY, M.A., late
Missionary in the Mediterranean. 12mo.
pp. 388.

Hatchard and Son.

THIS volume deserved an earlier notice, but unhappily escaped our attention. The author is evidently an intelligent man, and an acute observer; and his connexion with the cause of Christian missions enables him to communicate information peculiarly valuable to all who are anxious to know the present state of religion in the Levant, and throughout the interesting provinces of Greece. We have been much struck and pleased with the enlarged view of things taken by Mr. Hartley, and cannot but regard such a missionary as a great blessing to the cause of Christianity. His journals are by no means common-place, but exhibit decided marks of a superior mind, deeply consecrated to the honour of God and the good of souls. It is not saying too much of these valuable researches, when we assure our readers that they contain an admirable sketch of the history of Greece—of the circumstances and events which have led to its present degradation—of the religion and religious customs which obtain in it—and of the progress which has been made towards its ultimate evangelization by the Gospel of Christ. The work is altogether deserving the attention of the friends of missions.

CHURCH HISTORY THROUGH ALL AGES, FROM THE FIRST PROMISE OF A SAVIOUR TO THE YEAR 1830; with *Biographical Notices of the principal Martyrs and Promoters of Christianity; and Records of the most successful Missionary Societies, for advancing Religion at home and abroad; designed especially for Young Persons, Families, and Schools: Dedicated to the Directors of the Missionary Societies, and to the Sunday School Teachers, in Great Britain and America.* By THOMAS TIMPSON, Author of a "Companion to the Bible," and "A Father's Reasons for Christianity." 12mo. pp. 527.

Book Society.

WORKS of this description, when compiled with sufficient accuracy, are highly serviceable to the interests of true religion. They add greatly to the general mass of Christian intelligence, by furnishing bold and comprehensive outlines of a subject peculiarly interesting to all who are anxious to become acquainted with the procedure of the Divine government, in reference to the kingdom of our Lord and Saviour Jesus Christ. It is greatly to be lamented, when any true Christian is found indifferent to the subject of ecclesiastical history. Contracted, indeed, must be that man's sphere of observation, who has not marked the divine operation in the various and successive dispensations of God to his church. We long to see a taste

for ecclesiastical research obtaining among the members of all our churches. It is the only study which will dissipate bigotry, on the one hand, and latitudinarian laxness on the other. We think it would be well if ministers would form classes in their respective congregations, for the purpose of instructing the more intelligent portion of their young people in the outlines of church history. Some ministers have adopted this plan with much interest and success. We regard Mr. Timpson's outline of church history as distinguished by a commendable degree of accuracy; it evinces signs of considerable diligence and research, and descends to the notice of events and circumstances which could scarcely have been expected to find a place in a work so brief. There is also a spirit of fervent piety running throughout the volume, highly creditable to the devotional feelings of the author. We regard this compendium as a valuable addition to our Christian classics for the use and improvement of the rising generation.

EARLY DISCIPLINE ILLUSTRATED; or the *Infant System Progressing and Successful.* By SAMUEL WILDERSPIN. 12mo. pp. 266.

Westley and Davis.

A NEW era in the history of our country may be said to have commenced with the introduction of the Infant School system. It is an experiment which, upon all the ordinary calculations of human nature, cannot possibly fail. Even now we begin to reap its benefits. Our day-schools and Sunday-schools are receiving accessions from a class of poor children, before unknown in the annals of our country; and we cannot doubt, that every month will supply fresh evidence of the vast benefit arising from the earliest possible cultivation of the human faculties. The public are greatly indebted to Mr. Wilderspin for his indefatigable labours in the Infant School system, and especially for the useful intelligence which he has circulated in reference to it. We regard the volume before us an invaluable agency for the yet further extension of a plan in which Mr. W. takes the liveliest interest. Those who wish to see the entire history of the Infant School system, must read this admirable sketch. Here they may travel from town to town, and from county to county, tracing, as they go, the progress of a scheme, which is entitled to rank with the finest projects of Christian beneficence.

EXAMPLE; or, *Family Scenes.* 12mo. 5s.

Smith and Elder.

THIS volume we believe, from internal evidence, to be the production of a well-known and popular pen. It is written with extraordinary spirit, and exhibits most accurate views of all subjects connected with evangeli-

cal truth and experimental godliness. "The form of a domestic story," observes the author, "has been adopted, in order to present to youthful readers, in a more interesting and familiar manner, the important lessons it is the author's aim to inculcate; and to enable him to exhibit, in a more striking point of view, the wide contrast that exists between the fruits of 'true holiness' and those of 'the natural and unrenewed heart,' however amiable, externally, the latter may appear." We think the author has well accomplished his design.

WORKS RECENTLY PUBLISHED.

1. *A Practical Commentary upon the First Epistle General of St. Peter.* By ROBERT LEIGHTON, D.D., Archbishop of Glasgow. 2 vols. 18mo. 5s. Tract Society. We are quite delighted to find that the Tract Society has furnished the public with an edition so beautiful and cheap of one of the finest specimens of uninspired exposition that ever saw the light. Henceforward the poor man will be able to furnish himself with Bishop Leighton's most distinguished work.

2. *A Collection of Hymns*, designed as an appendix to Dr. Watts's Psalms and Hymns. By THOMAS RUSSELL, A.M. Fourteenth Edition. 2s. 6d. common binding; 3s. calf gilt. We used this hymn-book eighteen years ago, under the impression of its great superiority, and we still, in its fourteenth edition, give it our most hearty suffrage.

3. *Discourses*, delivered at the Ordination of the Rev. Joseph Sortin, at North Street Chapel, Brighton, April 5, 1832. Westley and Davis. The whole of the Discourses contained in this neat volume are unusually interesting and important, especially the charge by Mr. Sherman, of Reading, and the sermon to the people, by Mr. George Clayton, of London. We hope the volume will realize a large circulation, and that minister and people will remember the invaluable counsels delivered to them.

4. *The Pictorial History of the Bible.* Nos. I. to VII. 1s. each. These are good illustrations of Scripture subjects, taken, for the most part, from masters of acknowledged celebrity, and engraved with considerable taste. They will, when completed, form an admirable series of Biblical embellishments.

5. *The Life of Andrew Marvell, the celebrated Patriot*; with Extracts and Selections from his Prose and Poetical Works. By JOHN DOVE. 12mo. pp. 116. 2s. 6d. This is the life of a most extraordinary man, compiled with great diligence and research.

6. *Reflections and Admonitory Hints of the Principal of a Seminary, on retiring from the duties of his Station.* 12mo. This work will be read with much interest, both by those engaged in the work of tuition, and by those who are sharing its benefits.

7. *An Enquiry, Philosophical and Scriptural, into the Origin of Intemperance, with Particular Reference to its Influence on Morality.* Second Edition. 1s. This is a tract greatly fitted to do good, in the way of checking the desolating sin of drunkenness. Those who wish to aim at the destruction of this vice by the force of truth, cannot do better than buy and circulate this tract.

8. *Questions on St. Paul's Epistle to the Romans*; with Practical and Explanatory Observations, suited to the capacity of Children; upon the plan of Mr. Fuller's Scriptural Examiner. 18mo. 1s. This is a little volume displaying an intimate acquaintance with the word of God, and with the structure of the Epistle to the Romans.

9. *The Death of Useful Members of Society Lamented and Improved*; A Sermon, occasioned by the Death of Joseph Thackeray, Esq., M.D., preached on the Lord's-day, July 15, 1832, at the Old Meeting-house, Bedford. By SAMUEL HILL-YARD.

10. *Counsels to the Young.* By Rev. J. MORISON, D.D. Price 1s. cloth, 2s. silk.

11. *The whole Works of the Rev. John Howe*, carefully revised, with Life by Dr. Calamy, in one vol. royal 8vo. Price £2 2s. cloth.

12. *The Christian Directory*; a Guide to Daily Walking with God. For young Christians. By the Rev. T. TIMPSON, Author of "Church History through all Ages."

PREPARING FOR PUBLICATION.

1. *Penny Dictionary of the Bible.*—In the Press, and will be published early in October, the first number of a New Dictionary of the Bible, illustrated with numerous superior Wood Cuts and Maps. Designed especially for Sunday-School Teachers and Families, and to be completed in about 104 penny numbers.

2. Nearly ready, in one vol. 8vo. with Engravings, *The History of the Scottish Church, Rotterdam.* To which are subjoined, Notices of the other British Churches in the Netherlands, and a Brief View of the Dutch Ecclesiastical Establishment. By the Rev. WILLIAM STEVEN, M.A., Junior Minister of the Scottish Church in Rotterdam. This work, drawn up from original and hitherto unpublished documents, will be found to contain several interesting memorials of our continental churches; and also a chronological catalogue of all the stated British ministers in Holland, from the sixteenth century to the present time.

RELIGIOUS INTELLIGENCE.

LONDON.

CHURCH REFORM.

THIS question becomes every day more an object of notoriety. Some great and good men in the establishment are stirring themselves like "giants refreshed with new wine," and the result must be the eliciting of truth, and the advancement of true religion in the country. Lord Henley's able pamphlet, coming from such a quarter, has awakened attention to a subject too long neglected. His Lordship presided at a meeting lately convened at Exeter Hall, at which very different views

were expressed, by various speakers, on the topic of church reform, but at which there was a general consent that something ought to be done. A large body of the clergy of Durham have united in petitioning their Bishop and their Sovereign on this momentous question; and we predict that the time is not very far distant, when the demand for an extensive reform in the Church of England will be so loud as to prove resistless. Should she lose a portion of her present exclusive character, in the process of reform, we shall greatly rejoice, as we deprecate, more than any thing else, her refusing ministerial fellowship with

every other orthodox Protestant church; and we do this the more, as she acknowledges the validity of Roman Catholic ordination. These remarks we offer in Christian love.

THE WEST INDIES AND SLAVERY.

We do trust that the death-blow has been inflicted on slavery by the hands of its own reckless advocates. The persecution proceedings of the planters in Jamaica against the missionaries, are such as to rouse the determined energies of the whole Christian community of this country in defence of the insulted liberties of the British subject. With some of our contemporaries we say, let the planters try to carry their own ferocious resolutions into effect, if they dare. Ruin and discomfiture can be the only result of an attempt so wild and extravagant. What! drive any man from the island of Jamaica who has committed no crime! As soon might the planters hope to set up the inquisition itself, as succeed in such a scheme. No; we are sure that happier days await our missionaries in the Western Isles, and that the threats of the enemy, which have reached us from afar, will but pave the way for an *immediate* measure of abolition. God grant that the entire fabric of slavery may instantly be demolished, and that the glorious liberty of the sons of God may accompany that act of justice and mercy, which it behoves the British legislature speedily to perform!

HUMANITY TO ANIMALS.

May 23rd was held, in Exeter Hall, the annual meeting of "The Association for promoting Rational Humanity towards the Animal Creation," the Right Hon. Lord Porchester, M.P., in the chair, when a very interesting Report was read, and the cause very ably pleaded by the right hon. chairman, — Fry, Esq., Professor Hoppus, W. A. Mackinnon, Esq., M.P., and other gentlemen. The Rev. T. Greenwood, B. A., and J. L. Fenner, Esq. were chosen honorary secretaries.

We beg leave to say, that while this benevolent association recommends itself to every Christian by its principles, it also recommends itself to every individual by its importance to society at large; a considerable object of the society being the preservation of the general health, by the proper regulation of cattle-markets, slaughter-houses, and knackers'-yards, by which great evils both moral and physical are entailed upon the public at large; and the total suppression of bull-baiting, bear-baiting, badger-hunting, and dog-fighting, which still unhappily prevail, not only in the uncivilized parts of the country, but even in the metropolis.

BRITISH ORPHAN ASYLUM.

Under the Patronage of Her Majesty the Queen.

This excellent charity announced a bazaar, to be held at the Egyptian Hall, under the patronage of the Duchess of Kent and Princess Victoria, and a long list of the most distinguished nobility. Some difficulty, however, arose, in consequence of the Mansion House having just been newly and superbly decorated, through the fear that some damage might be caused by so large a body of visitors as was expected. The directors have, however, in conjunction with their president, the Lord Mayor, and the kind assistance of the Committee for general purposes, surmounted the difficulty. It is now decided to take place there the 24th, 25th, and 26th days of October, and is to be a most splendid affair. The charity is greatly indebted to his Lordship, and the Lady Mayoress, one of the patronesses. We hope, therefore, to see Her Majesty and the heiress presumptive in the city on this interesting occasion, to receive the blessings of the fatherless.

PRAYER-MEETINGS.

In the Chelsea and Pimlico district of the metropolis, a public prayer-meeting has been appointed for the Monday evenings, which is crowded to overflowing. Similar happy signs have sprung up elsewhere.

PROVINCIAL.

SUSSEX CONGREGATIONAL SOCIETY,

For the diffusion of religious knowledge by preaching, by the formation of Sunday-schools, and by the distribution of tracts.

The tenth annual meeting was held at Hanover chapel, Brighton, on the 5th instant. The Rev. A. Jones, of Hastings, delivered a very excellent discourse in the morning, on "The Prophetic Office of Christ," and a public meeting was held in the evening, to transact the business of the society. The Report, read by the Secretary, the Rev. J. Edwards, enumerated about thirty villages where the inhabitants were favoured with the ministry of the word, and with Sabbath-schools for the instruction of their children, at an annual expense to the Society of about £150. The following ministers addressed the meeting with much fervour and ability: the Rev. Messrs. Bannister, Winchester, Parsons, Trego, Smith, Press, Malden, Turnbull, Roughton, and Jones. The Rev. Mr. Malden preached a sermon on the preceding evening.

Several places of worship have been erected in different parts of the county, in connexion with this Society, and nearly one thousand pounds have been contributed to its funds, that the poor degraded and neglected peasantry might hear the gospel and believe.

HENFIELD, SUSSEX.

In our Magazine for November last we announced the commencement of operations in this widely-extended sphere of evangelical labour. We have now to report the progress of efforts which were begun with zeal, and have been carried on with vigour. By the combined energies of the congregation at Union-street Chapel, Brighton, provision was made for the preaching of the Gospel in this district in the autumn of 1830. The crowded attendance, and urgent requests for the establishment of a minister on the spot, made the path of duty plain and encouraging. In April 1831, Mr. George Hall was stationed at Henfield, and immediately commenced preaching there on the Lord's day, going to the surrounding villages in the week. The erection of a place of worship being liberally encouraged, it was commenced, and opened for public worship in January last. The Rev. John Clayton, jun. preached in the morning; and the Rev. J. N. Goulty in the evening. These services were very encouraging, both as to attendance, and as to the spirit of liberality which was manifested.

In June, a peculiarly interesting service was held in the chapel, when twenty individuals "*gave themselves to the Lord and to each other by the will of God,*" forming a Christian church on the spot. The Rev. J. N. Goulty preached on this occasion; the Rev. Evan Jones and E. Lambert engaged in devotional exercises. A deputation of the officers and some members of the church at Union-street, Brighton, attended as messengers, and a scene of hallowed enjoyment was afforded to a large and attentive assembly.

This engagement was speedily followed by a unanimous call from the newly-founded church to Mr. George Hall to become their pastor, which being accepted, the ordination took place on Wednesday, July 25th, 1832. The Rev. Lewis Winchester, of Worthing, delivered the introductory discourse and asked the usual questions; which were answered on behalf of the church by Wm. Penfold, Esq. (one of the deacons of the church at Brighton, under whose fostering care this interest has been raised) and by Mr. Hall, in a manner at once so simple, so impressive, and in detail so interesting, as to give entire satisfaction and sacred pleasure to the engagements of the day. The Rev. Dr. Winter then offered the ordination prayer, with the "*laying on of hands,*" and afterwards addressed a most affectionate and encouraging charge to Mr. Hall, from Rev. ii. 10. (last part). The Rev. J. N. Goulty preached to the people from Phil. ii. 29. The Rev. John Owen, of Cuckfield, Wm. Chapman, of Billingshurst, and Mr. Todman, engaged in the devotional services.

In the evening, the Rev. James Stratten, of Paddington, and Rev. L. Winchester, engaged in the devotional exercises; and the

Rev. Joseph Sortain, of Brighton, preached from 2 Cor. iii. 7—11. The evening service was considered as a celebration of the first anniversary, and a collection, amounting to £20 13s. 6d., was made at the close, after a simple narrative of the history of this religious effort, given by Mr. Goulty. The substance of this narrative was, That the raising and support of this cause had rested on the church and congregation under his pastoral care; that he first preached at Henfield on the 13th of October, 1830; Mr. Hall came April 6th, 1831; the foundation-stone of the chapel was laid on the 10th of October following; the chapel opened on the 19th of January, 1832; the church formed June 6th, and a pastor ordained over it this day. Mr. G. further stated, that the erection of the building, on freehold ground, had cost about £450; and that, including all expenses attending it, there did not now remain £100 to be provided for, except the purchase of the ground, which was held on lease, with a purchasing clause within a given period. For this a distinct effort will be necessary; and it is hoped that the friends of Home Missionary operations will continue to give this infant cause their liberal support.

ASSOCIATIONS.

The next half-yearly meeting of the Wilts and East Somerset Associated Ministers and Churches will be held at Warminster, on Tuesday, the 2nd of October. The Rev. Robert Ashton having recently undertaken the pastoral charge of the Independent church in that town, it is intended that a public recognition of the union should take place on the same day, in connexion with the meeting of the Association. Mr. Jay is expected to address the pastor in the morning, and Mr. Elliott to preach to the people in the evening.

The half-yearly meeting of the Hampshire Association will be held at Basingstoke, on Thursday, the 4th instant. The Rev. J. Stevens, of Totton, to preach "*On Spiritual Mindedness.*" The Sabbath-school Union for the county will meet on the same day, and the teachers and friends will have a public breakfast, at 7 A. M.

NEW CHAPELS.

A new chapel for the use of the Independent congregation at Braintree having been erected, it will be opened for public worship on Tuesday, the 9th of October, on which occasion two sermons will be preached, that in the morning by the Rev. Joseph Fletcher, D.D., of Stepney; service to begin at 11 o'clock: that in the evening by Rev. James Stratten, of Paddington; service to begin at 6 o'clock. Collections will be made after the services.

The new Independent chapel at Bromsgrove, calculated to contain nearly 500 persons, was opened for public worship on Wednesday, August 22nd. The Rev. J. A. James preached in the morning, and the Rev. J. Leifchild in the evening. The Rev. G. Redford, of Worcester, conducted public worship on Sabbath the 26th. The congregations, both on the day of opening and on the following Sabbath, were large and respectable. The collections amounted to £55. 8s. The old chapel, built by the Rev. Mr. Spilsbury, the ejected vicar of the parish, had been long in the possession of the Socinians; but was restored to the Independents, by an honest and honourable trustee, about a year ago. The old place being much decayed, a new and neat place of worship has been erected on its site, by the exertions of the county association, assisted by friends in Birmingham and other places.

REMOVAL.

On Friday, June 15th, a very interesting social meeting was held in the Independent Chapel, Broadway, Worcestershire, when upwards of 150 friends took tea together. On this occasion a beautiful piece of plate was presented to the Rev. Joseph Parry, as a token of esteem from the congregation, and as a memorial of his faithful services during eight years. Mr. Parry resigned his charge at Christmas last, with a view to embark for America, and is succeeded by the Rev. Mark Docker, late of Sheffield.

FOREIGN.

DANUBE MOSS.

Aug. 18. It is with profound grief that we communicate to our readers that Mr. Lutz has returned into the communion of the so-called Catholic Church. We are unwilling to write *Roman Catholic*, as we cannot but cherish the hope that his reported recantation is only a renewed adhesion to the principles of the *Pure Catholics*, or *Bible Catholics*, which Mr. Lutz had maintained during the whole period of his ministry, which such holy men and faithful ministers as Boos, Fellenberg, Bishop Sailer, and many others, taught by preaching and writing, and which have been the means of salvation to many thousands in the south-east of Germany. This disappointing information reached us early in this month; but we have suspended, as long as possible, the writing of this notice, in the faint hope of obtaining some contradiction or further explanation of the rumour; but we are not at liberty to suppress the unwelcome communication, after the statements in our August number, and our appeal to British piety and benevolence on behalf of the Moss-people. A young German friend (to whom the writer of this article is indebted for the collection of the original documents mentioned in our

former account), very recently arrived in England, has received from his correspondents, ministers of the highest character in Würtemberg and Bavaria, confirmations of the fact, but no further elucidations of its circumstances.

Still we cling to the hope that this will turn out to be a case very different from that of Francis Spira, or even of Archbishop Cranmer; and that it will be found more to resemble the conduct of Melancthon in the affair of the *Interim*. By the iniquitous laws of Bavaria, as we have stated before, Mr. Lutz had to undergo a year of virtual imprisonment, with severe probations of examination, argument, and various declarations, before he could be allowed to make his profession of Protestantism. During this trying interval, which was not to expire till October next, we may well conceive the influence which has been undoubtedly exercised upon the poor sufferer's mind; what polemical ingenuity, what weight of authority, what appeals to his tender feelings, and not improbably the light in which (very differently from our convictions) his Catholic but truly Christian friends, to whose views we have above adverted, have considered the question. To their minds, no doubt, the dread of schism, the plea of unity, the conscientious belief of the spiritual authority of the Pope, and the argument of superior usefulness, must have appeared, not merely important, but unequivocally decisive. Therefore, let every Christian pray THE MORE EARNESTLY for this tried and tempted servant of God, and for the hundreds of souls whom he has been the instrument of bringing to the knowledge of Christ's holy salvation.

Of course we do not know what effect this unexpected reverse has had, or may have; upon the Carlshuld congregation. *THEY MAY stand firm, and, by divine grace, form a permanent Protestant communion.* But, should this not be the issue, we shall return to the ready and generous donors those benefactions which they have sent to aid in building the Protestant chapel, and of which we hope to give a statement in our next number.

In the meantime, we leave to the solemn attention of our readers the following extracts from Mr. Lutz's publications.

"*Roman Catholic*, in the sense of my clerical adversaries, I am not, in my faith, nor in my doctrine, nor in my life; nor am I willing to be; and, by the grace of God, I hope I never shall become; as I am firmly convinced that the holy apostle Peter himself was not a *Roman Catholic*.* If I should take the parish of Bayersoyen, I must swear to the Romish principles; but as I am now, by the grace of God, convinced that those principles are not agreeable to the word of

* This distinguishing of the word *Roman*, in both the places, is Mr. L.'s own.—TRANSLATOR.

God, I cannot, with a good conscience, swear to them, and I dare not. *Mental reservation* I regard as a very great sin; and should I, knowingly, commit any one sin?"

"It was on Wednesday evening, October 26, [1831,] that I held my last public service [at Carlshuld]. The thought that this was the last meeting for devotional edifying—the last public word that I should address to my beloved, my dear parishioners—affected me very powerfully. They were assembled, and deeply distressed. I followed them into the poor, but to me so endeared, hovel of a church. As I mounted the pulpit, they sang, with loud sobs and crying, the following verse." [Six lines of a German hymn, expressing dependence on the Lord Jesus, as the immovable foundation.]

Then follows Mr. L.'s brief account of his address, which consisted chiefly in reading Acts xx. 18—38, and ending, "Thus, then, alas! my beloved, my dear people, I close. Remain faithful to the gospel-truth which ye have been brought to know, and the grace of God which ye have experienced. Stick fast to the Lord and his word, and let nothing draw you away from him. Out of him is no salvation; but in HIM ye have found pardon, righteousness, and eternal life. Therefore, hold fast that which ye have, that no one take your crown!"

In his subsequent narrative he says,—

"Never can I forget that evening hour, that farewell from my beloved parish. Oh, that they all, who have in faith acknowledged Christ as the one ground of salvation for time and eternity, may continue firm to that ground, so long as they dwell here below! The Lord grant them courage and strength to remain faithful to him, and that nothing may lead them to err from his person and his cause! They are sheep of his pasture; and none shall pluck them out of his hand."—*Historical Notices*, Part IV. p. 83—87.

In his deeply touching printed Farewell Address, he says, "I determined to know, to preach, and, by the grace of God, to plant nothing in your hearts but Jesus Christ, and him crucified; since I am convinced, from Scripture, from history, and from my own

and others' experience, that, except CHRIST CRUCIFIED, no other foundation can be laid for faith, righteousness, and life. I have kept back nothing, but have made known to you the whole counsel of God for your salvation. And, praise and thanks unto his name! it has not been fruitless. Of many, very many, the Lord has opened the hearts, that they have been enabled to believe, embrace, and enjoy, what was preached to them. Now, 'hold fast that which ye have, that no one rob you of your crown!' Continue faithful to the gospel-truth which ye have acknowledged, and the grace of our Lord Jesus Christ, which ye have experienced; and take ye notice, that I even now know no other way to life, righteousness, and blessedness, than that which I have a thousand and a thousand times represented and recommended to you. If, then, *I myself*, or an angel from heaven, should declare to you another gospel, or preach any other way of salvation, than that which, through my ministry of five years, I have made known unto you, let him be accursed: Gal. i. 8—12. And if *I should* (which the Lord, for his own name's sake, preserve me from!) be so unhappy as to prove unfaithful to the truth and grace which is in Christ, yet stand ye firm; for it is not in me, but in CHRIST, that ye have believed, as the foundation and fountain of all wisdom, righteousness, and salvation. Nor has it been by any efficiency of mine that ye have believed on him, but ye have known and experienced him in your own selves as perfect Wisdom and Grace."—*Words of Exhortation, Advice, and Comfort, to my late Parishioners on the Danube Moss*, p. 4, 5.

Oh, reader! who have never known what such fiery trials mean as those of poor Lutz and his endangered flock, pray, pray for them, with the holy agony of compassion! Surely they will not "turn aside into crooked ways! For the rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands unto iniquity. Do good, O Lord, unto those that be good, and to them that are upright in their hearts!"—Psalm cxxv. 3—5.

OBITUARY.

REV. DR. A. CLARKE.

It is our melancholy task to record the death of this eminent divine, and truly amiable man. The sorrowful event took place on Lord's-day evening, the 26th August, at the house of Mr. Hobbs, Bayswater, to which the venerable doctor had repaired, with the hope of preaching at the anniversary of the Methodist chapel in that place. He arrived on the Saturday, and was in eternity on the following evening! He fell a victim to ma-

lignant cholera. His death-bed scene was distinguished equally by peace and assurance. His loss to the Methodist body will be immense; and thousands beyond his own circle will drop a tear over the grave of one so great and good.

WILLIAM M'GAVIN, OF GLASGOW.

This distinguished champion of the Protestant faith has been called away, very suddenly, from his sphere of usefulness, by a fit

of apoplexy. The date of this sad event we have not yet learned. How greatly will such an individual be missed! No man in Great Britain understood better the merits of the Roman Catholic controversy, and few ever rendered greater public service than he did, by the publication of his admirable work, entitled "The Protestant."

REV. JOSEPH KINGHORN, OF NORWICH.

We regret to announce the death of this great and good man, the well-known antagonist of Robert Hall, on the subject of free communion among Christians. Though we regarded him in error upon this subject, we always looked upon him with profound respect and esteem. His death took place on the 1st day of September, in the sixty-seventh year of his age, and the forty-fourth of his ministry. His loss is greatly felt in a large and respectable circle, to whom he had endeared himself, not more by the integrity of his character, than by the primitive simplicity of his manners, and the devout earnestness of his piety.

REV. THOMAS EISELL.

This truly devoted servant of Christ died at his residence, Hill House, Twyford, Berks, on the 27th August, in his seventy-seventh year. His health had been long declining; but he was anxious to the last to appear as often as possible in the discharge of his public duties.

MISS S. H. HOPKINS.

Selina Huntingdon Hopkins was born at Chatham on the 5th of September, 1811. Her parents were members of the church enjoying the pastoral superintendence of the Rev. Joseph Slatterie; and the name which they agreed to give their infant daughter indicated their solicitude that she might become a follower of the faith, and an imitator of the excellence, by which the late Countess of Huntingdon was more graced than by her coronet. And who can say what influence may have been exerted on their own parental prayers and training, by the reflection, that they had given their child a designation that would be utterly inconsistent with a character of frivolity and irreligion? And who can say how far her own mind may have been influenced by the consciousness that she bore such a name?

At the commencement of the year in which this infant was born, a youth was sent forth, while yet a stripling, from the church of which her parents were members, to study for the ministry in one of our metropolitan academies. They, probably, joined in commending him to the office of the ministry; and their prayers, it may be presumed, were uplifted, that usefulness might attend his career. But

little were they aware that in him the immensity of his preparation by which their best wishes, as parents, were to be fulfilled. That youthful candidate for the ministry visited, from time to time, the place "from whence he had been commended to the grace of God;" and, occasionally stammering out his message among them "who were in Christ before him," he knew, perhaps, what it was to be "a prophet in his own country." Ere long, the student became a pastor in a remote province, still revisiting, at intervals, the friends who had constituted his early religious connexions.

Having become a pastor of more than ten years' standing, it was his lot to occupy the pulpit on occasion of a visit to Chatham in October 1826. Selina had now attained her fifteenth year, and was one of his hearers on the evening of the last Lord's-day in the month. These words of the holy seer of Patmos furnished the text of the evening,— "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Selina had often felt that all was not right with her, and had occasionally made the resolution of self-dedication to God; but hitherto her convictions had not led to decision, and the act of self-dedication had been postponed. Now she verified the awe of judgment, and found herself ranked among the parties who had pierced the Saviour. An appeal was made to the children of pious parents, and unutterable emotions were awakened in her bosom. She looked on him whom she had pierced, and mourned and was in anguish. Her heart was broken with a sense of sin; tears streamed from her eyes; and prayer spontaneously burst from her inward spirit. The word had come "in power, and in the Holy Ghost."

For a time the young convert was overwhelmed with anxiety. Great were her searchings of heart, and diligent were her inquiries after scripture truth. A state of sickness immediately succeeded, and furnished at once new motive and opportunity of solemn investigation. With an appalling discovery of the evil of sin, she did not clearly apprehend how its forgiveness could comport with divine justice. At length the work of Christ unfolded itself to her illuminated mind, in all its wondrous adaptation to her necessity; she discerned the efficacy of his propitiatory blood; and she felt her whole heart engaged by the marvellous, boundless love which he had displayed. Peaceful hours succeeded, the recollection of which occurred, with peculiar sweetness, in seasons of subsequent trial. Her sickness now became a season of meek submission and spiritual enjoyment. Many passages of scripture are enumerated in her private papers, as cheering her mind under her affliction. She became conscious of a great in-

ward change; and she records the tokens of it with the lowliest humility, and the liveliest gratitude.

In due time, when its permanence had made her conversion unquestionable, Selina was admitted to the fellowship of the church; and, with the ordinary privileges of membership, she had the special comfort of a pastor whose counsels she greatly prized, and whose person she tenderly venerated. Her surrender of herself to her God was most unreserved, and cannot be better expressed than in her own words:—"Receive now, I beseech thee, thy revolted creature, who desires nothing so much as that she may be thine. To thee I leave the management of all events: do with me as thou shalt think fit."

It seemed fit to her heavenly Father severely to try her. In the year 1829 she was called to minister to a sick mother,—to behold her gradually approaching to the grave,—and at length to find her already departed, at a moment when she was not in expectation of the sad event. It was a heavy stroke; but Selina upbraided herself for the selfish wish which would rise within her, that her mother might return. Her affectionate heart would often imagine her yet lying on the couch where she had been wont to minister to her; and then the thought, that the scene to which she had become so familiarized should know her no more, became almost intolerable; but she wrestled with God for a resigned spirit; comfort was vouchsafed; she seemed almost to catch a glimpse of her sainted parent's glorified form, and the sound of her melodious song. Then she would anticipate, with delight, the bliss of a re-union,—an event which the delicacy of her own health led her to regard as not very distant.

New afflictions came with the year ensuing. Selina herself was brought to the borders of the grave; and two of her sisters were removed by death in the space of a few months. At first she was nearly stunned by the twofold stroke, and was ready to regard it as the token of divine indignation; but "when the enemy came in like a flood, the Spirit of the Lord lifted up a standard against him." She had a well-grounded assurance of her sisters' blessedness, and had witnessed, with delight, the supports of grace in the dark "valley of the shadow of death." These are the sentiments penned by her, on a review of the bereavements she had experienced:—"O how sweet is the thought, that my dear mother, two dear sisters, and three dear infants are in the presence of Jesus, 'serving him day and night in his temple,' and singing, 'Unto him that hath loved us, and washed us in his own blood, and hath made us kings and priests unto God, to him be glory, dominion, and power for ever and ever!' Happy souls!—yes, I rejoice in the thought, that you *are* happy. Great as my grief has been in parting from you, I do rejoice that you are freed

from sin, sorrow, and suffering, and that you will be 'for ever with the Lord.'"

Many instructive passages might be selected from the journal of this interesting young Christian, illustrative of her earnest desire to be usefully employed in her Lord's service. Had health allowed, she would, no doubt, have been found actively engaged in every work of feminine zeal; but her's were the scenes of sickness, and the graces demanded were such as are required in ministering to domestic affliction, and in enduring the strokes of fatherly discipline.

Her affectionate nature evinced itself in every relation. She was well adapted to soothe the sorrows of a widowed father, and was formed for the intercourse of Christian friendship. Her pastor was equally venerated and beloved. The preacher, whose instrumentality was first blessed to her, she constantly designated "her minister." His visits are once and again named in her journal. Her record for the close of 1830 refers to three or four discourses which she had heard him preach at that period, from which she had derived a large measure of delight and profit. Referring to the exhibition of his love, "who spared not his own Son," she exclaims, "O what a feast was it!" and, speaking of the preacher, she adds, "This may be the last meeting we may have on earth; but I trust we shall meet again in heaven. The last time I saw my dear minister, two from our circle had been taken to their eternal home; and the time before, I was lamenting the death of my dear mother. Before he comes again, I may be mourning for a beloved brother. The time must soon come, when we shall all appear before the throne, to give an account of the deeds done in the body. O may we be an unbroken family at thy right hand, where we shall meet to part no more. O how cheering is the thought of meeting dear friends, (from whom we have felt it hard to part here on earth, though only perhaps for a few months or weeks) where separation shall be done away—for we shall part no more for ever!"

The anticipations expressed in these lines were fulfilled. The farewell with the minister referred to, was the final farewell on earth. Her brother was, in a few short months, laid in the grave. She herself was removed in the course of the year. Her own sickness commenced with the year 1831; and such was her debilitated condition, that when the crisis of her brother's illness approached, she was removed from home; nor was she brought back till his funeral had been solemnized. When she discovered that he had expired, and that his poor remains were removed, without her being permitted to take a last farewell, it was too much for her affectionate and debilitated nature. Reason staggered—she fancied that her own obsequies were about to take place, and calmly and eagerly demanded to be laid

in her coffin, and conveyed to her grave. Upon being removed into the country, her mind regained its tone. Depression of spirits was not immediately removed; but, ere long, her consolations were made to abound.

The period of her blissful translation was at hand; and she anticipated it with intelligent, lowly, and calm delight. On the last morning of her life, she saluted her father with these expressions:—"I am still here;—I have been very happy in prayer to God this morning;—he will not leave me, he will not forsake me." She told her nurse that it would be her last *day*. She continued till eleven o'clock at night. Her powers were preserved to the last, and she frequently breathed out these words, "Lord Jesus, receive my spirit—Come, Lord Jesus, come!" She expired on the 21st of August, 1831, not having quite completed her twentieth year.

Happy mother! already surrounded with so many of her redeemed children! Happy father! bereaved, indeed, but privileged to witness the blissful departure of so many of his household to the safe and eternal home of the skies!

ROFFENSIS.

REV. RICHARD FLETCHER.

On Wednesday, June 27th, 1832, died, after about two days' illness, which he bore with Christian meekness and resignation, the Rev. Richard Fletcher, in the sixty-seventh year of his age, and the thirty-fifth of his public ministry.

On finishing his studies at Newport Pagnell Academy, in 1797, he accepted of the unanimous invitation of the Independent church and congregation at Bicester, Oxon, and was ordained to the pastoral office in May, 1799. From that period, till the last Sabbath which he spent on earth, he continued a faithful and diligent labourer in that part of the Lord's vineyard.

Though he did not see the good effects of his labours to the extent which he earnestly desired, he was not suffered to labour in vain, or to spend his strength for nought. There are, we believe, many who are now with himself surrounding the throne of God, who form his joy and crown of rejoicing; and there are some still living on earth who gratefully acknowledge him as having been instrumental, in the hands of God, in their conversion, and in promoting their spiritual comfort and edification. Such can bear testimony to the fidelity with which he delivered the whole counsel of God—to the fervour and spirituality with which he supplicated the throne of grace, and to the affection and tenderness which he always manifested in his pastoral visits; and especially in the chamber of affliction: "He was gentle among them, even as a nurse cherisheth her children." His feeling and tender heart was soon affected by the sight of human woe, and

prompted him to afford all the relief in his power. His disposition was naturally kind and amiable; and the grace of God had given to it additional tenderness and loveliness. To do good, and communicate, was his delight; and he needed no higher reward than the happiness which he felt in the exercise of Christian benevolence.

His humility was sincere and genuine. Retired and unassuming, he sought not the notice or applause of men. He thought lowly of himself, and he did not wish that any should think more highly of him than they ought to think. There was, in his spirit and conduct, much of the meekness and gentleness of Christ; and he was enabled, by divine grace, to honour God by his consistent deportment, as well as by his active and persevering exertions.

Animated by the love of Christ, and compassion for the souls of others, he pursued his ministerial course with steady perseverance. Difficulties and discouragements did not cool his ardour, or check his labours. He acted from principle, and knew that the command and will of God, and not the degree of success we may meet with, is the rule by which our conduct should be regulated.

During his public ministry he enjoyed an unusual measure of bodily health. For more than thirty-two years he was confined by illness only one entire Sabbath. He was accustomed to preach three times on the Lord's-day, and once or twice in the week; and he did not devote to the service of God that which cost him nothing. The numerous manuscript sermons which remain in his study, are a monument of his unwearied and diligent labours in preparing for the services of the sanctuary. From these it appears that he preached more than eight thousand times at Bicester and other parts of the Lord's vineyard. The two sermons which he preached on the last Sabbath he spent on earth, were prepared, apparently, with more than usual care; and those who had the privilege of hearing them can bear testimony to the fervour and deep feeling with which they were delivered. That in the morning from 1 Peter i. 4, 5: "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time,"—led him to contemplate that world of immortal purity and happiness, in which he was soon after called to enter. In the evening he preached from Numbers xvi. 48: "And he stood between the dead and the living, and the plague was stayed;" a subject particularly adapted to the painful circumstances of this town and neighbourhood, at that time visited with the cholera, by which many of the inhabitants had been suddenly removed from time to eternity. He felt deeply the solemn situation in which he

was placed, and was anxiously solicitous to impress the minds of those who heard him with the importance of eternal concerns. He lingered with interest on the subject, and one who heard him thought at the time, from his impressive manner, that he might be then preaching his last sermon. He felt, however, at the close of that Sabbath as well as usual; conversed for some time with his friends in the vestry; and closed the day in surrounding the family altar, and in communing with God in his closet. On the following day he wrote an affectionate letter to his son, called on some friends in the afternoon, but felt rather indisposed towards the evening. No alarming symptoms appeared till early on Tuesday morning, when medical assistance was promptly obtained. All the aid that skill and kindness could give was administered; but the mysterious disease made rapid progress, though attended with little bodily pain, till the mortal tabernacle yielded to its fatal influence, about a quarter to ten on Wednesday night, and his happy and redeemed spirit soared to the incorruptible inheritance which he had been so recently contemplating and describing.

The composure and happiness which he experienced in his short illness, and in the immediate prospect of death, afforded an additional testimony to the value and reality of those truths which he had so long and faithfully preached; and tended much to mitigate the sorrow which the painful event occasioned to his numerous relatives and friends.

"His faith sustained him in his dying hour; His dying hour brought glory to his God."

The weakening nature of his affliction incapacitated him for conversing much; but all he said was satisfactory, and characteristic of that humility, tenderness of feeling, and spirituality of mind, for which he had been distinguished. His confidence in the promises and faithfulness of God was unshaken; his faith embraced the Saviour in all the glory of his character and mediatorial offices; and the Holy Spirit was his guide and comforter as he passed through the dark valley of the shadow of death. A few hours before his departure, he spoke of "the exceeding great and precious promises;" of "Christ the only foundation;" which expression he repeated twice with much emphasis. The last words he was heard to utter were, "grace, grace;" thus closing his testimony to the truth on earth with the sentiment which he had so delighted to dwell upon in his public preaching, and in his converse with Christian friends, and which would be the burden of his song of praise, and the theme of his delightful contemplation, in the heavenly temple. The grace of God was, indeed, displayed in his happy experience; and to the riches of that grace he ascribed when on earth, and will continue through eternity to ascribe in hea-

ven, all the praise of his own salvation and that of others, whom he was instrumental in conducting to glory.

The Rev. H. Davis improved the solemn event on Lord's-day evening, July 8th, by a sermon from 2 Samuel iii. 38.—"Know ye not that there is a great man fallen this day in Israel?" The serious and deep solemnity with which it was listened to, by a crowded congregation, affords reason to hope that this painful dispensation of divine Providence may be overruled, by the grace of God, for the spiritual benefit of many. Should this be the happy result, our departed and beloved friend will not have died in vain; and his numerous relatives, and the members of his church and congregation, who now mourn the loss which *they* have sustained, will have renewed cause to sing of mercy as well as judgment, and to acquiesce in the will of Him "who does all things well."

MRS. MARGARET MORGAN.

Died, on Sunday morning, August 26th, Margaret Morgan, the amiable and invaluable wife of John Lloyd Morgan, Esq. M. D., of Haverfordwest. She was the eldest daughter of the late Robert Spear, Esq., of Mill Bank, near Manchester, and steadily adhered to the principles, while she followed the pious example, of her father. Her exertions, in preparing to visit Tenby with some relatives from England, are supposed to have occasioned the inflammatory disorder which terminated in her removal to a better world. When questioned respecting the state of her mind, in the prospect of eternity, she answered, "Quite calm—I hope I can commit my soul into the hands of my Redeemer." Mrs. Morgan, with her husband and family, attended the ministry of Mr. Bulmer, at the Green Meeting; where a sermon was delivered, on the evening of the following sabbath, in consequence of her lamented decease, from Job ix. 12. The church and congregation with which she was especially connected, the London Missionary Society, and other institutions, have lost a sincere and influential friend. Her removal, however, is, and will be, peculiarly felt by her mourning husband, her three surviving children, and other relatives, although not left to "sorrow even as others who have no hope." Her memory is blessed; and, by her faith and obedience, though dead, she yet speaketh, to the praise of Him, whose humble follower she was, by whose grace she was made to differ, whom she delighted to serve, and in whose name she trusted for acceptance with God to eternal life.

"The great Redeemer for thy pattern take,
And him, in all things, thy example make;
For all that's perfect may in him be found,
While his disciples tread the surest ground:
True pleasures they, and they alone, obtain:—
For them "to live is Christ—to die is gain,"

MISSIONARY CHRONICLE

FOR OCTOBER, 1832.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William McGavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.

SOUTH SEAS.

HUAHINE.

Translation of a Letter from the Officers of the Auxiliary Missionary Society, in Huahine, South Seas, to the late Treasurer.

DEAR FRIEND AND OUR FRIEND,

May you be saved by Jehovah, the true God!

The inclosed is a little money, the produce of oil, subscribed by us for the diffusion of the word of God. It is the produce of two little islands, Huahine and Maiaioiti, twenty-pounds, which we forward to you, the Treasurer, for the good work.

May Jehovah save you!

(Signed)

MAIHARA.

MAHINE.

VAITAAHUE.

PAI.

Acknowledgments of Presents for the South Sea Islanders, addressed to the late Treasurer.

Huahine, Dec. 22, 1831.

RESPECTED SIR,

We embrace this favourable opportunity of acquainting the Directors with the safe arrival, under the care of Mr. Smith, of a number of valuable presents from our kind and esteemed friends in England, Scotland, and Ireland.

The packages contained a variety of articles, comprehending an Encyclopædia, 45 vols., and a number of other books for the Leeward library; dresses for native children; ribbons, &c., to trim the bonnets of native females; and valuable articles for our native teachers; with some very useful articles for our own families; also some canvas and blocks for our little boats; publications, &c., belonging to the Society.

It is, to us, very encouraging, that our dear friends of Britain are thus mindful of us and our people.

VOL. X.

We have been careful to distribute the bounty of our friends agreeably to the directions given in their different letters.

It will afford our kind friends much pleasure to know that their free-will offering was received with both gratitude and joy by the natives, and we doubt not but such acts of liberality have a happy tendency to increase the love of our people to that gospel which inspires in our friends such benevolent feelings.

The people unite with us in presenting our warmest thanks to those generous friends who have favoured us with their bounty, and to the Rev. William Ellis, through whose medium many of them were sent. Praying that the Lord may reward them all a thousand fold,

We remain

Your obedient servants,

(Signed)

J. SMITH.

C. BARFF.

P.S. Messrs. Platt and Williams are not near, and Messrs. Buzacott and Pitman are at Rarotoa, or all would have signed, as all are equally interested. We beg also to acknowledge the reception of a kind letter from Mrs. Hartsinck, of Bath, accompanying a present for the Queen and her female subjects; the letter is dated March 22, 1830. Mrs. Hartsinck directed us to acknowledge the receipt of them to you, Sir, as her particular friend.

We have the pleasure to inform the ladies of Bath, through you, Sir, that their favour was received with much thankfulness.

ULTRA GANGES.

BATAVIA.

Extracts of a Letter from Rev. W. H. Medhurst, dated Batavia, 30th Jan. 1832.

HONOURED FATHERS AND BRETHREN,

Amid the multiplied changes continually occurring in human affairs, and the inroads death is perpetually making in the ranks of

mortals, your agents at this station are still enabled to hold on their accustomed course without any material interruption. Our divine Saviour has graciously prolonged our unworthy lives, and preserved us in health and activity up to the present period. The usual routine of missionary duties has been gone through, and no available opportunity wilfully neglected, of endeavouring to communicate the saving knowledge of the gospel to them that sit in darkness and the shadow of death;—but still we cannot but feel our need of a revival, and of a double portion of the Spirit of all grace, to prevent our desponding under the long trial of our patience, and to invigorate us while waiting for the early and the latter rain; particularly as we see so little good resulting from the long-continued operations at this station, and the heathen mind still remaining proof against repeated efforts to bring them acquainted with the truth as it is in Jesus. Those only who know the worth of immortal souls, and who feel the stirrings of a Saviour's love, can have any adequate conception of the sorrow and anguish that fill the missionary's mind, when, going from house to house, day after day, he meets the same cold reception, observes the same chilling indifference, and is dunned by the same stale objections, which have been answered a thousand times, and still a thousand times recur, as if they had never been refuted. To keep up the spirit of vigorous effort in spite of opposition, is easy, compared with the maintaining of it amidst inattention and neglect. Grace and prayer alone can keep alive the flame of missionary zeal amid such discouragements—oh, that the Lord would visit us in mercy, and make all grace to abound towards us! And, oh, that every well-wisher to missionary objects would be fervent in prayer on our behalf, and give the Lord no rest till he come and rain righteousness upon us!

Missionary Labours at the Station.

Notwithstanding, however, the desponding and self-condemning tone, in which I have been compelled to commence this communication, yet have we had, during the last half-year, some reason to thank God and take courage. The English congregation, on Sabbath mornings, has maintained, yea, increased, its usual numbers, and a proportionate degree of seriousness and attention has been visible. Two of our English friends have, within the last few months, given decided evidence of a work of grace on their souls, and have joined us in celebrating a Redeemer's love. One of these has been brought by affliction to seek an interest in the best things, and the other has been constrained to devote his youth to God as the most reasonable service. The Malay service, every Lord's-day at noon, has been con-

ducted as usual by Mr. Young, who has kept charge likewise of the Chinese schools, and, by his devoted piety and discreet demeanour, has increasingly endeared himself to all around. The three members of our native church continue steady, while their number is likely to be increased by a few additions from among the native Christians here. The service, formerly mentioned as conducted in the Dutch church, every alternate afternoon, has been continued, as also the lecture in the open air to the convicts, whose numbers have lamentably increased to upwards of five hundred. Their wild untutored minds seem sometimes impressed, and their attention considerably arrested by the truth. On Friday evenings, a sermon is preached in the Malay language, and on Tuesdays a prayer-meeting is held in the same tongue. Depok is visited occasionally, and evidence of good appears.—In addition to these stated services, daily visits are made to the natives in the streets, campongs, and bazaars, for the purpose of conversation and tract distribution; on these occasions, when a few are found collected together, or even one seen seated alone and unemployed, the opportunity is embraced for the introduction of sacred things, and for the exposition of the main doctrines of the gospel. The certainty of future retribution, the demerit of sinful men, the need of a Saviour, and the suitability of the gospel to our state and wants, are the main topics.

Defective and erroneous Notions of Moral Obligation entertained by the Chinese at Batavia.

The chief difficulty with the Chinese seems to be, to make them at all sensible of their guilt and danger, principally because sin, in their estimation, is a very different thing from what it is in ours; the word *sin*, in their language, being synonymous with crime, and those things only being accounted sinful which are cognizable and punishable by human laws;—thus murder, arson, theft, and adultery, are considered sins; but lying, deceit, fornication, gaming, drunkenness, pride, anger, lust, and covetousness, together with all bad passions of the human heart, which do not proceed to any glaring act injurious to our fellow-creatures, are none of them considered in the light of sins. Whatever Chinese moralists and philosophers may assert and teach, Chinese men and women in common life do not regard these things as criminal, do not strive against them, nor feel any misgivings on account of their prevalence in their hearts and lives. I have heard them openly and unblushingly plead for the policy and even necessity of deceit in business, without which, they pretend, that they could not live; fornication I never heard condemned as unlawful, so long as both parties were willing to live in that state, and no connubial en-

gagement was infringed thereby; gaming is the more strongly pleaded for on account of its being licensed by law; and drunkenness, with its cognate vice, opium-smoking, can be looked upon as no offence, in their estimation, so long as the intoxicating drug or liquor is purchased with their own money. Indeed, no evil disposition, which can be concealed from human observation, is considered by them as criminal; and, in their reasonings among themselves, their blinded consciences fail not to excuse without accusing them for their transgressions. The law of God has been frequently laid before them, in all its strictness and impartiality—but it is not so easy for a Chinese to apprehend the ground of its authority, or to receive it as a divine communication on the mere words of a stranger; particularly when, instead of recommending itself to their judgments, all the precepts of the first table, and not a few of the second, when explained in their utmost latitude, run directly contrary to their pre-conceived notions of religion and morality. The only faults which they ever tax themselves with, are, in reality, no faults; such as the quitting their native country while their parents are alive, dying without posterity or laying up for their wives and children; also treading unwittingly on an ant, eating beef, or allowing *hungry ghosts to starve*;—convictions of conscience for such like offences sometimes seize them, but these, instead of furthering, only hinder their sincere humiliation for sin, and heartfelt repentance on account of it.

Their Modes of purifying Conscience, and Ideas of future Punishment.

Again, when convinced in the slightest degree of sin, they have so many methods of pacifying their consciences, and putting far off the evil day, that it does not follow that concern should be manifested for their eternal safety. Those who do believe in a hell think that only the worst of criminals and vilest of mankind will be consigned to that awful place, the punishment of which they are still far from considering eternal. But the greater part of them do not believe in a hell, because they do not see it; and though they are in the constant habit of sacrificing to the dead, providing for hungry ghosts, and conveying money, food, and apparel, through the smoke for the use of their deceased relatives in *Hodes*, yet they have not the slightest apprehension of being themselves consigned to that dismal place, and make no attempts to escape from it. They believe, indeed, that they may be punished by coming out into the world again in another and a worse shape than that which they now inhabit—that they may even be beggars, slaves, dogs, horses, or the meanest reptiles, yet, as consciousness will then cease, and, whatever they were or may be, no

recollection of the same does or will accompany them, they are, therefore, the less concerned about their fate in this respect, and the apprehension of it has no salutary effect on their conduct and lives. The retribution which the Chinese most dread, is the reprisal that may be made on their posterity in the present life: they are sometimes greatly alarmed lest, in consequence of their fraud and oppression, their children and grandchildren should suffer, and the widow's mite and orphan's portion, which have been by them kept back by fraud, should be wrung out of the purses of their posterity after their decease. Such a motive as this, however, is too weak to bring them to entertain any serious alarm; and, without being aware of their danger, we can hardly expect them to be earnest in fleeing from the wrath to come. Thus we never hear any bewailing their lost condition—their whole concern is, What shall we eat? &c., and none saith, Where is God, my Maker?—or what shall I do to be saved? No opportunity has been omitted of making known the Saviour—of representing his sharp sufferings, bitter death, amazing love, and unlimited power to save; but, though these things be insisted on over and over again, these people seem to have no heart to them.

*Their Indifference to the Offers of the Gospel.—
Instance of their Superstition.*

All the day long have we stretched forth our hands to a disobedient and gainsaying people—oh, that the Lord would appear in the thunder, in the whirlwind, or rather in the still small voice, speaking to the hearts of this people, and melting them into obedience by the all-constraining influence of a Saviour's love.—The following instance of attachment to idolatry may serve to shew the blindness and ignorance of these people: a man's house, in a neighbouring village, being on fire, and there being just time to save a few of his most valuable commodities, he rushed in and rescued—not his goods—but his parental tablet, which stood on the altar-piece, leaving his valuable clothes and merchandize a prey to the flames. He was thus reduced to beggary, and was obliged afterwards to take refuge in a wretched hovel, exhausted with disease and hunger, still clinging to his parental tablet, which he had saved at so much peril and at so great a cost. This tablet is nothing more than the name of a parent, with the date of his birth and death, engraved on a piece of wood, which they look upon as a kind of representative of the deceased, offer to it the daily meed of incense, and rely on the same for health and prosperity. The Catholics, in China, on the accession of a convert, insist on the destruction of this tablet, as a proof of an entire rejection of their former faith.

*Distribution of Tracts among the Mohammedans.
—Interesting Discussion with their Priests.*

In the Malay bazaars, the distribution of tracts continues as great and encouraging as when I last wrote—latterly, on going to the markets, I have had no occasion to offer our tracts to a single individual, they being all begged from me, before half the market is gone through—thus, sometimes, fifty or sixty, and sometimes a hundred or two are freely circulated in one day. Some tracts beginning with the parable of the sower, were eagerly accepted by the natives, because it happened to be about the time when they were sowing their paddy fields; and some on the miracles of Jesus were the more readily received, as they themselves ascribe miracles to our Saviour. The objections to the circulation of our tracts are every day diminishing, and those who do object in the outset, yet scruple not to take a tract when they see others receiving them. The plan for establishing native schools throughout the island under the patronage of government has not yet succeeded, but the deliberations on the measure have brought me into contact with the high-priest and some of the most influential men among the Mahometans. The former invited me to meet him and his friends to debate on the points controverted between us;—though I do not promise myself much from such discussions, on account of the bigotted prejudice of our adversaries, and the hatred and contempt which they conceive for the doctrines of the gospel, previous to examination and in spite of arguments, yet I attended as requested. About a score of their holiest men were assembled, some of whom were prepared, by sophistry and cunning, and some by banter and ridicule, to oppose the truth. Their shafts were principally directed against the divinity of Christ, and the doctrine of the Trinity, while it was evident that the notions which they had formed of these great mysteries were gross and erroneous, in attacking which they were only fighting with a creature of their own imagination, apparently countenanced by some unguarded expressions taken from the Athanasian creed, and the hymns and prayers of various professing Christians. I said I was by no means accountable for those, and was not prepared to defend anything that was not decidedly scriptural, at the same time laying before them a plain statement of these doctrines taken from the New Testament, which lay open before them. They could thus see for themselves that the doctrines in question were contained in our Scriptures, and were obliged to come to the conclusion, either that our Scriptures were adulterated, or that the doctrines were true. They, of course, chose the former alternative, notwithstanding they could not point out who altered them, when they were altered, or in how many instances, — neither

could they reconcile the apparent inconsistency of supposing Christians themselves the authors of the alleged interpolations, while Christians looked to these writings as the standard of their faith, and the foundation of their hopes, and who might as soon be expected to set fire to their own dwellings, or sink their own ships, as falsify their Scriptures. The declarations in the first chapter of John, respecting the divine Word, not a little stumbled them, particularly when compared with a passage in the Koran, which I pointed out to them, asserting Jesus Christ the son of Mary to be the Word of God. They could answer this only by quibbles, as to what was meant by the divine word, and finally by denying the passage in John to be genuine. The usual reference was then made to the supposed prophecies concerning Mahomet, contained in our Scriptures, and particularly to the Paraclete, which word they asserted, meant not only a comforter, advocate, and teacher, but also apostle, and, therefore, must refer to the prophet of Mecca, the apostle of God. This was met by pointing out the parallel passages and the context, in which the Paraclete was expressly called the Holy Ghost, was promised in the course of a few days, was intended to dwell in the disciples of Christ, and to abide with them for ever.—They then referred to the prophecy of Moses, recorded in Acts iii. 22, “A prophet shall the Lord your God raise up unto you of your brethren, like unto me,” &c., which they said must refer to Mahomet and not to Christ, as the prophet in question was not to be raised up from among the Jews, but from among their brethren, the Ishmaelites, or Arabians, who were the brethren of the Jews, being alike descended from the same patriarch Abraham. They also affirmed that there were more points of resemblance between Moses and Mahomet, than between the former and Christ, the prophet of Mecca being, like Moses, a leader of the people, a lawgiver, a warrior, and one who punished unbelievers and rebels by fire and sword, which Christ did not do. I said, when the Jews spoke of their brethren, they never meant the Ishmaelites, but always the descendants of Jacob, who were united not only as the descendants of one patriarch, but as the subjects of one government and the professors of one religion. That Christ most resembled Moses in the meekness of his character, as well as in the greatness of his miracles, and that though he came not to destroy men’s lives but to save, and thus refrained from calling down fire from heaven to destroy his opponents, when he might have done it, —yet the time was coming when all who obstinately rejected his easy reign would be brought forth and slain before him.—I now began, in my turn, to attack the more vulnerable parts of their system, and adduced a number of passages from the Koran, in

which so many carnal enjoyments are promised to the faithful, as well as allowance given to polygamy—a particular license being taken by the prophet himself for the gratification of his own passions.—On these points, however, they refused to answer me, as they said the very agitation of the question implied reflections on their prophet which they were not permitted to listen to or indulge. On the subject of the pardon of sin, they had no hopes beyond the undefined mercies of God, and completely rejected the idea of a substitute or sacrifice;—thus the doctrines of Christ's divinity and the atonement stand or fall together, and here, as in the west, the denial of one involves a rejection of the other. We may hope, however, that the time is not far distant, when even these blinded and bigotted Mahometans will be led to acknowledge the truth as it is in Jesus.

Further particulars as to the Labours of the Mission.

The distribution of Malay tracts having so remarkably increased, and being capable of still wider extension, I have been induced to set the lithographic press again in motion, and have printed about 30 pages of a Malay tract, containing five hundred. During the last year we have continued to distribute the remainder of the old Chinese tracts, which were still on hand, but we hope soon to recommence printing in that language, either some new compositions or revisions of former publications.

The schools here have continued as usual—two Chinese and one Malay. Mr. Young has been engaged in the superintendence of the former, while the latter, being taught on the mission premises, is more immediately under our eye. They contain together about forty scholars.

The translation of the Scriptures into low Malay, which I was engaged in revising and correcting, is now brought to a close. It has required so many alterations that I have been obliged to recompose nearly the whole of it; my labour, however, is abundantly recompensed by the consideration of the service it may be to the native Christians on the Island of Java. The printing of it at the government-press goes on but slowly, having only advanced as far as the epistle to the Romans.

My Hok-kèèn dictionary, forwarded to Canton last summer, has been put to press, and proofs having arrived here, testifying to me of the neatness and accuracy with which it is likely to be executed under the superintendence of Mr. John Robert Morrison, son of Dr. Morrison, I have been induced to prepare a second part—viz., English and Chinese, to be printed with the former. This was much wanted to render the work complete; and if not now attempted, while the

Select Committee are so kindly bringing it through the press, gratis, may be attempted at a future period under fewer advantages. Anxious as I am, therefore, to leave dictionary work, and to return to the composition of religious tracts, I cannot let this opportunity slip of giving a complete view of the Hok-kèèn dialect. The second part, now in hand, will be nearly as bulky as the first, and will, I trust, be accomplished by next midsummer.

We have reason again to praise God for the circumstances of health and comfort which we have enjoyed during the past year. My dear partner, and our four children, together with our valuable coadjutor, Mr. Young, have all been preserved from sickness and danger for a considerable period. May we beg an interest in your prayers, that these blessings may be continued to us, and that to temporal mercies may be added the richer blessings of grace, to enable us to live usefully and die happily! With affectionate regards to all the Directors, in which I am most heartily joined by all our household, I remain,

(Signed)

W. H. MEDHURST.

EAST INDIES.

NEYVOOR.

Neyoor, Oct. 5, 1831.

DEAR SIR,

In a letter dated 10th ult., I inclosed the Inverkeithing Reader's Report, translated from the Tamul. I have now the pleasure to send you a similar brief account of the labours of twelve other readers,* written by themselves, and conveyed, as near as possible, in their own language. The English might have been improved; but that would consume time, and destroy the simplicity of the original statement. I have selected, and continue to employ, men of moderate abilities, rather than some in the mission who are more intelligent, but not possessing so good a report of them who are without. Most of them are married men. Some of them enjoyed greater privileges in their youth than others, namely, the Inverkeithing Reader, Robert Pinkerton, and John Lockyer. The two former have made the best use of their advantages, and are invaluable helpers in our work. They came to us young, and have been employed in different parts of India, and have always retained an unimpeachable character. They are the earliest and some of the best fruits of our labours among the rising generation in South Travancore. The Inverkeithing Reader lives near the mission-house, and prosecutes his labours under my immediate inspection. All the readers are super-

* The report of the reader, Edw. Parsons, will be sent ere long.

intended in their labours, and continue to receive constant instruction and advice, as circumstances require. Short discourses, and plans of sermons, enlarged and translated from the "Daily Bread," are now printing, as tracts, for the readers and assistant readers of this station. The state of their congregations is compared with their reports, and the people are always examined in the catechisms and scriptures when we visit them, which is principally on the Sabbath. The people of this district are either cultivators in the mountains, or possess paddy-fields of their own in the vicinity of their villages, or are weavers, who are engaged very early in the morning, and throughout the whole of the day; others carrying articles of merchandize from one market to the other; the remainder are palmyra climbers, but are not numerous in this mission—these, in the season, are occupied early and late. The Sabbath is therefore the principal, and in many places the only time, when a congregation can be collected.* The readers daily go from house to house, and teach the catechisms, principally, to the women and children, while engaged in spinning cotton. The men can only attend on these occasions, when they have time to spare from their gardens, and happen to be at home. Many cultivate the beetle leaf of a vine that requires constant watering and attention. Some of the women are employed in boiling the juice of the palmyra into coarse sugar, called jaggary; this is an operation that must be attended to before the liquid ferments, or it becomes toddy and is spoiled. In the moonlight evenings we are able to collect a tolerable congregation at some of the villages; and those seasons are embraced, and are frequently very interesting. We are generally fatigued before our hearers, who have been accustomed to spend the hours of the night in the celebration of sacrifices and services to the prince of darkness. The more distant places, especially since the revival to the westward, have recently had a great share of our personal labours. The people in the Neyattangherry district are eagerly inquiring for instruction. Three characters, of considerable influence there, have set the example of abandoning idolatry. One is a respectable and wealthy Nadan at Kallymatory, a worshipper of *Sattan*, whose stone image now lies before me in one corner of the printing-office. The second character I allude to was a player on the devil's bow, by which he got his livelihood. The bow is unstrung, and lies near *Sattan* in the corner, with other idolatrous appendages, viz. the devil's walking-sticks, clubs, and shield. A third influential character, who

has just abandoned idolatry, is a native doctor, who is called *Munthera Vathee*, as he is a celebrated soothsayer and astrologer. I have told him, I hope to have his "curious books" and instruments, which he has promised to part with when I visit his neighbourhood again. He is also a rich man, and, having made great inquiry into the Hindoo and Roman Catholic systems, subsequently appears to have read the scriptures, and is now anxious to know the way of God more perfectly. I hope soon to send a description of the image and devil's bow, &c., of which rough sketches are inclosed.

Believe me,

Yours, respectfully and faithfully,

C. MEAD.

P. S. I was happy to hear of Mr. and Mrs. Harris's safe arrival at Quilon on the 28th ult.

C. M.

The Report of the Readers adverted to in Mr. Mead's letter will be in our next.—ED.

SOUTH AFRICA.

CAFRARIA.

Extracts of the Journal of Rev. F. G. Kayser, Missionary at Buffalo River, from 2nd March to 28th June, 1830.

March 2nd, Tuesday.—Captain Molo, the brother of our native assistant, Jan Tzatzoe, who is a well-disposed young man, having, some time ago, removed with his Kraal nearer to the station, has since been regular in his attendance on divine service, and also on instruction in the Sabbath and day schools. He is taught both to read and write.

March 8th, Monday.—With the assistance of our Finko I began to-day to whitewash our house. While thus occupied my eyes became affected, and from the pain occasioned by the inflammation, I had for several nights no rest. Nearly a fortnight I was obliged to sit in a dark room, and during this trial I sometimes said to myself, What a mercy it is that it has not become dark in my heart! I remembered then what the Lord says in Matthew vi. 22, 23.

March 19th, Thursday.—To-day we had the pleasure of welcoming Dr. Philip at our station, accompanied by Messrs. Fairbairn, Read, and two French missionaries. To me it was a matter of regret, that I was not permitted, on account of my sore eyes, to enjoy the company of these friends, more than some few days before they left us, when I became able to go out a little. Dr. Philip and his fellow-travellers left us on the 29th of March. It was not till about the middle of April that I got well, and was able to write and read without perceiving any weakness.

April 29th, Wednesday.—To-day, as I was engaged with Jan Tzatzoe in studying the Caffer language, Captain Soko came in

* Frequent visits are made besides to the villages mentioned in the report; but principally with a reference to the *schools*, which afford opportunities of addressing the heathen, distributing tracts, &c.

and asked for tobacco, although he had left a whole bag with tobacco in our house, to our care. We, therefore, told him it was unnecessary to give him any. This led to a long conversation, during which he referred to the example of Dr. Vander Kemp, who, he said, never refused the captains any thing, and did even eat with them at the same table, and invited them to eat with him; whereas, at this station, the captains must sit down with the common Caffers, and if they get something to eat it is given them apart. I apologized to him for what he might consider neglect on our part, as not having been intentional, but an inadvertency. [Mrs. Kayser and myself made it a point hereafter to give the captains a more marked attention, in conformity to Romans xiii. 7, in order that a want of courtesy in us might not be an occasion for preventing them from a more diligent attendance on the word of God.]

May 6th, Thursday.—Accompanied by Jan Tzatzoe, I visited our sick Finko, who is, however, gradually mending. We asked him how he felt during this time of affliction. He acknowledged, "I was very much afraid to die, and my sins came before me. My heart reproved me, that in days of health I had spent so much labour on the things that concern the body, but had taken so little care about learning the word of God." We had a long conversation with this man, and at last he promised that he would come every morning to learn the catechism with our children, and to join in family worship.

May 8th, Saturday.—This morning I took a ride on horseback, in company with Jan Tzatzoe, to Heemroad Geeke's Kraals, with a view to converse with the chiefs of the various Kraals about my plan of visiting them every Saturday, for the purpose of leading them to the knowledge of God, and his holy word, by teaching them the catechism, and praying with them. All with whom we spoke were willing, and old Geeke said, "We are desirous to learn, although it may go slowly at first." I instantly made an experiment at each Kraal. In some cases the children of one Kraal accompanied us to the other, and they repeated the catechism very well. The following day I visited fifteen of Captain Soko's Kraals.

May 14th, Friday.—I again spoke with our Finko, through Jan Tzatzoe. He told us that while he was ill his wife had called in a doctor. When this man came, our Finko said, "I will have nothing to do with you. I shall see what the Lord will do for me in using medicines."

May 15th, Saturday.—I again visited the Kraals where I had been last Saturday. Jan Tzatzoe accompanied me. The head man of the first Kraal we came to was not at home, and the people did not like to come to be instructed in the catechism I had brought

with me. At the other Kraals I succeeded much better, and the children afforded me much pleasure. At one Kraal, however, a woman threatened to bring the children back if they should follow me to another Kraal. I told the children not to go back, and went to this ignorant woman's hut, intending to read to her a part of the catechism. But she ran away in an instant, and insisted upon it that her son should come back. Having visited sixteen Kraals, we returned, and arrived at home about sunset.

June 6th, Sunday.—To-day I visited eleven of Soko's Kraals. At one place it happened that the women would not come to be instructed, although they were again and again called by the men. A young Caffer, who has, for a considerable time, given us reason to hope well of him, said, "Here is fulfilled what Christ said; ye will not come." May this young man soon find Jesus Christ in his love and grace!

June 11th, Friday.—This morning, as Jan Tzatzoe was with me, his father, old Tzatzoe, came on a visit. I told him, by Jan, what was written of him, to his credit, in the Cape newspaper. We likewise told him what had been written about his unwillingness to hear the word of God, and then gave him a gentle but faithful admonition, to pray to the Lord that he would take away such bad things out of his heart, &c. His son, Captain Soko, who was present, said, "Yes; to this we must give more attention." We then entered upon a long conversation.

[It seems that by the blessing of the good Shepherd this conversation has had a good effect on the old man, for he has since come often to church, both on the Sabbath and on week days.]

June 14th, Monday.—Had a long conversation to-day with our Finko respecting the corruption of the heart.

June 15th, Tuesday.—Accompanied by Jan Tzatzoe, I went to the Kraal of his brother, Captain Molo, whose infant would not suck; which circumstance the other wives of the captain accounted for, by saying that his mother had bewitched the child, at the same time urging her exceedingly to break the spell. We showed the father the impossibility of witchcraft, and the imposture of the Caffer doctors (*teachers, &c.*), explaining to him Jeremiah xxvii. 9, 13, 15. This led to the following dialogue with another Caffer (the same young man who is mentioned on the 6th of June).

C. Shall we, then, have nothing more to do with our doctors?

J. No, nothing more, if you desire the truth, will obey God, and become Christians.

C. But our doctors say often that they speak in the name of God?

J. To be sure; they must do so in order to be believed by you. And we have just

now read to you, from God's word, that they do so.

C. But why do all our doctors despise the word of God?

J. Because, if you believe God's word, and walk accordingly, they will lose all they gain from you by their imposture.

C. But how can men, for the sake of gain, despise the truth of that great word?

J. There are men in all nations who do this, and often for the sake of lesser gain than that which your doctors obtain from their craft.

The dialogue ended, and the inquirer seemed satisfied and convinced of the truth.

June 26th, Saturday.—To-day I went again to Geeke's Kraals, at some of which the people were unwilling to hear the word, being angry on account of having been, some days ago, plundered of cattle by a Commando of the late King's people. So I was obliged to leave them.

June 27th, Sunday.—To-day I visited twelve of Captain Soko's Kraals. At the ninth I found a great number of men and women, who were busy eating meat. When I called them, the men came round me, with the exception of one. To this man an old counsellor said, "Has not Captain Soko said that we shall come together and hear the word of God? Why will you not hear?" I then called him again, and he came and sat down, apparently ashamed.

June 28th, Monday.—Conversing with our Finko, he expressed himself in a very comfortable manner, and gave evidence that the grace of Jesus had taught him to know something of his own heart. Some days afterwards I spoke, through Jan Tzatzoe, to a Caffer who resides at the station, and of whom the Finko informed us. This man is seeking the Lord, and upbraids himself, saying, "It is my guilt that I have not the Lord already." He told us that Matro's daughter (a Hottentot girl) is likewise an inquirer. At times, during the conversation we had with him, he was much affected, even to tears. I afterwards called the girl, and found that she was seriously concerned about her soul.

FROM MISSIONARIES ON THEIR PASSAGE
OUTWARDS.

*Ship, Duke of Northumberland, at Sea,
Near Madeira, Aug. 2, 1832.*

MY DEAR BROTHER,

It is with much pleasure that I attend to the request you gave me at Portsmouth, to address a few lines to you; not that I have any immediate prospect of forwarding this to you; but, as it is possible that we may meet a homeward-bound ship, I wish to have a few lines in readiness, to inform you of our progress, and also to do, what in the hurry and pain of parting, escaped my memory—that is,

particularly to thank you for your great kindness in accompanying us to Portsmouth, and especially, seeing us on board the vessel, which is now bearing us away to the far distant shores of India. We derived real pleasure from your society; and the kind and affectionate manner in which you commended us in prayer to God, on the morning of our departure, will long be remembered. We did not seem to have finally left England, till we saw you and my sister step into the boat which bore you away from us; but the pain which, under other circumstances, we should have felt at that trying moment, was checked by the mind being for the moment absorbed in concern for your safety. We thought your little boat a very fragile bark to carry so many as you had in her, and with trembling emotions we watched your progress until we saw you safe on board the Sloop. In reference to my own feelings on this occasion, perhaps I ought to say nothing; and yet, I can scarcely forbear:—the heart is relieved by communicating its sorrows; and I am sure that I have required this relief; for, although I have passed through many trials, and experienced many sorrows, in my past career of missionary exertion, yet this second leaving England, and especially leaving my beloved children, seems to be paramount to all that has preceded. Here all seem to meet in one focus, and I have been compelled to say, with David, "My soul is overwhelmed within me;" but God—the God who has led me all my life long—has supported me and my beloved partner; and being now separated from all that is dear to us on earth, it is our earnest desire to seek and to find our happiness in Christ alone, to keep our hearts fixed on the glory of the work in which we are engaged, and to look to him for all those mental and moral qualifications which are requisite to enable us to labour with acceptance and success. You will, I am sure, be pleased to hear that hitherto we have had a safe and pleasant passage, and are in the enjoyment of excellent health. Neither Mrs. M. nor myself have been in the least sick or ill, and have hitherto been enabled to pursue our studies with almost as much regularity as we even did on shore. This is a mercy, for which I desire to feel truly thankful, as all the females on board, except Mrs. M., have been sea-sick. We have, I fear, no truly pious people amongst our passengers; but all are gentlemanly in their manners, &c. &c. and treat us with great respect. I never saw a vessel so well arranged as this—every thing moves on with the greatest order; our good Captain is kindness itself, so that hitherto we have been very comfortable, and have every prospect of being so the rest of the voyage. Should you see Mr. Pirie, I will thank you to mention this to him; as we owe some of our accommodations in a great measure to his kindness. I preached twice on board last

Sabbath—in the morning on deck, to all the passengers and crew, forming together a very good congregation; and in the evening in the cuddy, to the passengers and a part of the crew;—and this, I believe, is to be the order every Sabbath. May the God of all grace help me to be faithful, and bless to the souls of some on board the message of his grace! We are well supplied with tracts; but in the hurry of packing, I have not left out a sufficient supply of such books as I think suitable to lend to the passengers.

Please to remember us very kindly to Mrs. and Miss Arundel. I have many other friends, whose names I should like to specify; but this would be imposing too heavy a task on you. I can only say, that the churches I have visited, and the friendships I have formed, whilst travelling for the society during my residence in England, have rendered my beloved native country dearer to me than it ever was

before; and if it will not be out of character, I should much like, through the medium of your Chronicle, to send to all, and to some in particular, my affectionate farewell, and Christian regards; and to solicit, through the same medium, a special interest in their intercessions at the footstool of mercy.

Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you.

I am, my dear brother,
With great respect and affection,
Ever yours,

G. MUNDY.

To Rev. John Arundel.

ARRIVAL OF MISSIONARIES OUTWARDS.

August the 21st, the Rev. William Swan and Mrs. Swan arrived safely at St. Petersburg in the ship *Barossa*.

LETTERS RECEIVED FROM MISSIONARIES, &c.

	<i>Names.</i>	<i>Place.</i>	<i>Date.</i>
SOUTH SEAS.....	Rev. J. Smith	Huahine	14 and 28 December, 1831.
	— C. Barff	Ditto	22 Ditto, and 3 January, 1832.
	King Mahine, &c.....	Ditto	3 January, ditto.
	Mr. T. Blossom	Eimeo	12 February, ditto.
	Rev. D. Darling	Tahiti	23 March, ditto.
	— W. Henry	Eimeo	22 Ditto, ditto.
	— J. Davies	Tahiti	23 Ditto, ditto.
ULTRA GANGES....	— G. Pritchard	Ditto	27 Ditto, ditto.
	— W. H. Medhurst	Batavia	13 February, ditto.
	— Dr. Morrison	Macao	17 Ditto, ditto.
	— T. Beighton	Pinang	31 January, ditto.
	— C. H. Thomsen	Singapore	16 Ditto, ditto.
EAST INDIES.....	— J. Tomlin	Malacca	23 March, ditto.
	— J. Hill, M. Hill, A. F. } Lacroix, &c. &c..... }	Calcutta	23 Ditto, ditto.
	Secretary to the Calcutta } District Committee	Ditto	23 Ditto, ditto.
	Rev. G. Gogerly	Ditto	30 Ditto, ditto.
	— W. Howell	Cuddapah	10 April, ditto.
	— J. Hands	Bellary	31 March, ditto.
	— W. Miller	Nagercoil	19 Ditto, ditto.
	— C. Mead	Neyoor	20 Ditto, ditto.
	— W. Fyvie	Kaira	2 April, ditto.
	— W. B. Addis	Coimbatore	10 Ditto, ditto.
	— J. Smith	Madras	26 Ditto, ditto.
	Secretary to the Madras Dis- } trict Committee	Ditto	28 Ditto, ditto.
	Rev. G. Mundy	At Sea	2 August, ditto.
RUSSIA.....	— E. Stallybrass	Khodon	8 May, ditto.
	— R. Knill	St. Petersburg	27 June, 13 July, & 13-25 Aug., do.
	— W. Swan	Ditto	15-27 August, ditto.
MEDITERRANEAN..	— J. Lowndes	Corfu	24 May, 3 July, and 4 Aug., ditto.
SOUTH AFRICA....	— W. Elliott	Paarl	14 May, ditto.
	— J. G. Messer	Uitenhage	19 Ditto, ditto.
	— Dr. Philip	Cape Town	21 June, 3 July (3 letters), ditto.
	— R. Moffat	Lattakoo	21 February (2 letters), ditto.
AFRICAN ISLANDS..	— Mr. E. Baker	Madagascar	9 January, 26 March, ditto.
	— J. Canham	Ditto	13 February, ditto.
	Rev. J. Le Brun	Mauritius	10 May, ditto.
SOUTH AMERICA...	— J. Ketley	Demerara	24 Ditto, 16 June, 23 Ditto (2 letters), ditto.
	— J. Wray	Berbice	20 June, 11 July, ditto.

DOMESTIC MISSIONARY INTELLIGENCE.

MONTHLY MISSIONARY PRAYER-MEETING.

BANGALORE.

BANGALORE is situated N. Lat. 13°. 0', and in E. Long. 77°. 42', in the territories of the Rajah of Mysore; and is distant about 215 miles from Madras, above the level of which it stands about 3000 feet. Its elevated site renders it highly salubrious, the cold being healthy and bracing, and the heat not, in general, too great for European constitutions. The country around is pleasingly wooded, and varied with sloping hills. Bangalore is one of the most extensive military cantonments in peninsular India; and the town, which is fortified, was founded by the celebrated Hyder Ali. The aggregate population of the place is computed to be from 50,000 to 60,000, of whom about a half inhabit the Pettah, and the rest the Malabar Town. The inhabitants of the former (of whom a small proportion are Mohammedans) chiefly speak Canarese. Those of the latter principally speak Tamil. The Mohammedans, among themselves, usually speak Hindoostanee, but they, also, generally, understand the languages of the people among whom they dwell.

The Society's mission at Bangalore was commenced in 1820, by the Rev. Messrs. Forbes and Laidler.* They were received, on their arrival there, with much kindness by Major Mackworth, who zealously engaged in the promotion of their object. The missionaries immediately commenced the work of Christian instruction, according to the attainments which they had made, and the means then at their command. In the following year (1821) a small chapel was built for the use of the mission, for which the Society was chiefly indebted to the active zeal and liberality of Major Mackworth.

Native Services.

Stated religious services, for the benefit of the natives, were then commenced, and were usually performed by Mr. Samuel Flavel, who is, now, labouring in connexion with the Society's mission at Bellary. The attendance fluctuated between 25 and 50. To these stated services, were added occasional conversations with the natives on the subject of religion, and the public reading and explanation of the Scriptures; which awakened among some of the people a spirit of inquiry, and induced them to apply for the mission publications. In 1822, nineteen adult natives were baptized, and three converts from heathenism placed under preparatory instruction for the office of native teacher. In 1823 seven more adult natives were baptized, and thirty-one admitted to communion. In the same year the native congregation in the cantonment considerably increased. In April, in that year, Rev. Hiram Chambers† joined the mission. In 1824, in which year a church was formed among the heathen in the Fort; where the preaching of the Gospel was steadily attended by a numerous, but fluctuating, congregation. The number of adult natives baptized in the course of that year was 15. In May, this year, the Rev. William Campbell joined the mission. In 1825 a spirit of religious inquiry was more extensively excited, both among the Canarese and Malabars, many of whom were led to express their decided disapprobation of idol-worship, whether pagan or papal. While, also, some of the people renounced Hindooism and embraced Christianity, others rejected Popery, and professed themselves Protestants. The number baptized by the missionaries belonging to each of these classes having become considerable, persecution was directed against the native converts, which, however, they were enabled to suffer with Christian fortitude and

* The former laboured at this station till towards the middle of 1823, and the latter till 13 December, 1826.

† Mr. Chambers died on the 7th of June, 1825, on a proposed return to Europe, for health.

patience. In 1826 the attendance of the Canarese congregation underwent considerable reduction. During the first eight months of that year 17 adult natives were baptized, and the number received into church-communion, during the same period, was 13. In 1827, 1828, and 1829, the native congregations fluctuated considerably. In the latter of those years, in the course of which 7 more adult natives were baptized, the attendance averaged about 80. In 1830 it fluctuated between 40 and 60; the number composing the native church being 18. In 1831 the number in communion was 25. During that year stated social meetings, for prayer and religious conversation, were commenced among the natives, by many of whom they seem to have been carefully improved. In the same year the native Christians, connected with the Society's mission at this station, erected, at their own expense, a convenient place of worship in the Choola, capable of accommodating upwards of 100 persons.

While the means of grace were thus afforded to the inhabitants of Bangalore, those in the villages around (of which there are about 20, containing not less than 7000 inhabitants) were not neglected by the missionaries. So early in the history of the mission as 1825, an earnest desire to receive Christian instruction was manifested by the latter, and from that year the Gospel has been occasionally proclaimed to them, either by the missionaries themselves, or by native converts prepared by the missionaries for the office of teacher. Those native teachers who commenced the work in the villages suffered much persecution, but the results were the strengthening of their attachment to the Gospel, and their advancement in personal religion. The benefits of the Bangalore mission have been also extended to more important places, and situated at much greater distances from it than the surrounding villages—viz., Mysore, Seringapatam, Hontoor, Commonellee, Kingerre, and Beggoor. The seminary for preparing native teachers was commenced in 1823.

Native Schools.

In consequence of the strong prejudices of the people at Bangalore, this branch of the mission was, for several years, in a far less flourishing state than the same department at many other of the Society's stations. In 1822 the number of boys instructed, under the wing of the mission, was, at one time, between 200 and 300; but, an opposition to the schools having been excited among the people, a very considerable reduction, in consequence, took place. From 1822 till 1826 they were in a languishing state; but in 1827 they revived, and several new schools were established. In 1827 and 1828 the number of the schools was 10, of which 5 were under the superintendence of Rev. Mr. Reeve, who joined the mission in the former of those years, and 5 under that of Rev. Mr. Campbell. The former consisted of one Tamil, two Teloogoo, one Hindostanee, and one Mahratta. These schools had to struggle with formidable obstacles, from the violent prejudices of the people, who objected to the introduction of Christian books into them. The latter were Canarese schools, and all the books, used therein, Christian. The number of boys in these schools (of which one is a kind of preparatory school to the seminary for teachers) was, in the last-mentioned year, 164. In 1829 the schools, generally, were in a prosperous state, and the prejudices of the people, against the introduction of Christian books, greatly abated. In 1830 one of the Teloogoo schools was relinquished, and, in the following year, the schools were reduced to 3—viz., one Canarese, one Teloogoo, and one Mahratta, containing, in all, 92 scholars. The progress of the children educated in the several schools has been, generally speaking, good, and the benefits resulting to them, from the instruction (especially the Christian instruction) received therein, important. Many of the boys have exhibited satisfactory evidence of genuine piety; and from the Canarese preparatory school, in particular, several have been received into the Seminary for native teachers who do honour to their Christian profession by their consistent conduct, and render valuable aid to the mission in the proclamation of the Gospel, the superintendence of schools, and the distribution of the Scriptures and tracts, of which latter, numerous copies have been, from time to time, dispersed

at the mission station, and in the surrounding country. The number of native females who have received Christian instruction at this station has been but small, owing to the strong aversion prevalent among the Hindoos against the education of their women.

English Services.

Stated English services were instituted shortly after the commencement of the mission. In April, 1821, a Christian church was formed, composed of 31 members, chiefly consisting of soldiers. In the following year there was an addition of 40 members, of whom 8 were converts from Popery. In 1823 a Sabbath-school was commenced. From this year till 1830, with some intervening fluctuations, the congregation increased, till, in the latter year, it was found necessary to enlarge the chapel. This chapel, which is called the *Mission Chapel*, is usually crowded with attentive hearers; and the preaching of the Gospel therein, we are happy to say, has been blessed to the conversion of many, especially among the military. In 1830 the number of communicants was 33, and, in the following year, the church received an addition of 3 members.

We cannot conclude this article without observing, that the missionaries who have laboured, and still labour, at this station, have done and now do so, under peculiar local restrictions, and other disadvantages, resulting, chiefly, from the circumstance of the station not being under the British Government, but under that of the Rajah of Mysore. "The difference of feeling (says the late Deputation of the Society to the stations in this, and other remote parts of the world,) shown in those provinces which are under the English Government, from what is seen within the territories of the independent Rajahs, cannot but excite the fervent prayer, that the time may soon come when the yet independent provinces of India may be added to the English dominions. In the one case, every facility is given to missionary efforts, and, in the other, every obstacle is opposed to the propagation of the Gospel." The members of the Society will unite in praying that, either by means of the triumph of that Gospel over the native princes, and other native authorities in the East Indies, or by the beneficent operations of Providence, or by both, all obstacles to the dissemination of Christianity in India may be speedily removed; and that the labours of the missionaries at this station, and all the other stations in that part of the world, may be prosecuted free from all political restrictions, and with extensive and still-enlarging success.

18 September, 1832.

ANNIVERSARIES, &c.

EAST RIDING OF YORKSHIRE.

The anniversary services of the Hull and East Riding Auxiliary Missionary Society were as follows:—

On Friday evening, June 8th, a prayer-meeting in Hope Street Chapel. On Lord's-day, June 10th, sermons in Fish Street, Hope Street, Holborn Street, and Nile Street, Chapels, were preached by the Revs. Dr. Wardlaw, John Clayton, A. M., Calvin Colton, A. M., and James Parsons. On Monday, June 11th, the public meeting was held in the morning, and, by adjournment, in the evening, in Fish Street Chapel. In the absence of William Lowthrop, Esq., the chair was taken, in the morning, by the Rev. E. Grindrod, of the Wesleyan Society, and, in the evening, by the Rev. J. Morley;

and the following gentlemen delivered addresses on the occasion:—Revds. Dr. Wardlaw, John Clayton, A. M., Calvin Colton, A. M., James Parsons, Samuel Kidd (Missionary from Malacca), J. Mc Pherson, C. Daniell, and E. Morley. On Tuesday evening, June 12th, Mr. Clayton preached in Hope Street Chapel, after which the Lord's Supper was administered to stated communicants of different denominations, when Mr. Clayton presided, and the following ministers took part in the distribution of the elements:—Revds. J. Wilkinson, J. Mather, T. Hicks, G. Flocker, J. Sibree, and J. Sykes. The whole of the services were considered peculiarly interesting, and the collections amounted to upwards of £20 more than those of the preceding year.

In connexion with the above auxiliary, the following services have also been held:—

At Beverley, on Lord's-day, June 10th, in

Lair Gate Chapel, sermons by the Revds. J. Clayton, A.M., and Calvin Colton, A.M. On Wednesday, June 13th, in the afternoon, a public meeting, James Bowden, Esq., in the chair; prayer by the Rev. J. Wilkinson; addresses by Revds. Dr. Wardlaw, Calvin Colton, A.M., T. Hicks, J. Boden, J. Hayden, and W. Hudswell. In the evening a sermon by Dr. Wardlaw. The collections at this place also exceeded those of last year.

At Holborn Street Chapel, Hull, on Friday evening, August 3rd, a congregational meeting; prayer by Rev. J. Morley; addresses by George Bennet, Esq., and Revds. W. Chaplin, of Bishop's Stortford, — Mc Kray, P. Mc Owan, C. Daniell, — Hughes, and E. Morley. On the following morning (Saturday) about seventy sat down to a public breakfast in the school-room attached to the chapel, when interesting addresses were delivered, especially by Mr. Bennet, whose momentous and affecting details have left an impression which, it is believed, will not soon be erased.

At Cottingham, on Lord's-day, August 5th, sermons were preached by the Rev. W. Chaplin, and an address by George Bennet, Esq. On Monday evening, June 6th, a public meeting was held, the chair taken by W. Lowthrop, Esq.; prayer by Rev. E. Morley; addresses by Revds. W. Chaplin, — Barker (Vicar of Cottingham), — Mc Kray, T. Hicks, and George Bennet, Esq. The collections, &c., amounted to £14 6s.

At Driffeld, on Tuesday, August 7th, in the afternoon, there was a public meeting; chair taken by Mr. Anderson; prayer by Rev. Mr. Taylor; addresses by George Bennet, Esq., and Revds. W. Chaplin, E. Morley, D. Moses, and W. Hudswell. In the evening a sermon by Rev. W. Chaplin. Collections, &c., £6 2s. 6d.

At Frodingham, on Wednesday, August 8th. In the afternoon a sermon by the Rev. W. Chaplin. In the evening a public meeting; chair taken by Mr. Anderson; prayer by Rev. W. Hudswell; addresses by George Bennet, Esq., and Revds. W. Chaplin, E. Morley, J. Sykes, and Mr. J. Foster. Collections, &c., £4 7s.

At Skipton, on Thursday, August 9th. In the afternoon a sermon by the Rev. W. Chaplin. In the evening a public meeting; chair taken by Mr. W. Foster; prayer by Rev. W. Hayden; addresses by George Bennet, Esq., and Revds. W. Chaplin, E. Morley, and J. Sykes. Collections, &c. £10 5s.

At Hornsea, on Friday, August 10th. In the afternoon a sermon by the Rev. W. Chaplin. In the evening a public meeting; prayer by the Rev. W. Chaplin; addresses by George Bennet, Esq., and Revds. W. Chaplin, E. Morley, and J. Sykes. Collections, &c. £5 13s. 10d.

At Baidlington and Quay, on Lord's-day, August 12th, sermons by Rev. W. Chaplin

and S. Mc All. On Monday evening, 13th, at the Quay, a public meeting, which was addressed, with great interest, for nearly two hours, by George Bennet, Esq. Collections, £27.

WORCESTERSHIRE.

A Deputation from the London Missionary Society, consisting of Rev. Messrs. Leifchild and Ellis, visited the churches of Worcestershire between August 12th and 19th. On Lord's-day, August 12th, sermons were preached at Angel Street Chapel, Worcester, by Rev. J. Leifchild, morning and evening, and by Rev. W. Ellis in the afternoon. The same day sermons were preached, and collections made, at Broadway, by Rev. G. Redford, A.M. The collection at Broadway amounted to £13. On Monday evening, August 13th, a public meeting was held in Angel Street Chapel, Worcester, and on Tuesday morning a public breakfast, at which the Rev. D. Jones (from Madagascar), and Rev. W. Ellis, detailed the operations of the Society in various parts of the world. Auxiliary subscriptions were entered into for schools in India. The collections at Worcester amounted to upwards of £108. On Tuesday evening, August 14th, a public meeting was held at Kidderminster, the Rev. Dr. Ross in the chair. The meeting was addressed by the Deputation, and other ministers. Collections and subscriptions amounted to upwards of £29.

On Wednesday, the Deputation, accompanied by Dr. Ross and G. Redford, visited Redditch, where a meeting was held in the evening. The collection amounted to £7 5s. On Thursday a public meeting was held at Halesowen, the Rev. G. Redford in the chair. The meeting was addressed by Messrs. Leifchild, Ellis, Davies, Reeve, Ross, and Redford. Collection, £7 13s. On Sabbath, the 19th, sermons were preached, and collections made, at Stourbridge and Dudley, by Messrs. Leifchild and Ellis.

GLOUCESTERSHIRE.

September 3.—The seventeenth anniversary of this auxiliary was held at Stroud. Much interest was excited by the narrative which Mr. Jones (from Madagascar) delivered. The other ministers who took part in the service were Mr. Edkins, of Nailsworth; Mr. Newman, of Shertwood; Mr. Jones, of Rodborough; Mr. Whitta, of Chalford; and Mr. Whitworth, Mr. Yates, and Mr. Burder, of Stroud. Mr. Jones (of Madagascar) also preached at Rodborough, Nailsworth, Dursley, Wotton-under-Edge, Gloucester, and Cheltenham. In many parts of the Clothing District, the state of trade, and the rate of wages for some years past, have been such as to occasion a falling off in the amount of

contributions to the missionary cause. There is, however, no diminution of zeal on behalf of this cause. At the above meeting deep sympathy was felt for the persecuted missionaries, of other Societies, in Jamaica, and honourable mention was made of the martyred Smith, late of Demerara. Affectionate and respectful allusions were also made to the late Rev. William Bishop, one of the Secretaries of the Gloucestershire Auxiliary, and to the venerable George Burder, late Secretary to the Parent Institution.

NOTICES.

On Wednesday, October 10th, Mr. James Mirams, Missionary Student appointed to

Berbice, will be ordained at Sheerness. The Rev. Messrs. Slatterie, Halley, Prankard, and J. Clayton, Jun., and others, are engaged to conduct the religious services.

HERTFORDSHIRE ANNIVERSARY.

On the same day will be held, at Bishop's Stortford, the annual meeting of the Hertfordshire Auxiliary Missionary Society. Rev. John Arundel, Home Secretary, will preach in the morning. The public meeting will be held afterwards; and the Rev. David Jones (Missionary from Madagascar) will preach in the evening.

MISSIONARY CONTRIBUTIONS.

* * The Officers of Auxiliary Societies are earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5, and upwards, received from 1st to 31st July, 1832, inclusive.]

E. Shewell, Esq. (DON.)....	20	0	0
Mr. Balbittie (DON.)....	10	0	0
Legacy by the late William Townsend, Esq. —Job Townsend, Esq., Executor— (Duty Paid)	500	0	0
A Friend	10	0	0
A Friend	5	0	0
Collected by J. Preece	2	0	0
Mrs. Lockyer, for the Support of the Native Teacher, John Lockyer.... (a) ..	10	0	0
Amingo, per Rev. W. Ellis	10	0	0
W. Brownlow, Esq. (DON.)....	10	10	0
Clapham Society in Aid of Missions— Rev. G. Browne.....	30	0	0
Islington Chapel—Rev. C. Gilbert— Sunday School Association	11	13	0
Kensington—Ladies' Auxiliary Society— Rev. R. Vaughan.....	100	0	0
Cheshire—Chester—Legacy by the late Thomas Hodson, Esq.—(Duty Paid)	300	0	0
Essex—Epping—Rev. J. Alcott.... (DON.)..	10	0	0
Fordham—Rev. J. Harris and Friends....	3	0	0
Lancashire—Mid-Lancashire Auxiliary Society—B. Eccles, Esq., Treasurer— Blackburn—Rev. L. Forster— Collected by			
Miss M. Eccles.....	6	2	8
Miss Briggs.....	4	19	8
Miss Birnie.....	0	13	6
Miss Craig.....	0	18	0
Miss Thompson	1	12	4
Miss Baron	0	14	0
Mr. Ratcliffe.....	2	11	5
Mr. Hacking.....	1	7	11
Mr. Hopwood	1	0	0
Mr. Warrener.....	0	15	4

Missionary Boxes of			
Mrs. Biggar.....	0	13	0
Miss Fish.....	0	14	11
Miss Pearson.....	0	12	7
Small Sums	1	2	9
"Gratitude"	0	10	0
Messrs. Eccles' Factory.....	1	6	8
Collections at the Anniversary	113	7	4
	139	2	1
Less Expenses....	0	10	0
		133	12 1
Burnley—Rev. Thomas Greenall— Profits of a Bazaar, by the Misses Luke, &c.	10	0	0
Juvenile Association— Collected by			
Miss M. Luke	1	10	6
Miss Aspinall.....	0	13	0
Miss R. Greenall	0	15	7
Miss M. Law	0	7	4
Miss O. Lupton.....	0	7	6
Master R. Lomas	0	15	8
Master H. Luke	0	14	3
Small Sums	0	7	1
Collections after Sermons by Rev. L. Forster.....	11	8	7
— at the Public Meeting	11	10	1
	38	9	7
Less Expenses....	2	10	0
		35	19 7
Chorley—Rev. D. A. Jones— Contributions and Missionary Boxes.....	11	8	1
Collection at Public Meeting..	5	8	6
	16	16	7
Less Expenses....	3	3	2
		13	13 5

Clitheroe—Rev. J. Wadsworth— Collection at Public Meeting..	5	5	8			
Less Expenses....	1	5	8			
				4	0	0
Colne—Rev. R. Aspinall— Collections and Subscriptions..	13	10	0			
Less Expenses....	1	0	0			
				12	10	0
Haslingden—Rev. P. Ramsay — Subscriptions and Collections.....				6	0	0
Holden—Rev. H. Driver— Fruits of the Wilderness.....				3	5	0
Tockholes—Collection & Missionary Boxes				6	13	5
Darwen—Lower Chapel— Per Rev. S. Nichols	15	13	10			
Less Expenses....	1	8	0			
				14	5	10
				234	19	4
Less Expenses....				16	15	0
				218	4	4

Preston—Per Mr. John Hamer—			
Pole Street Chapel—Collection	2	7	1
Grimshaw Street Chapel.....	7	4	3
———— Sunday School	1	4	2
Cannon Street Chapel.....	19	5	5
———— Sabbath School Youths	2	13	1
Young Friends.....	2	11	10
Public Meeting	8	14	5
Missionary Box	0	3	11
Elswick Branch Society—			
Per Rev. D. Edwards.....	8	0	0
Garstang Branch Society—			
Per Rev. E. Edwards.....	8	19	10
Inglewhite Chapel—Missionary			
Box—Per W. Hackett	1	12	0
			62 16 0

Monmouthshire—Abbey Tintern— By Mr. J. Paternoster	2	0	0		
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Norfolk—East Dereham—Legacy by the late Mrs. Mary Brittain—Mrs. Sarah Dawson, Administratrix — (Less Expenses) — Old South Sea Annuities.....	50	0	0		
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Sussex—Lewes—Cliff Chapel— Per Rev. S. Franklin	5	0	0		
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Yorkshire—West Riding Auxiliary Society— G. Rawson, Esq., Treasurer— Barnsley	12	3	6		
Bingley	7	10	0		
Brighouse	8	0	0		
Booth	6	14	10		
Churwell	14	6	0		
Cleckheaton	51	5	10		
Dewsbury	10	0	0		
Dugley Lane	5	0	0		
Eastwood	3	0	0		
Elland	3	2	0		
Gomersal	22	16	6		
Halifax—Sion Chapel—(Additional).....	1	10	0		
Anniversary Services of the West Riding Auxiliary Society.....	162	10	10		
Sale of Hymn Books	3	6	0		
Heckmondwike—Low Chapel.....	3	12	0		
Old Chapel	10	4	7		

Honley—For the Support of the Native Teacher, J. Oldfield.....(a)....	10	0	0		
Ladies' Association, for Fe- male Education in India..	10	0	0		
Subscription	1	1	0		
				21	1 0

Huddersfield—Ramsden Street Chapel...	30	1	4		
(Additional)—Highfield	18	5	2		
Idle—Students and Congregation	13	7	4		
Kippin	6	10	0		

Leeds— <i>For the Support of the</i> <i>Native Teacher, Edward</i> Parsons(a)....				10	0	0		
(Additional)				20	0	0		
							30	0
Marsden							2	12
Mixenden							3	7
Morley—Old Chapel							9	2
—New Chapel.....							15	4
Northwain.....							5	0
Poole—Subscription							1	1
Stainland							5	0
Sowerby							2	10
Wakefield—Salem Chapel							20	2
—Zion Chapel							43	0
Quebec Chapel—Donations ..				2	0	0		
Miss Cope's Missionary Box ..				3	0	0		
							5	0
Warley.....							6	0
Wilsden.....							5	0
							567	7
Less Expenses....				26	4	5		
							541	3

Hull and East Riding Auxiliary Society— W. S. Cooper, Esq., Treasurer	163	16	5		
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Scotland—Glasgow—Per W. Mc Gavin, Esq. (deceased)—			
Subscription	1	0	0
Cumbræ Missionary and Bible Society—			
Per Mr. J. Mc Kirdy	2	0	0
Per Mr. W. Campbell.....	8	14	4
		11	14 4
Less Expenses....	0	1	6
		11	12 10

Dundee—Chapelslade Penny Society.....	1	0	0		
Perthshire—Perth—Legacy by the late Miss Mary Mc Intyre—Per James Thomas, Esq.....	40	0	0		
Menifeith and Broughty Ferry Bible and Missionary Society—Per Rev. G. Collison	3	0	0		

West Indies—Demerara—Rev. J. Ketley— Additional Contributions towards the Repairs of Providence Chapel— (To October, 1831.)					
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DONATIONS.

John Lane, Esq.	110	0	0		
Captain Manners, R. A.	30	0	0		
G. Gill (M. D.).....	44	0	0		
H. Bruce, Esq.	66	0	0		
Friends, by Mr. W. P.	66	0	0		
Francina Misa	22	0	0		
Sophia Dodvein	22	0	0		
A Gentleman	22	0	0		

SUBSCRIPTIONS.

Friday Classes.....	89	10	0		
Bel Air Plantation	55	15	0		
Sundry Collections	44	7	8		
Collected by Mrs. Tobie.....	38	0	0		

(To April, 1832.)

Collections after Sermons by Rev. M. Lewis (deceased).....	166	10	0		
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DONATIONS.

Miss J. de Ruiter	55	0	0		
Miss C. Barnacle	22	0	0		
Miss E. Backker.....	22	0	0		
Miss N. Backker.....	16	0	0		
Lucky and Wife.....	22	0	0		
Greckky King	22	0	0		

Gathering, Wegler.....	12	0	0
Mr. Hasperhoven.....	12	0	0
N. W. Pollard, Esq.....	22	0	0
Collected by			
Sophia Dodens.....	13	10	0
Mrs. Tobie.....	6	7	8
Sabbath Classes.....	64	17	8
Men's Monday Classes.....	42	5	0
Female Members.....	123	2	8
Friday Classes.....	127	17	8
A Sum originally intended towards the Purchase of an Organ, unanimously voted towards the Repairs of the Cha- pel, at a Meeting of Subscribers.....	333	15	0
Guilders....	1962	17	8

Missionary Contributions to October, 1831—

Sabbath Classes (Slaves).....	134	2	8
Men's Classes.....	333	2	8
Young Men's Society.....	11	17	8
Female Members.....	362	15	0
Friday Classes (chiefly Slaves).....	451	15	0
Monthly Missionary Prayer-Meetings ..	198	17	8
Sunday School Juvenile Aux. Society ..	353	7	8
Captain Mannors (R. A.).....	22	0	0
Essequibo Members.....	48	10	0
West Coast Chapel (Balance).....	83	7	8
	1999	15	0

Juvenile Missionary Association, including Collections at the Monthly Missionary Prayer-Meetings—

(To May, 1832.)

Male Branch—Collected by			
Mr. Landroy.....	207	15	0
Mr. Hasperhoven.....	65	17	8
Mr. G. Mc Fairlain.....	41	17	8
Mr. W. Mc Fairlain.....	9	7	8

Mr. Berkley.....	6	2	8
Mr. Pieters.....	48	0	0
Mr. Combermack.....	11	17	8
Mr. Rogers.....	11	17	8
Master J. Ketley.....	53	10	0
N. W. Pollard, Esq., (DON.)..	22	0	0
	478	5	0

Female Branch—Collected by

Miss C. Vincent.....	44	5	0
Miss Meyers.....	27	12	8
Miss Spaman.....	43	0	0
Miss Jeemeg.....	62	2	8
Miss Marcurius.....	14	5	0
Miss Lee.....	29	0	0
N. W. Pollard, Esq., per Ditto	22	0	0
Mr. S. Wilson, per Ditto.....	12	0	0
Mrs. Mc Fairlain.....	18	12	8
Mrs. Pieters.....	27	10	0

Collected by Mrs. Lewis—

W. B. Pollard, Esq.....	22	0	0
G. W. Wells, Esq.....	22	0	0
H. Bruce, Esq.....	22	0	0
M. J. Retemeyer, Esq.....	15	0	0
N. W. Pollard, Esq.....	22	0	0
P. Sampson, Esq.....	44	0	0
E. J. Troughton, Esq.....	22	0	0
Captain and Mrs. Gibbs.....	22	0	0
Mrs. Hally.....	22	0	0
Mrs. and Miss Jones.....	22	0	0
Mrs. E. Smith.....	22	0	0
Ditto, Subscription.....	6	0	0
	568	7	8

Mr. T. N. Troughton.....(DON.)....	22	0	0
Mrs. Ketley's Missionary Box.....	12	0	0
Collected at the Monthly Missionary Prayer-Meeting.....	190	0	0
Collection after Sermons, per Rev. Mr. Scott.....	56	2	8
at the Public Meeting.....	275	10	0

Guilders.... 1602 5 0

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented for the following :—

To Anonyms, for a Packet of Medicines for South Africa. R. Y. K., for Bags, Pincushions, and Needle Cases. Rev. Mr. Peggs, for Books for Rev. Messrs. Fyvie, Sarat. Mr. Hart, for Copies of Mr. Whitfield's Life and Letters. The Author of "Youth's Scripture Catechism," for 39 dozen Copies. Anonymous, for Hints to the Benevolent, and Tracts on the Sacrament of the Lord's Supper. Mr. Wyatt, Mr. James Grimes, Mr. Smythman, Amicus, Mr. W. Hammond, Miss Gale, J. C., Mrs. Green, Mr. Eisdell, and T. Welman, Esq., for Numbers of the Evangelical and Home Missionary Magazines, Sunday School Repository, Christian Instructor and Guardian, Eclectic Review, Sermons, Reports of the Church Missionary, Prayer-Book and Homily Society's Proceedings, Missionary Register, and one Copy of the Missionary Voyage in the Ship Duff.





THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FOR NOVEMBER, 1832.

A BRIEF
NOTICE OF THE LATE REV. WILLIAM WILLIAMS,
LATE OF NORWOOD.

[We have extracted the following notice from a pamphlet just published, by one of Mr. Williams's sons, and which is referred to in the Review department.]

It would have been gratifying to the family of the late Rev. W. Williams, could they have discovered any documents detailing his early history, and manifesting the gradual development of those characteristics by which he was distinguished in after life. Unhappily such a document cannot be found, and, therefore, any narrative will be necessarily defective. Mr. W. was a native of London, where he was born January 24th, 1774. He enjoyed the advantage of a liberal education, and at a suitable age was entered as a student at law, being designed for the profession of a practising barrister. Till nearly the close of his legal studies, he appears to have been in spiritual darkness. At this period, however, he was induced to become an occasional attendant at Surrey Chapel. Here the preaching of the venerable Rowland Hill was blessed to the awakening of his conscience. He was led to behold himself as a sinner in danger of perdition, and taught earnestly to apply for

salvation to a crucified Redeemer. He now became a stated worshipper at Surrey Chapel, and continued rapidly to grow in grace. Having been taught rightly to estimate the value of his own soul, he soon felt deeply interested in the well-being of those by whom he was surrounded. Beholding the spiritual destitution of the villages in the immediate vicinity of the metropolis, he felt an intense desire to convey to them the gladdening intelligence of salvation through a crucified Saviour. Actuated by these powerful motives, he joined the London Itinerant Society, and commenced his ministerial labours under their auspices. Shortly after, having frequently and fervently prayed for divine direction, Mr. W. came to the resolution of giving up the profession of the law, with all its prospective advantages, and wholly dedicating his talents to the ministerial work. Having taken this resolution, Mr. W. acceded to the request of the Church of Christ assembling in Paradise

Chapel, Birmingham, to preach before them as a probationer for the pastoral office. The result of this engagement was an invitation to Mr. W. to become their pastor. With this invitation he complied, and in September, 1802, was solemnly set apart to the pastoral office over that church. In 1806, Mr. W. removed to Warwick, as successor to the Rev. Mr. Moody. Disunion having crept into the church at this place, he thought it most beneficial, for the church and for himself, that a separation should take place. Having, after fervent prayer, arrived at this conclusion, in 1808, he resigned the pastoral office at Warwick, and removed to Edmonton, where he laboured for nearly twenty years, happy in witnessing, during the greater part of that time, the most complete harmony amongst the people, and the warmest affection towards himself.

In 1805, Mr. W. was united to Miss Richards, sister to the Rev. J. Richards, of Birmingham, with whom he lived in the greatest happiness for more than seventeen years. During the year 1822, he was visited by a succession of most afflictive and mysterious providences. In February, he was called to surrender a beloved son to the hands of his Maker. Within three short months the endeared partner of his life was called to enter into the joy of her Lord; and in the following September a third breach was made in the family, by the death of his youngest son. Under these distressing visitations, Mr. W. was enabled to say, with pious resignation, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord." In the latter end of 1823, Mr. W. was married to Miss Cawley, a Christian friend of his former wife, who, on her dying-bed, speaking of Miss C., said, "She is the only

person in the world with whom I can entrust my family." It is no small commendation to say of the bereaved widow, that she has uniformly acted the part of a kind parent, and enjoyed the affectionate esteem of those whom Providence has committed to her care. In 1825, Mr. W. buried his third son, after a protracted illness of more than two years, during which the sufferer had given satisfactory evidence of an interest in Christ. In addition to these family afflictions, Mr. W. suffered many heavy pecuniary losses; but with all these accumulated trials he was *never* heard to repine. When the fears of friends were excited, his constant expression was, "The Lord who hath provided will provide." The following extract from a letter, bearing date August 7, 1828, will convey some idea of the serenity of his mind, and likewise the ground on which it was founded.

"In this world we are to expect trials and disappointments. Some are more severely tried than others, but none escape. Prosperity and adversity, afflictions and consolations, are wisely and mercifully blended together. I have had my share of trouble, but I have no reason to complain, for I have many mercies. I have never had reason to despond, for the promises are my portion, and I have witnessed the fulfilment of them repeatedly, seasonably, and graciously. Though I have experienced some severe calamities, I have not endured the heaviest that might have befallen me. I have followed a wife and three children to the grave. I am deprived of their society, and shall not see them again till I pass beyond the barrier which separates this world from the world of spirits. Then I shall be re-united to them, for two of them died in their infancy, and the other two gave satisfactory evidences of conversion. They all sleep in Jesus, and are blessed. In my four eldest surviving children I can rejoice, for I trust that the good work is begun both in Sarah and in Margaret,* and that it is gradually advancing. There is not one of my children who manifests an aversion to religion, or disco-

* Since the period in which this was written, the deceased father enjoyed the privilege of beholding both his daughters united to Christian churches.

vers an inveterate propensity to sin. While I can rejoice in my children, I cannot be unhappy."

The increase of his family, and a variety of other circumstances, concurred to induce Mr. W., in 1829, to remove, with his family and school, to Chelsea. Having occasionally supplied at Norwood, and given great satisfaction, he was requested to become the successor of the Rev. J. Richards, who removed from Norwood in 1830. With this request Mr. W. complied, and continued to labour, with great success, till within a few days of his lamented decease.

But we hasten to detail the closing scenes of the life of this man of God. On Wednesday evening, July 25th, he, for the last time, proclaimed the sacred truths of the everlasting gospel to his affectionate people at Norwood, after which he walked home to Chelsea, a distance of nearly seven miles. On the morning of July 27th, he complained of indisposition; his illness increasing towards evening, he consented to have medical assistance called in. His medical friend found him in a dangerous condition, and remained with him during the whole night. In the morning, he appeared to be relieved, and his family cherished the hope, from the improvement which had taken place, that his valued life might be spared. During the Sunday and Monday he

continued to improve, though still he could not be pronounced out of danger. On Tuesday, no alteration to excite alarm, or to strengthen hope, was apparent. In the course of this day his medical friend, a pious member of the establishment, said, "Mr. W., if you should recover, it will be owing to the astonishing tranquillity of mind you possess." He replied, "*It is all peace within.*" On Wednesday, strength began to fail, and a low weakening fever attacked him. But while the outer man was thus perishing, he enjoyed the renewal of the inner man. A friend from Norwood called to see him, and asked *how his mind felt*. He replied, with as much emphasis as his weakness would allow, "*It is in perfect peace.*" During the ensuing night he sunk rapidly, and on Thursday morning, August 2nd, at ten minutes past 10 o'clock, he yielded his spirit into his Saviour's hands, in the fifty-ninth year of his age. So peaceful was his end, that it may be emphatically said, "He fell asleep." He has left, to mourn their irreparable loss, a widow and numerous family, many of whom are but of tender age, and consequently are dependent on their widowed mother. After contemplating the death of this good man, who can but exclaim, "Let me die the death of the righteous, and let my last end be like HIS!"

HINDRANCES FROM COMING TO CHRIST OBTIATED.

For the Evangelical Magazine.

"Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people," was the injunction given of old to facilitate the return of the Jews from their idolatrous practices to the worship of the God of Israel. It may be considered as pointing out our duty to those whose faces are turned to the Saviour, and the methods we should

employ to quicken their approach to him. Whatever obstructions may lie in their way, and by whatever hand they may have been placed there, we must labour to remove them by every effort we can employ. Such labour is one of the most important and necessary of the works of mercy, and one which must be peculiarly pleasing to the Redeemer, whose invita-

tions in the gospel are so richly fraught with the blessings of his salvation, and the kindness of his heart. In addressing them to sinners, he may be viewed as saying to them what Balak of old said by his messengers to Balaam, though in a very different spirit, and with a very different object, "Let nothing, I entreat thee, hinder thee from coming to me." Such is the object of this essay; and, while we urge, may the Lord draw with the cords of love; while we expostulate, may the Lord persuade; and while we admonish, may he alarm.

Some are kept from coming to Christ by the idea that they are not prepared for coming. They imagine that they must be possessed of certain feelings and qualifications to ensure their welcome, and that, till these are attained, it is presumptuous to think of advancing. But in what portion of his word does the Lord Jesus require such preparation? Nay, does not he invite the stout-hearted who are far from righteousness, and the scorn-ers, who delight in scorning, to turn to him and live? Do you imagine that you must begin the work of salvation, and that then he will carry it on to perfection? Little does that man know of his own depravity and weakness, who thinks that he has the power to kindle one holy desire, or to form one heavenly purpose. It is the same almighty grace which perfects holiness that forms the first wish for it; and He alone who completes salvation can make the need of it to be duly felt. As well might we suppose that the first streaks of dawn proceed from the darkness of midnight, as that the first movements of piety originate in mere nature. It is from the sun, whose meridian glory fills nature with light and gladness, that they issue. As well might we imagine that the first buds of the spring proceed from the torpor and the desolations of winter, as that the first impressions of goodness arise from natural feelings. It is in the renovating power of the God of nature that these pledges of the summer's beauty take their rise; and to the God of grace must be ascribed the first meltings of contrition, and the first wish that is felt for mercy. Come to him, then, as you are; be willing that he should have all the glory of your salvation; and beseech him to work in you both to will and to do of his good pleasure.

Some are kept from coming to Christ by their insensibility to their need of him. They suppose that conversion is necessary only to such as are grossly profligate, and

that their conduct has been so devout and so inoffensive, that they require no such change. But to Nicodemus, blameless as his character before men had been, our Lord said, "Except a man be born again he cannot see the kingdom of God." Think how deficient you have been in the best duties of charity—solicitous efforts for the salvation of your brethren; and where has been your delight in God, and your zeal for his glory—your joy in devout exercises, your desires after his image and Spirit, and your looking to things heavenly and eternal? Search your hearts, and try your ways, and you will find that your carnal minds are enmity against God; that the rules of devotion have been often neglected, or felt by you as a burden; that the prosperity of religion has been none of your cares; and that eternity has had no influence over you. You have been the slaves of the world, and as regardless of God as if he had no control over you and no charge for you. The stagnant pool, whose surface seems clear, needs only to be stirred to show its impurity; and, had the temptations been presented, corruptions in your hearts, of whose existence you were not aware, might have been made manifest to yourselves, and evil passions, which you have concealed from others under the guise of manners gentle and decorous, might have been discovered to the world in the language or the deeds of rancour and of profligacy. Implore the influences of that Spirit who shall convince the world of sin, that he may impress you with your urgent need of a Saviour, and that you may be excited to flee to him. The more you are affected with your guilt and your helplessness, the more welcome and precious will be his grace and salvation.

Some are kept from coming to Christ by the idea that they are too young to be urged to seek after salvation. They imagine that such serious concern may well become those who are in danger of death, or who have for a long course of time sinned against the Lord, but is in them by no means so necessary. But do you think that the young have no need of a Saviour? Do not seek for your answer to this question in the praise of flatterers, the partiality of friends, or the estimate of vanity, but in the word of God. "The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies. Childhood and youth are vanity." Has Christ no claims on youth? Does not

he deserve the first-fruits as well as the grape-gleanings of the vintage—your nature in its activity, and your affections in their first glow? Think of the special calls Christ addresses to youth. “My son, give me thine heart.” “I love them that love me, and they that seek me early shall find me.” Can piety do nothing for youth? It will give to youth its fairest beauty, its best portion, its only safety, its happiest connexions, and its brightest hopes. And are you too young to die? Death often comes to such as you. He delights to waste the beauty of the blooming countenance, and to lay man low in his full strength. Come, then, to Him; and, should an early grave be yours, he will shed over its darkness the sweetest light of hope; and, should you live to old age, he will say to you, to cheer your gloom, and to encourage your hearts, “I remember thee, the kindness of thy youth, and the love of thine espousals.” You have felt the delights of a parent’s welcome, when, after a long absence, you returned to their dwelling, and found their hearts melting with kindness. You also may have felt how sweet it was to be received in compassion and peace by parents whom you had offended and injured by your folly, to hear from their lips the assurance that they had forgiven you, and to feel in their embrace that you still retained your place in their hearts; but know that far, far beyond such pleasure will be the joy which you shall experience in the Redeemer’s gracious reception, and in the mercy with which he shall protect and cherish you.

Some are hindered from coming to Christ by despair; and this despair arises generally from two causes. Some are led to despair by the number and the aggravations of their sins. They think that, for guilt so atrocious as theirs, there can be no remission, and that, ample and extensive as the grace of the gospel is, they must, from the enormity of their offences, be excepted. Such have not merely been the apprehensions of the blood-stained criminal in his dungeon, but of many whose consciences have been roused to peculiar sensibility, and who feel themselves to be the chief of sinners. But what saith the Scripture? “Come, now, let us reason together; though your sins be as scarlet, they shall be as the snow.” And what say the trophies of divine mercy which you see raised on high as you travel along the path of God’s word? There is an inscription

which you may read on them all:—“Where sin hath abounded, grace doth much more abound.” Some look to these triumphs of divine mercy to embolden themselves in sin; and, for an abuse so presumptuous and so wicked, their account will be dreadful; but to look to them with a heart to which sin is loathsome, and to strengthen our hopes of sanctifying as well as forgiving mercy, is an exercise which tends to the praise of the glory of Jehovah’s grace. Around these trophies of mercy there are terrors set in array; so that, while we look to the dungeon of Manasseh, and to the cross of the thief, in hope, we receive warning, the most solemn, not to be high-minded, but to fear.

Some, too, are ready to despair because they have grown old in sin. They say in their hearts, What is such a rotten and putrid branch as I am fit for but the fire of hell? But God calls men to turn to him, not because their services are profitable to him, but because of the benefits conversion will yield to themselves; and to melt in contrition the heart that seemed twice dead, to make those happy in piety from whom all the joys of life have fled, and to form for heaven those who seemed vessels of wrath fitted for destruction, displays the exceeding riches of his grace. Besides, the very solicitude which you feel about the salvation of your souls shows that God has not given you over to a reprobate mind. The Saviour is almighty; and, from the very brink of hell, he has turned some to goodness. How wondrous is his grace! The arms which are open for little children are not closed against the oldest transgressor. The failing heart has been purified by his grace, and revived by his mercy. Come, then, to him, and you shall find that the door is open even at the eleventh hour. You have heard that hour strike, and in another hour you will be in eternity. Late as you are, you are still welcome; and, late as you are, you are not yet too late for mercy.

Some are kept from coming to Christ by mistaken views of some doctrines of Scripture, such as those of election and of particular redemption; respecting which some reason thus:—“If I am not among the number of those whom God hath chosen to salvation, and for whom Christ died, it is vain for me to draw near to him.” But it is not to the purpose of God, nor to the extent of Christ’s death, that we are to look in our appli-

cation for salvation, but to the command of God to believe in the name of his Son whom he hath sent, and to the universal call of the gospel, in which there are no exceptions: "Look unto me, and be ye saved, all the ends of the earth, for I am God, and beside me there is none else." Wherever a desire for salvation is kindled, the cross speaks hope, and the book of life unlooses its first seal. Listen not to the strange conceits of those who would encourage you to hope by the gross delusion of universal pardon; but rejoice that you are called to a safer and better hope, that to you is the word of salvation sent; and that, while our Lord hath said, "All that the Father hath given me shall come unto me," he hath graciously added, to encourage the trembling steps of the dejected and the fearful, "And him that cometh unto me I will in nowise cast out."

Some, too, have the apprehension that they have committed the unpardonable sin, and that, on this account, there can be no hope. But that sin consisted in the ascription of our Lord's miracles to the agency of the devil, to vilify his character, and to defeat his efforts for the spiritual good of man, in opposition to the conviction of their own consciences; and though I will not say that this sin cannot be committed in our day, it is certain that they have no reason to think they are guilty of it who would gladly be indebted to Christ for salvation.

Some, too, from what is said about a day of grace in Scripture, imagine that theirs is ended. The lamentation of Christ over Jerusalem sounds in their ears as their final doom. "O that thou hadst known, even thou, in this thy day, the things that belong to thy peace; but now are they hid from thine eyes." But though there have been cases in which God hath sealed men's perdition by judicial abandonment, they have been rare. In general, he does this by the hand of death; and they may be assured that their light of mercy has not gone down in whom there is any feeling of interest in the gospel, any meltings of contrition, any desire for salvation. While I say this, do not, I entreat you, presume on its permanence. "Behold, now is the accepted time, behold, now is the day of salvation." Twice is the word "behold" used, to excite your attention, and to quicken your diligence in redeeming the time, and in working while it is day, since the night comes, in which no man

can work. Imagine not that the common saying, "While there is life there is hope," is in no respects applicable as to this state of the soul, for it is the grave that cannot praise God, "it is death that cannot celebrate him, it is they that go down to the pit who cannot hope for his truth. The living, the living, he shall praise thee."

Some are hindered from coming to Christ by blasphemous suggestions of the devil. While Satan works in all the obstructions which I have already mentioned, he employs, in some cases, evil imaginations of a very horrible description, to confound and to agitate the mind of the awakened sinner. Often are such thoughts thrown into the mind, in the hour of earnest supplication for mercy, with such force, that the sinner starts from his knees in fear and horror; and every time that he engages in a similar exercise he is thus interrupted and shocked, and at last begins to think that every effort for salvation only aggravates his guilt and ensures his condemnation, and that all such attempts must be discontinued. But to such persons it may be said, that the horror which those thoughts excite, and the methods by which you are tempted to get rid of them, clearly show from what quarter they proceed, and what is the tempter's object. So far from giving place to his suggestions, oppose them by greater earnestness in prayer, implore that influence of the Holy Spirit which can effectually counteract all such impressions, and call up meditations which may solemnize and elevate the heart. Adore what he would vilify, sanctify what he would defile, and repel what he would inject. Consider, that it is by yielding to these suggestions that you will be charged with their guilt, and that, by pressing forward to the Saviour in opposition to them, you will, in the outset of religion, glorify Christ, and overcome the wicked one. I may add that, as many impressions of the kind arise from Satan's influence over the frame labouring under nervous weakness and inquietude, it is your duty to use every proper means for restoring it to soundness and vigour. It is in the troubled water that he mingles his poison, not in the clear stream, where it could be easily detected.

Some are hindered from coming to Christ by the influence of their friends, who, from dislike to piety, or apprehensions that the change of their views may

injure their worldly prospects, labour to dissuade them from yielding to the influence of serious impressions, and to engage them in scenes where they may be counteracted. Ridicule of piety and of religious characters is often employed for this purpose; and no weapon has such fatal power over the young. Sometimes, too, they threaten them with their displeasure, and will make them feel its results in exclusion from their society, in the abridgment of their comforts, and in keeping from them the companions to whose influence they ascribe the excitement of their feelings. Often have they been kept, by the stern mandate of parental authority, from listening to words by which they might be saved, and been dragged to the dull and sombrous lessons of a morality utterly destitute of the light of the gospel and the spirit of holiness. But let persons thus opposed state with mildness, yet firmness, their determination to follow the Lord fully; show them that you abhor the pride and the petulance which they ascribe to you; and let kindness be the only return you make to those who despitefully use you. Thus you may gain their countenance; but, whether you do so or not, go forward to the Saviour. His smile will far more than compensate for their frowns. The greater opposition you break through, the sweeter will be his welcome; and, in the joys of his salvation, you will feel the effects of their displeasure as light and momentary. The young, thus opposed, have been sometimes made the instruments of turning those who laboured to thwart them to righteousness, and have had their names cherished, and their memories blessed, where they were once scorned and reviled.

Some are hindered in coming to Christ by the pressure of worldly cares. There are so many things that claim their attention, that they are hurried away from the scene of serious reflection; and impressions which might have issued in their repentance are effaced by the influence of their multiplied engagements. But let such persons consider how insignificant all earthly concerns are when compared with those of eternity. Let them think what that object is to which Christ points our first and chief solicitude, "Seek ye first the kingdom of God, and the righteousness of it;" and how encouraging the assurance, that, if we do so, all other things will be added to us! Religion will relieve you from that solicitude

which agitates and vexes you; and if you should not, at the close of life, be able to look back on such temporal success as the worldling, you will have a hope and a prospect for which, at such a period, he would gladly sacrifice ten thousand worlds. It has been well said, "that he who devotes time to its best purposes, secures eternity for its best enjoyments; and, in proportion as we employ time wisely and well, immortality will be made happy. Those who lament most loudly the want of time, are either persons who plunge themselves into unnecessary concerns, or those who manage them ill, or those who do nothing. The first create the deficiency they deplore; the second do not so much want time as arrangement; the last, like brute animals laden with gold, groan under the weight of a treasure of which they make no use, and do not know the value."

Some, also, are hindered in coming to Christ by the apprehension of the difficulties of a religious life, the sacrifices it demands, and the austerities it imposes. Now, we are far from representing religion as all indulgence in its requirements, and all smoothness in its paths. But consider what difficulties are braved for a mere worldly object, and shall you expect none in working out your salvation? Besides, you are not called to engage with these unaided. In God's hand there is guidance for every perplexity, help for every duty, compensation for every sacrifice, and comfort for every distress. How animating are those words of the Almighty to every one who desires to serve him! "Fear not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee, yea, I will keep thee, yea, I will uphold thee with the right hand of my righteousness." Besides, these difficulties will become less severe the farther you advance in self-denial and spirituality of mind. And, as the mariner, in the midst of storms at sea, perceives, by the fragrance brought to him by the breeze, that he is approaching his Indian haven, so over the last days of the good man's life there is shed the rich odour and the bright light of Immanuel's love. To such a man the promises come associated with a thousand pleasing reminiscences—prayer, with the consciousness of the blessings it has brought, and hope, with its brightest anticipations of that within the veil.

Let those who have not yet come to Christ beware of imagining that such

hindrances will be their apology. If you still remain at a distance from him, this office of mercy you render ineffectual will aggravate the guilt of your unbelief. In a short time all approach by you to the Saviour will be impracticable. There will be a great gulf betwixt you, and that gulf will never be divided for your passage, and no wing of mercy shall bear you over it. Escape, then, for thy life; look not behind thee, neither stay thou in all the plain; flee to the mountain, lest thou be consumed. They who are far off from him shall perish.

And let not those who have come to Christ already be hindered by any obstruction from frequent intercourse with him. Let no hurry of worldly business, no engagement of pleasure, ever keep you from drawing near to God. Let there be every day that you live new fervour in your devotion, increasing assimilation to Christ's image, and greater liveliness in the heavenly tendencies of your hearts. Often think how Christ came in abasement, peril, tears, and blood, to save you; and shall you not go in love, in gratitude, and in joy, to serve him in life, and in death to be for ever with him? Christ's first word to you, "come," won your hearts, and it will be the word which will raise and welcome you to heaven.

How dreadful is their guilt who put hindrances in the way to Christ, as to any! This men have done by the violence that persecutes, the sophistry that beguiles,

the sarcasms which make men ashamed of being serious, and the bad example that hardens in sin. "Woe unto you, for ye have taken away the key of knowledge! ye entered not in yourselves, and them that were entering in ye hindered." Is it not enough that such men bring on themselves the guilt of their own destruction—that they so act that the blood of others must be required at their hand also? But how blessed is their employment whose labour it is to lead others to the Saviour! The toil and the sacrifices which this may require will be amply requited even here in the satisfaction of benevolence; and great shall be their reward in heaven. How beautifully was the spirit of holy mercy manifested in a good old minister who lately entered into rest, whose ministry of fifty-five years was devoted to winning souls to Christ, and who, on his death-bed, made the most affecting efforts, when speech had failed, to express his earnest desire that his assistant and distressed successor should strive mightily to bring the people of his charge to Christ and to heaven! What a sweet savour of Christ has he left in his congregation, in the church of God, in the circles of friendship, and in his dwelling; and this savour may we all leave as the best testimony to our character, the most soothing memorial to the hearts that loved us, and as the most animating excitement to the piety of survivors!

Falkirk.

H. B.

REFLECTIONS ON THE PRESENT STATE OF RELIGION, IN CONNEXION WITH REVIVALS.

To the Editor of the Evangelical Magazine.

MR. EDITOR.—Sir, Notwithstanding the strenuous efforts which have been made to arouse the Christian church from its spiritual slumbers, and promote an abiding revival of true religion, but little impression appears to have been made—but little reformation to have been effected, in the lives of professors, and but comparatively few snatched as brands from the burning.

It requires but a limited acquaintance with the Christian community in this land to ascertain that, as it regards sterling piety, it is not what it was fifty years ago; that it is very far from what it ought to be now, and still farther from what it

must be, before that which many are desiring to behold can take place—"a revival of true religion."

Far be it from me, even in the remotest manner, to cast any reflections upon the well-meant and holy efforts of pious and devoted men, who have endeavoured to stir up the Christian church to a sense of its duty on this most important subject; but I cannot help thinking that there is some important deficiency in the mode adopted, or some great hindrance in the whole body of the church—some great and crying sin lying at the door, which must first be removed. If this be not the case, why have we not heard of the same effects

following the same means, as in America? Why have we not heard of general awakenings among the hearers of the word throughout the land? Why have we not heard of eminent devotedness characterising the body of Christ generally? In a word, Why have we not heard and seen the same enviable and holy results following the use of the same means, as in the new and rising world? Surely there must be a cause; let it be our endeavour to remove it, that we may not only hear of these glorious things, but become partakers of them to their utmost extent. Have we not rather been *forcing* a revival, than seeking it with holy patience and perseverance? No sooner did the heart-cheering news reach us, from America, of those seasons of refreshing which were enjoyed by the brethren there, than many a bosom glowed with the most intense desire that our own churches might be favoured with the out-pouring of the Holy Spirit from on high.

Did this feeling arise from ardent desire for the glory of Jehovah, and deep abasement for our supineness? or, rather, from spiritual jealousy for our Christianity? Did it spring so much from a desire to glorify God, as to wipe away a reproach which the increased zeal and prosperity of the transatlantic brethren had cast upon us? Let us look with jealousy at the motives, when we perceive the smallness of the results.

Whatever was the motive which prompted the effort, under the influence of excited feeling, much was done: sermons were preached; facts were stated; books published; days for prayer set apart; and other vigorous and practical efforts were made by many. Some uttered their fears; others more silently opposed; and numbers stood by, and gazed with astonishment. But these efforts, to a great extent, have ceased; and many, who appeared forward in the work at the onset, are now fallen into the rear; and many churches, which distinguished themselves in the revival cause, have sunk again into their former supineness: and why?—because the efforts made were rather the effect of a revival than the means—rather the end than the beginning. Revivals are not the production of excitement; they do not consist in the externals of religion. They are the result of an increase of personal piety in a church, which, by its diffusive and benevolent influence, constrains its partakers to a strict conformity to the will of Christ, and those

that are without to come in and be separate. In the case of American revivals, we may observe, that they were the result of long-continued self-abasement by individual churches—of pre-eminent ministerial devotedness and zeal—of rigid church discipline; they were thus tutored for the reception of those gracious influences which God in his mercy bestowed.

How different was it in this land! In the generality of churches, what supineness, what prayerlessness, what want of discipline, was manifest to the most superficial observer! Yet we expected that the great Head of the Church would pour out his Spirit upon us, even as on them. We have yet, I fear, to begin that course of spiritual discipline which shall bring back our churches to a healthy and spiritual state—such a state as shall lead them to indulge a reasonable hope that God would revive them again. Those things which may be deemed hindrances to the increase of true piety are neither few nor small: would that they were! The prominent characteristic of our religion is not the least. It requires, alas! but a limited acquaintance with Christian society, to discover how vapid and theoretical the character of that religion is, which distinguishes the generality of professors. It consists rather in generals, than in a practical application of truth to the heart; rather in admiring than practising; rather in a universal lamentation over the lack of genuine piety than in a universal effort to improve it. This too general characteristic of religion would seem to imply a fearful neglect of those duties which transform a Christian into the image of Christ:—the duties of the closet, those which prevent even an approach to inconsistency; the duties of the family; and those which tend to edify and animate the duties of the sanctuary.

Would that it could be said that slander was a thing unknown! How often is it couched in the language of criticism, and extends itself to the holiest performances! How far have we degenerated from that simplicity in dress which distinguished the early nonconformists; and how far are we from that simplicity which becomes the meek and lowly followers of the Lamb! Our congregations, alas! would too often lead to the conclusion that the scene for fashionable display was transferred from the theatre to the sanctuary; and not only to the sanctuary, but to the pulpit itself; the emulation, in many cases, being, not who shall be most

like Christ, but like the world. This, however, let us remember, is no difficult attainment.

The mode of instruction which has been adopted in latter years appears to demand our serious attention. Our sermons partake more of the finished essay than the useful sermon; they appear more to be intended to please the few than edify the many; rather to instruct the intellectual than arouse the conscience. Where are our Wilkses and Bagues, where our Hills and Waughs, in the rising ministry? Where that liveliness and simplicity, which distinguished the sermons of those men in their early days? Where, oh, where, brethren, (let it deeply humble us) where the striking instances of usefulness, which distinguished their career? It is true, we may be more polished; but are we more useful? We may be more learned; but are we more faithful? Are our accomplishments and superior advantages laid at the foot of the cross? Do they fit us more eminently for the work? If not, we had better have never attained them, seeing the great end of our calling is the salvation of souls; to preach Christ, not ourselves; to approve our consciences

in the sight of God, rather than accommodate our ministrations to the fastidious tastes of inconsistent men.

Dearly beloved brethren, let us not put away these truths from us with contempt or neglect. Let us not try to hide or cloak them, because of our course: rather let us lay them deeply to heart, and mourn over them, with many others which will readily occur to you. Let us attend more punctually and devotionally to the duties of the closet, more strictly and spiritually to the duties of the family, more regularly and humbly on the means of grace. Let us be more faithful to ourselves, to our neighbours, and to our Lord. Let us now awake from our slumbers, put on our beautiful garments, and cause the church to appear in all her majesty and strength, in all her loveliness and glory; that, putting to flight the armies of the alien, rallying around her triumphant banners the soldiers of the cross, she may achieve that conquest, in which the last enemy shall be defeated, and many crowns be placed upon the head of the Saviour.

FIDUS.

London, Oct. 29, 1832.

PAUL'S REBUKE OF PETER. — GAL. II.

For the Evangelical Magazine.

In the second chapter of Paul's epistle to the Galatians there is a passage which has exercised the ingenuity of the Roman Catholic doctors, in order to save the dignity of their first pope, Peter. The real state of the case is known to every one. Paul declares that he openly reproved Peter at Antioch for his dissimulation; for, till his conduct had come under the inspection of some Jews who had lately arrived at Antioch, he made no scruple of eating with the Gentiles; "but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision; and the other Jews dissembled with him: but when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter, before them all, If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" This narrative, if duly considered, is fatal to the dream of the papists, who have dreamed that Peter was the first pope of

Rome, having, according to their fable, been appointed to that office by our Saviour; for, if Peter were pope, it is certain that Paul never would have ventured to rebuke him in this decided manner before the whole church, it being impossible for any ecclesiastic to stand on an equality with the pope, much less to claim the right of accusing him of dissimulation, and of lecturing him openly, in the face of the Christian world. Jerome, the monk, in whose days the popish heresy was coming into fashion, perceived this dilemma, and therefore determined to save the honour of the first pope, by twisting the words of Paul, and giving them a double meaning. This he has done, with the usual dexterity of learned ecclesiastics, when they turn their talents to prove a falsehood; for, when he came to that verse which narrates this controversy, where it is said, "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed," (ver. 11.) he endeavoured to make it appear, both by his

translation and exposition, that this opposition of Paul's was only *in appearance*, "in faciem;" according to a preconceived plan of the pope Peter, who, by an amicable arrangement, had given permission to Paul to get up this scene for the edification of the church, and to still the controversy between the Jewish and Gentile converts. Jerome's translation, in the Vulgate, stands thus: "*Cum autem venisset Cephas Antiochiam in faciem ei restiti, quoniam reprehensibilis erat.*" In the Greek it reads, *ὅτε δὲ ἦλθε Πέτρος εἰς Ἀντιοχείαν, κατὰ πρόσωπον αὐτῷ ἀντεστήν ὅτι κατεγνώσμενος ἦν.* It may be curious also to observe, that where Paul's opponent is called Peter in the Greek, in the 11th and 14th verses, the Vulgate calls him Cephas.

Augustine—the famous Augustine, a contemporary with Jerome, was indignant at this pious stratagem of the learned monk, and wrote him a reproof, which is still extant. I would observe, however, that Castellio has translated the passage, "*Ego ei in os restiti quoniam reprehendendus erat;*" which is a most important difference, *in faciem* allowing or rather requiring the interpretation, according to Latin idiom, of "appearance." Erasmus was too good a scholar to follow the trick of Jerome, knowing that the suffrage of the older theologues was against it: nevertheless, it is amusing to see how he gets over the difficulty, by inserting a gloss in his paraphrase, "*quamquam viderem hujus inter Apostolos primam esse auctoritatem, tamen non veritus sum palam et in os obsistere, pluris habens Evangelii negotium quam illius dignitatem*—although I perceived Peter to have the *first authority* amongst the apostles, yet I did not hesitate to oppose him openly, and to his face, esteeming more the interests of the gospel than his dignity." It is needless to remind the reader, that all about "authority" and "dignity" is a pure invention of this subtle writer.

Augustine, however, though claimed as one of their saints by the papists, had no such tender feelings for the dignity of Pope Peter, as is evident in these sentiments of his in an epistle to Jerome, which I translate from the Latin of the Benedictine edition: "*I have read some things written by you on the epistles of the apostle Paul, particularly on his letter to the Galatians, where you come in your translation to that passage in which Peter is rebuked for his pernicious dissimulation. That the defence of a lie should have been*

undertaken, either by yourself (a man of such note) or by any other person, if indeed some other person did write that of which I complain, I confess, grieves me not a little, unless these things which grieve me may perhaps be refuted, if refuted they can be: for it appears to me most dangerous to believe that any lie should be contained in the sacred books; that is, that those men, by whom the Scriptures have been furnished and written for us, should have uttered any falsehood in their writings: for, having once admitted an intentional lie, though for a good purpose, in works of such paramount authority, no particle of those books will remain, which may not be resolved into the advised purpose of the author telling lies by design, according as the passage may appear either difficult to our notions of what is right, or incredible as a matter of faith. For, if the apostle Paul was dissimulating when he rebuked Peter, and if Peter in reality appeared to Paul to have done right, of whom he both said and wrote that he had done wrong, merely that he might quiet the controversy in the church, what shall we answer when those perverse men, for instance, shall appear, who will forbid to marry, according to Paul's prophecy, (1 Tim. iv.) when they, according to your system, shall urge that all which the apostle said on behalf of matrimony was a feigned doctrine, put forth for those men who erred in too excessive a love of their wives?—that is to say, when they shall urge that Paul did not mean what he said, but that he merely wished to repress the error of those who were too uxorious? Other examples I need not urge." (Ep. xxix.) In another epistle to Jerome he resumes the subject. "Paul did not reprove Peter because he kept the traditions of the fathers, for that which was merely superfluous, though customary, would not have been mischievous; but because he compelled the Gentiles to act like the Jews, which he could not have done, unless he thought the Jewish customs necessary for salvation after the coming of our Lord; and this error was vehemently confuted by the truth as it is set forth by Paul. Neither was the apostle Peter ignorant of this; but he acted from fear of those who were of the circumcision. Thus was he really and truly rebuked, and Paul really and truly said what he meant, lest holy Scripture, which was published to establish the faith of them that come after, should, by the authority of one lie, appear a mass of un-

certainly and instability, which no man could rely on. But I neither can nor ought to explain to you, in a letter, what great and irremediable mischief would follow, if we allowed this; but this I can do more readily, and with less risk, when we next meet. Wherefore, I beseech you, lay hold of the genuine Christian severity, to correct this work of yours, and, as it is said, *sing your Palinodia*; for the truth of Christians is far more beautiful than the Helena of the Greeks, and for her our martyrs have fought more bravely against this Sodom (heathenism), than those Greek warriors did against Troy. And this I say not that you may recover again your heart's eyes; for far be it from me to say that you have lost them; but to beseech of you to make use of them (for I know you have them, and that they are both sound and watchful); but nevertheless you have, in a fit of dissimulation, turned them away, so as not to perceive the adverse consequences, if it once should be admitted that a writer of the holy books could, in any part of his works, have uttered a falsehood with honesty and piety." Ep. xl.

This reproof, given to the monk by the Bishop of Hippo, is very faithful; and, though written in polite language, is as strong a dose of correction as could be well digested. It is curious to observe the extremely obsequious title of so free a letter—"Augustine, to his most dear Lord and Fellow-presbyter, a Brother who is worthy to be regarded and embraced with the most sincere worship of love." The hint about the heresy of those "who

should forbid to marry" is interesting, inasmuch as Jerome himself was a most mischievous ringleader of that wicked heresy. Neither was Augustine himself free from the taint of the times; for there is extant a scandalous letter of his to a married couple, in which he commands them to abstain from the marriage-bed. Augustine is incomparably the most evangelical of the fathers; but he can by no means be relied on with security, for he is not free from the heresies of Antichrist, which were beginning to grow up towards a luxuriant harvest in his days; though his writings do, nevertheless, abound with insurmountable testimonies against many of the doctrines of popery; and the specimen here produced will satisfactorily prove how little the supremacy of the pope was acknowledged, as well as point out the wretched artifices of the monastic party, in endeavouring to lay a foundation for that edifice of imposture and tyranny.

Luther, in his golden commentary on Galatians, has duly noticed the subtilty of Jerome in defending Peter, and has, in this passage, as well as in many others, shown how entirely ignorant the learned monk was of the gospel; for, though Jerome was master of *the words* of Scripture, yet *the spirit* he knew not. He was ignorant of justification by faith, denied the imputed righteousness of the Saviour, and was altogether in the covenant of works: for which reason we need not wonder that the Roman Catholics have made his translation of higher authority than the Scriptures themselves.

Sept. 8, 1832.

CASTOREUS.

GIFTS OF TONGUES.

(To the Editor of the *Evangelical Magazine*.)

I HAVE, like many others, given some consideration to the preaching of the Rev. Edward Irving, and the idle communications of many of his disciples; but I never yet found so sensible an exposition of their errors as in the paraphrase, or commentary, of the late excellent and worthy John Brown, of Haddington. I have attended to all that passed at the Chadwell Meeting, as well as those at London Wall; but, with all due deference to the learned Scottish ministers who were charged with the judicial office of investigation and de-

cision, I have seen nothing so intelligent as our worthy Brown's Commentary.

On the fourteenth chapter of the first of Corinthians—the constitution of Mr. Irving and his disciples—Mr. Brown says (speaking as St. Paul):—"Let me, therefore, earnestly intreat and charge you to cultivate and exercise the important grace of Christian love; and, in subordination to it, to be zealously concerned to abound in spiritual gifts, provided it be with a view to glorify God and edify your neighbour. And I recommend to you, chiefly, the gift of prophecy, by which, under the

direction of the Holy Spirit, ye may explain and apply the oracles of God, upon the principles, and in the exercise, of Christian love: for, as to the gift of speaking unknown languages, which some of you are so fond of, it is much less useful; for, let a man deliver the most important truths, in a language which the hearers do not understand, they are nothing instructed by all he says; your words are all lost unless you speak in intelligible language, and you might as well speak to the wind unless your hearers understand you. There are, probably, as many different languages in the world as there are different nations in it; and all of these are useful to convey ideas to those who understand them, but to none else; if, then, I should meet with one who talks in a language which I do not understand, and who understands nothing of mine, neither of us could instruct or be instructed by, or even sensibly answer, one another, any more than if we were wild savages of different nations.

It is, therefore, manifestly proper that, in leading the prayers and praises of a congregation, my language should be plain to all who profess to join with me, that they may, with understanding, heartily join in the work. Would not a heathen, hearing and not knowing your strange tongue, condemn you as a number of frantic enthusiasts, or persons possessed of the devil, rather than influenced by the Spirit of God?"

These are the rational and Christian-like arguments of John Brown, a man to whom the religious world is indebted for a faithful service, during a well-spent life, to his Master and Redeemer, and in which he has illustrated many Scriptures in an admirable manner.

This is so apposite to the refutation of the weak arguments of Mr. Irving's partizans that I select it, and even that in an abridged way, to show the opinion of one of the most enlightened of Christian divines.

Sept. 1832.

CHRISTIANUS.

RELIGIOUS BEQUESTS.

For the Evangelical Magazine.

[Our readers must have observed that we did not give our sanction, by any means, to the article upon which "Truth" animadverted: indeed, we thought it wrong in principle, and defective in argument; but respected and loved the writer, and allowed him to speak for himself, fully intending to answer him ourselves if no other one had done so.—ED.]

It is, in general, with great pleasure I peruse the columns of your magazine, following with cordiality the able and judicious articles contained in them: I therefore much regret the insertion, in your last number, of Mr. Brynmair's letter on "Religious Bequests." Mr. Brynmair is evidently unacquainted with the subject on which he has written, and his sentiments on it are founded in error.

Mr. Brynmair states, that he considers religious bequests as one of the greatest evils of the present times. I do not find religious bequests in the black catalogue of crimes mentioned in the sacred volume. I would ask, which commandment *forbids* religious bequests? It may be said of them, as the Apostle Paul said in re-

commending the practice of certain virtues—"against such there is no law."

He says "their principle is bad," and makes many other statements, but without giving one proof. The fact is, a right to leave property in trust, towards establishing his plans or principles in the world, after he is dead, so far as such *plans and principles are consistent with religion and morality*, belongs to every man, and every class of men; and such right existed from the foundation of civil society. It can be claimed by Christians, Jews, Infidels, Mahometans, and Pagans.

A Christian may bequeath his thousands towards establishing his religious creed, or form of worship, in the world; but a Papist or a Druid has no right, in the sight of God, to do the same: because we are commanded to teach our children, and our children's children, the wonderful works of God; and again, to worship the Lord our God, and *him only* to serve. A Christian may devote his thousands for ever to a Bible society, but a Mahometan may not devote his thousands for ever to a Koran society:—the one is the Bible,

the other is blasphemy. A Church of England man may bequeath his thousands for ever to a society for the dissemination of so much of the Prayer-book as is consistent with God's truth; but a Brahmin may not do so for a Shaster society, because it is idolatry. Robert Raikes may bequeath his thousands for ever to a Sunday-school society, because Sunday-schools are for the temporal and eternal advantage of mankind; but, as to Baron Rothschild's bequeathing his myriads for ever to a circumcision society, "circumcision profiteth nothing."

The will of a Jew is as sacred as a Christian's, and neither Jews nor Christians have a right to *force* their creeds upon their descendants; but they have no right to do so on their contemporaries. To attach the *wealth of after generations* to their forms of worship or plans of instruction would be dishonest; but they cannot do so. A man of another world cannot have any will in the management of the riches of this world; but a man has, *while living*, the power of directing the application of *his own* riches, after his death. A man does not make his will, as Mr. Brynmair seems to think, as a man of another world, but as a man living in this world.

Mr. Brynmair says he may leave his property to the persons he pleases, but not for the purposes; he may give to the individuals he chooses, but not for the creeds. I will suppose that a man of property, living in a poor village, builds a chapel, at his own expense, and the villagers enjoy the benefit of divine worship there, during the man's life; according to Mr. Brynmair, he may leave this chapel to the deacons, as their own property, to be used as a chapel, or a play-house, or sold, as they may deem proper; but, if he stipulate that it shall be used as a place of worship for the villagers, he violates the rights of mankind; and if he add that no Unitarian or Antinomian shall officiate in it, he is a tyrant. The case is clearly otherwise.

Mr. Brynmair goes on in making statements equally untenable. According to him, a man cannot leave his property for his children's education; he cannot stipulate that they shall be brought up in the Protestant religion, or that they shall be taught to read the Bible. According to him, if a man have a child who is an idiot or lunatic, he may leave such child a round sum of money; but, if he leave a sum in trust to supply its wants, he is

usurping the rights of after generations. His arguments are inconsistent with common sense.

He says, the religion and literature of this age are to be supported by this age, and not by past ages. How does he prove this? Is it not in the teeth of the sacred volume, and the experience of every nation under heaven? Are we not indebted for the religion and literature of this age to the support of past ages, even from the creation of the world?

He says, that education in the time of William the Fourth is not to be promoted by the wealth of William the Norman. I am indebted for my education to a man who has been dead 300 years. The founder of a public school has enabled me, with the blessing of providence, to support my family with more comfort than I otherwise should have done; and more—to understand divine truth better. Yet, according to Mr. Brynmair, the founder of that school did wrong.

I cannot agree with Mr. Brynmair, that to pay a legacy to a religious institution is a stigma on the memory of the dead. It is, I should say, a sweet savour of his kindness who, after supporting the institution when living, has not forgotten it in his death.

Mr. Brynmair says their tendency is bad; but he again offers no proof.

He says, they tend to suppress, in the bosom of the testator, every disposition to be liberal. Does he think that a man, in his will, remembers religious objects which he does not otherwise remember in his life-time? The fact is, religious bequests come from those who in their life-time were liberal. The man who puts off his liberality until he makes his will, will, on making his will, postpone it until he makes a codicil; and, ultimately, religious objects are no more benefited by his death than they were by his life. Remove this excuse, and the covetous man has many others, equally plausible to himself, for not giving to religious objects.

He says, they tend to cherish a mind not quite evangelical. The same may be said of every other good action. But, in my opinion, such assertions are not founded in truth.

He says, they betray the high notions of the testator of his own wisdom and piety, and his mean views of the wisdom and piety of his descendants. Nay, they betray the testator's high notions of the importance of the objects in question—

his own feeling towards them—and his covetousness that all mankind should share with him in the blessings of the gospel.

He says, they evince a want of trust and confidence in God's providence. He need feel no alarm from this source. Many have given from vanity, but none from want of faith. No. The eleventh chapter of Hebrews shows that *faith* is the stimulus to every good word and work.

He says, they tend to suppress, in the bosom of the testator's friends and kindred, every rising disposition to liberality. This is otherwise. I never heard of any injury to the spiritual interests of survivors, from a man's leaving property to

religious objects; but I have heard of men supporting religious institutions which have become, unexpected by them, the means of their kindred's conversion.

As to their tending to destroy every good feeling in the minds of parties, their constantly subjecting trustees to anxiety, and plunging them into difficulties, and their occasioning trouble to courts of equity, Mr. Brynmair is quite mistaken, which could be shown, but it would too much lengthen this paper.

If you approve of it, I will send you another paper on religious bequests, which I hope may be as serviceable to the readers of your magazine as Mr. Brynmair's letter has been injurious.

TRUTH.

POETRY.

MISSIONARY ENCOURAGEMENTS.

"They that sow in tears shall reap in joy."
PSALM CXXVI. 5.

Go forth to distant lands,
Ye messengers of heaven!
Scatter, with holy hands,
The seeds so freely given.
Across the mighty deep,
Around the arctic pole,—
Where pillar'd whirlwinds sweep,
And crested billows roll,—
In every clime, 'midst every clan,
Proclaim the Saviour's love to man.

Though clouds obscure the sky,
And tempests howl around—
Though tears bedew the eye,
And disappointments wound—
Amidst a hopeless race
Unfold *Hope's* beauteous bow,
And bid the "*Sun of grace*"
In polar regions glow:
The savage shall forego his chains,
And carol forth celestial strains.

Firm as the throne of God,
Bright as the vaulted sky,
Sealed with atoning blood,
And fraught with ecstasy—
The promises invite
Your constant toil and care;
Make ready for the fight,
The cross with courage bear:
Millennial scenes of radiant hue
Shall soon entrance your raptured view.

Nerved with the Spirit's might,
'Midst darkness, death, and woe,
Plumed with angelic light,
Onward, still onward go.

All mortal joys despise,
Immortal spirits win:
'Tis no ignoble prize,
"*A soul released from sin*;"
For these the Saviour lived and died,
And nought is worth a thought beside.

'Midst idol temples stand,
Pour forth the plaintive cry;
Upon a foreign strand,
Beneath a burning sky,
The blood-stained banner rear,
The tear of pity shed,
Bid dying men draw near
When every hope is fled;
The joyous sounds of love shall melt,
And grace shall triumph over guilt.

As white-robed snows descend
From a portentous sky,
And genial showers attend
Spring's vestal infancy,—
As these give life and birth
'Midst *Winter's* waning even,
"*Renew the face of earth*,"
And make it bloom like *heaven*,—
So God's own word shall heal and save
The barbarous sire, the abject slave!

On God, "who cannot lie,"
The merciful and just,
For all you need rely,
And in his promise trust.
The "*Rose of Sharon*" plant
In deserts clad with snow,
And, 'midst the sons of want,
Bid living waters flow.
A golden harvest soon shall smile,
And souls redeemed shall crown your toil.

Hadleigh, Sept. 1832.

M. S.

REVIEW OF RELIGIOUS PUBLICATIONS.

LIFE AND CHARACTER OF GERHARD TERSTEEGEN, with Extracts from his Letters and Writings. Translated from the German by SAMUEL JACKSON, Translator of the Companion to Kempis's Christian's Pattern. 12mo. pp. 440.

Black, Young, and Young.

TERSTEEGEN, who died in 1769, is one of the most favourite writers with the truly evangelical and faithful in Protestant Germany, for the elevated holiness and tenderness of his sentiments, and the touching simplicity of his style. Though he was a scholar of no mean order, his deep humility and love of seclusion (to a degree which we humbly think went beyond the bounds of Scriptural duty) led him to decline more public and agreeable stations in life, and to obtain his bread and water by the labour of ribband-weaving. But he was a burning and shining light of such an extraordinary kind, as made it impossible for him to succeed in putting himself under a bushel. His private conversation, his devotional exercises and exhortations at prayer-meetings, and his letters to persons who gradually sought his correspondence, were rendered, to a remarkable extent, useful in the conversion of souls. Through many years, the circle of his influence widened to that degree that persons of high rank, and residents in foreign parts, as well as the middling classes of society, visited him, engaged him to become their correspondent, and received from him the most valuable returns of spiritual wisdom and instruction, on the most important topics of experimental religion. Proposals the most generous, and pressed upon him with tears, which would have placed him in easy circumstances for the whole of life, he gratefully but invincibly declined. But, when he became incapable of his manual labour, he received some minor, stated, and other donations, whereby he was maintained in his own way of lowly comfort, and enabled to be a generous benefactor to many who were poorer than himself. He was a man of great strength of mind and penetrating judgment. While he entered into the most heart-affecting realities, and the widest comprehension of Christian experience, he kept close to the inspired word of God, and bore a testimony, inflexible yet most kindly conveyed to sincere though erring persons, against pretences to visions, impulses, and supernatural manifestations. He bore a strong protest against eccentricities in religion, even the most plausible, and which came recommended by imposing names; while he loved genuine religion wherever it was found, and embraced those who bore its fruits, to whatever communion or denomination they might belong.

The Moravian brethren, particularly Count Zinzendorf, took very great pains to bring him into their profession; but he constantly declined a connexion with them, disapproving of the familiarity with which they spoke of the "blood and wounds of Jesus Christ," and others of their expressions and ways of proceedings, which, at that time, it must be confessed, were often ill-judged, and proved a stumbling-block to many. At a time when he was much tried by these things, he thus expressed himself in one of his letters:

"My sentiments and my religion are these: that, as one who is reconciled to God through the blood of Christ, I suffer the Spirit of Jesus, by means of mortification, affliction, and prayer, to lead me away from self and all created good, in order that I may live safely to God in Christ Jesus; and, cleaving by faith and love to him, I hope to become one spirit with him, and through his mercy, in Christ alone, to obtain eternal felicity. I have one and the same religion with all those who are like-minded, and love them as the children of God, equally as cordially as those who belong to the same persuasion and are of the same sentiments with myself. In other respects, I am perfectly satisfied when, with respect to non-essentials, each one chooses that particular path for himself which he deems the most suitable for the attainment of the end he has in view; and I can love all such who do not go to work in hypocrisy and sectarianism. I therefore heartily esteem all those among the Moravians who are of the sentiments described above, and am united with them as children of God. But I have nothing to do with *that* which distinguishes the Moravians from the rest of the children of God; nor do I, by any means, accord with them in it. It grieves me much that there are already so many divisions in the religious world; but I am much more grieved when new divisions are created."—p. 38.

Tersteegen was a poet of no common order. His compositions form a valuable portion of the rich hymnology of Germany. The sentiments are pure and elevated, the imagery often picturesque, the diction simple, and the verse uncommonly mellifluous. Mr. Jackson has translated or imitated a number of his hymns and little poems, in English verse, not infelicitously. But it is scarcely possible that translations of poetry, from any language into any other, should be equal to the original, or even convey a just idea of it. The two beautiful English hymns, "Thou hidden love of God, whose height," and "Lo, God is here! let us adore," commonly ascribed to Mr. John Wesley, were versions made by him from Tersteegen. We trust

that this admirable little volume will become a very general part of the closet-table furniture of true Christians in Britain and America, as its originals long have been with the most pious persons in Germany. The subjects which the translator has selected from the numerous writings of his author, in addition to the "Life and Character," are—"Extracts from Letters;" and selections out of Tersteegen's various works upon "The Constraining Love of Christ;"—"Faith and Justification;"—"Inward Prayer;"—"True Godliness, considered in its Nature and Utility, different Degrees and Manifestations, Shadow or Form, Substance or Power;"—"True Wisdom, or Communion with God and Ourselves;"—"Short Instructions for Seeking God and the Light of his Countenance;"—"The Excellent Way of True Love;"—Poetry.

THE CHRISTIAN WARFARE ILLUSTRATED. By the REV. ROBERT VAUGHAN. 8vo. pp. 415.

(Concluded from page 436.)

OUR notice of this excellent work last month was necessarily so brief, that we regard it as a duty we owe to the esteemed author, to lay before our readers a few extracts, that they may judge for themselves, and that they may be induced to furnish themselves with a volume which contains such a large portion of sound instruction and wholesome counsel.

The subjects treated of, in sixteen chapters, are—HUMAN DEPRAVITY—JUSTIFICATION—SPIRITUAL INFLUENCES—THE CHRISTIAN WARFARE AS CONNECTED WITH BELIEVING—REPENTANCE—PRIVATE DEVOTION—PUBLIC DUTY—PERSECUTION—RELIGIOUS DECLENSION—DESPONDENCY—OCCUPATION—RETIREMENT—PROSPERITY—ADVERSITY—THE FEAR OF DEATH—THE CLAIMS OF THE CHRISTIAN WARFARE.

There is much judgment and much piety evinced in the author's mode of treating the several branches of the important subject he has undertaken to discuss.

In asserting the practical and holy tendency of the doctrine of justification by the imputed righteousness of Christ, he has the following admirable appeal:—

"There may be men base enough to abuse this truth. But what has been the general character of its disciples? Who sustained the Christian cause in the early ages of the church, when exposed, during several centuries, to the most subtle and powerful attacks from pagan persecutors?—The disciples of this doctrine. Who were the lights of the world, through the long night which followed from the fall of the Roman empire to the dawn of the Reformation, protesting alike against pagan and popish imposture, and doing it to the death?—The disciples of

this doctrine. Who, when the days of reformation came, stood forth as the defenders of holy writ, braving all danger, to the jeopardy, and even the loss of life, that they might restore to mankind the free use of their noblest possession?—The disciples of this doctrine. Who were the main instruments in perpetuating our own liberties and our own religion, during the generations which followed upon that crisis, and when both were exposed to manifold peril?—The disciples of this doctrine. Who broke up the slumbers of our guilty land in the last century, rekindling that flame of devotion which the return of the profligate Charles Stuart to our throne had almost extinguished?—We answer again, The disciples of this doctrine. And again we must ask, Who gave existence to the most powerful states of the New World, and were the donors there of those best of all gifts, a free government and a pure Christianity? Is not the answer nigh thee, even in thy mouth? And, above all, who have they been who in ancient times, or in modern times, have been every where derided as the pure, the precise, the sanctimonious, the righteous over much; pointed at as being of holier aim than their neighbours; railed at as those who would shake both hemispheres with the voice of their cry, and by the energy of their labours, in what they regard as the cause of humanity, religion, and their God? We need not say who they are who have been all this, who have endured and done all this. 'If any man will do his will, he shall know of the doctrine whether it be of God. By their fruits ye shall know them.'"
—pp. 50, 51.

In reference to public duty, and to the manner in which some minds of a superior order excuse themselves from its discharge, the author well observes:—

"How many intellectual men pass life away without any thing deserving the name of labour! And this, perhaps, is their conduct, while professing to regard their ability to do good as a matter of which an account must be given hereafter. They read, they talk, they luxuriate; but they shrink from real exertion. They look, probably, to the Redeemer of man, expecting ere long to receive from his hand a place in heaven; but they are idlers in his cause on earth. The same kind of delinquency frequently occurs in the instance of the man of business—the individual whose province is in practical affairs. He might bring his discernment, his experience, and his leisure, to the aid of many an important object. But it is easier to beguile himself with trifles than to apply himself to duty. He is more concerned to provide personal amusement than to benefit either the church or the world. Remind these persons of the guilt they contract, and, like the covetous man, they will either find

or make a thousand excuses, that they may still *hide their hand in their bosom, and refuse to labour*. The slightest opposition will be, to their pampered nature, as a *hedge of thorns*. They will not plough *by reason of cold*; or they will say, *there is a lion without, I shall be slain in the streets*."—pp. 168, 169.

Speaking of PRIDE as a hindrance to the call of public duty, Mr. V. thus observes:—

"To do good, it is usually necessary that we should stoop rather than rise; and the proud man is not accustomed to stoop, except it be for the purposes of self-gratulation. The circle of usefulness generally consists of a number of little things; but pride is ever disposed to pass over little things, in contempt of their littleness. The individual who would be serviceable, on any thing approaching to a large scale, must avail himself of assistance from others; and to this end must possess a power of interesting their favourable feeling, and of attracting their confidence. But a proud man, in proportion to his pride, must be deficient in this power. He would often rather leave the best service unperformed, than attempt the doing of it in company not exactly to his taste. If you would employ him, it must be for an object suited to his overweening notions on the subject of his own importance; and it must be with associates regarded as upon his own level. It is this feeling which frequently determines what a man shall believe, no less than what he shall do. There are persons whose religious creed, whose political creed, and the whole of whose conduct, whether connected with religion or the world, are manifestly the choice of this one absorbing passion—pride. Their reason, their very conscience, is its creature."—pp. 171, 172.

This is powerful and seasonable writing; and we can only express our earnest wish that a work which abounds in such appeals may realize an extensive and permanent sale.

NARRATIVE OF THE CONVERSION (BY THE INSTRUMENTALITY OF TWO LADIES) OF JAMES COOK, THE MURDERER OF PAAS. *In Letters addressed to a Clergyman of the Established Church*. By Mrs. LACHLAN. 18mo. pp. 355.

Simpkin and Marshall.

THIS volume is dedicated to Dr. Holloway, the minister of Fitzroy Chapel; but, from its very objectionable contents, we are willing to believe that that worthy individual is no party to the publication. We are not, in general, fond of high-wrought and confident descriptions of death-bed repentances; and we regard it as both rash and injurious to hold up heartless murderers and other atrocious criminals to a kind of posthumous sympathy. Not that we doubt the freeness or the efficacy of divine grace in its application to the very

chief of sinners; but because we consider the evidence of conversion, in such cases, to be but partial and defective, and because we fear that flaming accounts of the piety of condemned housebreakers and murderers tend only to foster presumptuous hope, or to awaken feelings of contempt and derision for all serious godliness.

The writer of this volume lays before the public a full account of what she deems the conversion of Cook, the murderer of Mr. Paas, through the instrumentality of ladies who visited him while under sentence of death. Now we beg distinctly to state, that we commend the said ladies for all their humanity, and for all their zeal to pluck such a brand as Cook from the everlasting burnings. It was highly Christian to seek admission to his condemned cell, to draw from him the full confession of his horrid crime, to call him to repentance and prayer, and to point him to the blood of the Lamb, which cleanseth from all sin. It was, moreover, perfectly correct to watch the symptoms of religious concern, and to aid them by every suitable exhibition of the mercy of God in Christ Jesus. We will even go a step further, and say, that, if the penitence of the miserable man was apparently deep—if the expressed sense of guilt was in proportion to the extraordinary and almost unheard-of atrocity of the crime—if humility and self-abasement were obviously blended with simple reliance on a crucified Redeemer,—then might the ladies referred to in this volume have allowed themselves to hope all that was favourable, and in the private circle of Christian friendship might have spoken, with gratitude to God, of what they had seen and heard. Further than this we dare not go. Ostentatious accounts of the conversion of public criminals we must hold to be very dangerous to the interests of religion and morality; and must ever look upon the evidence of such conversions as too feeble to justify any thing like the strong representations of the volume before us*—a volume which we should never have noticed, but on account of the notoriety which the name of Cook will necessarily confer upon it.

Our readers shall judge for themselves whether this volume can be of good tendency or not, from the following extract:—

"Oh! could you behold," says one of the ladies, who regards herself as an instru-

* Such memorialists as our fair author refer to the case of the penitent thief as a justification of their conduct; but let them remember, that two things are wanting in order to a just parallel—in the first place, they have not the Saviour's assurance that Cook, and others like him, are taken to paradise; and second, they have no Scriptural precedent for their extravagant eulogies and disgusting representations of almost angelic perfection.

ment of Cook's conversion, "this most interesting child of God! Grace! grace!—O the wonders of grace—of redeeming love! When I entered the prison, I fell on a text which gave me a powerful assurance that Cook would be saved; and though I saw in him much to discourage us, yet I never doubted. The assurance followed me that he would be saved. He is ripening so fast for heaven, that such a sight I never could have imagined I should behold on earth. Could you but see him! He takes the Bible, and astonishes us with his beautiful child-like remarks. He does indeed answer the description of receiving the kingdom of God as a little child.—Christ shines in every look and every word.—His ripening for heaven is the most rapid and wonderful thing I ever beheld. *He is the brightest child of God I ever saw.* He looks on death with a smile. *His exceeding holiness in word, look, and manner, exceed any thing I ever beheld in man.*—I think Christ's coming is close at hand; pray that we may be found among the wise virgins watching for our Lord, loving his appearance. The nearness of the comet, too, which is expected next October, calls for our serious attention. This world is to be burnt up, and I think it will be at that time!"

Such is the rapture of this lady with her new convert, that she quite spurns the thought of considering him any more as a murderer.

"Can you believe," she says, "that God has chosen ——— and me as the spiritual instruments to draw Cook, the m——— *that was*, for I cannot now bear to hear the word applied to him—unto himself!"

What shocking cant is this! and what a stumbling-block to the world must be any modification of religion which teaches even female nature thus to soften down the horrors connected with a murder of unusual aggravation, and of almost diabolical barbarity! Such methods of exalting the sovereignty of divine grace have no warrant either in the facts or reasonings of the sacred volume.

THE SUPPORT AND CONSOLATION IMPARTED BY THE GOSPEL EXEMPLIFIED. *In brief Memoirs of Mr. JOHN, Mr. EDWARD, and Miss ANN BUTLER, of Benson.* By A. BUTLER.

R. Baynes.

THE amiable author of this pamphlet stood in the nearest and most endearing relations to the subject of the memorials it contains; and though she may be supposed to have written with the pen of affection, there is nothing but the most unvarnished simplicity in the details, and not the smallest straining at effect. Left, in the providence of God, to look across the waste and loneliness of widowhood, she could not, we think, have better employed

a few of her solitary hours, than in drawing up these sketches of departed worth.

In the two youthful individuals whose memory is here embalmed, the rising race may find examples of the unutterable importance of early attachment to the concerns of a future world. And in this age of restless activity, in which village preaching has been so justly estimated, and followed by such important results, we could wish that all engaged in that department of the Lord's vineyard would study the character, and imitate the conduct, of the senior Mr. Butler, than whom few perhaps, in a humble sphere,—"in," to use his own words, "a room with the ceiling close to his head, and filled with a plain, poor people, the situation he most enjoyed,"—have been more signally honoured in usefulness to the souls of men. There is prefixed to the pamphlet a commendatory notice by the Rev. A. Douglas, of Reading; and two funeral discourses on the death of Mr. John Butler, by the Rev. J. Tyso, and the Rev. W. Oram, of Benson, are added to this interesting narrative.

THE OBLIGATIONS OF THE PASTORAL OFFICE, AND THE GLORIOUS RESULTS OF THEIR FAITHFUL DISCHARGE: *a Charge, intended to be delivered at the Ordination of a Son.* By the late Rev. WILLIAM WILLIAMS, of Norwood. *With a brief Obituary Notice of the Author,* by JAMES WILLIAMS.

R. Baynes.

THIS is a pleasing fragment from the pen of one who, being dead, yet speaketh. The author of this charge was not spared to deliver it; but we doubt not his son will regard it, on this account, as more impressive. It is full of sound counsel and high encouragement. The biographical notice which precedes it, and which has been drawn up by the son for whom the charge was prepared, gives us a favourable impression of his piety, feeling, and good sense.

HINTS ON THE GIFT OF PRAYER; *or, a Pastor's Endeavour to assist the Devotions of his Young People.* By THOMAS MANN, Minister of Sun Hill Chapel, West Cowes. 18mo.

R. Baynes.

THIS is a book of "hints," according to its title; and we must say that the hints given, upon almost every subject connected with prayer, are truly enlightened, and in a high degree adapted to the times in which we live. The author writes like a man of observation and experience, and adapts all his suggestions to the actual exigencies of the church. Such a work was just wanted, and we earnestly implore the blessing of God upon it. The subjects treated are as follow: The lawfulness of desiring to excel in Spiritual Gifts—the Duty and Privilege of learning to pray—

the Encouragements to attempt to pray—the Propriety of imploring the Help of God in Prayer—Prayer to be offered to God through Christ—the Use of Holy Scripture in affording Qualifications for Prayer—Integrity essential to acceptable Worship—the Grace of Prayer more important than the Gift—Private Devotion a Preparative for Social and Public Prayer—Ejaculatory Prayer—the Effort—Procrastination—Forms of Prayer—Subjects of Prayer—Frequent Contemplation of the Character of God—Influence of the Promises—Self-knowledge—Faith—the State of the Heart and the Influence of the Understanding in Prayer—Meditation—Timidity in Public Prayer—Hesitation and Embarrassment—Prayer in the Family—In the Sick Chamber—In the Sunday-school—Long Prayers and Repetitions—Variety—Presence of God—Wandering Thoughts—Uncandid Criticisms—The Path of Duty—Gestures, Tones, and Enunciation—Language, Diction, or Expression, in Prayer—Opinions of Others—Personalities in Prayer—The Influence of Ill Temper in Prayer—Premeditated Prayer—On Rejoicing in the Success of Others—Pride—Depression—Effect of Prayer on the Life—Prayer Meetings—Objections to them.

WORKS RECENTLY PUBLISHED.

1. *A Portraiture of Modern Scepticism; or, a Caveat against Infidelity*: including a Brief and Practical View of the Principal Evidences which show the Scriptures to be a Revelation from God. Intended as a present to the Young. By JOHN MORISON, D. D. 12mo. 3s. 6d.

2. *Advice to a Young Christian on the Importance of Aiming at an Elevated Standard of Piety*. By a Village Pastor. With an Introductory Essay, by the Rev. Dr. Alexander, of Princeton, New Jersey, America. Silk, 2s. 6d. This is one of the best books the Tract Society has hitherto published.

3. *The Power and Pleasure of the Divine Life*; exemplified in the late Mrs. Housman, of Kidderminster, Worcestershire, as extracted from her own papers. By the Rev. RICHARD PEARSALL. To which is subjoined, an account of her Triumphant Death, drawn up by one that attended her in her last sickness. A new edition. By CHARLES GILBERT, Minister of Islington Chapel. 18mo. 2s. We are glad to find that the Book Society has been induced to publish this deeply experimental and truly excellent volume.

4. *Lives of British Reformers, from Wicliff to Fox*. pp. 504. 6s. This work seems to have been got up with considerable regard to accuracy, and is altogether a good compendium of the History of the English Reformation during the period to which it refers. It contains fine portraits of Wicliff, Tindall, Cranmer, Latimer, Edward VI., Becon, Knox, Hooper, Ridley, Bradford, Jewell, and Fox.

5. *A Commentary upon the Holy Bible*, from Henry and Scott; with occasional Observations and Notes from other Writers. Vol. III. Job to Solomon's Song. 5s. 12mo.

6. *The Antulet*; a Christian and Literary Remembrancer. Edited by S. C. HALL. 12s. As in former years, this is an elegant present for the young, of good moral tendency, and distinguished by a large portion of well-sustained talent. There are papers in the present volume exquisitely written, among which we would enumerate "The Trials of Grace Huntley," and "A Pilgrimage to the Holy Sepulchre," not forgetting that animated, beautiful tale, for which the Editor was indebted to his amiable and intelligent wife at what he calls the eleventh hour. The engravings are well chosen and well executed.

7. *The Juvenile Forget-me-not*. Edited by Mrs. S. C. HALL. 8s. "Well adapted to little boys and girls of from ten to sixteen," is the motto we should write on this little volume. It is worth all the eight shillings for Dr. Walsh's "Travelling on the Ice," Allan Cunningham's "Poet's Invitation," and Mrs. Hall's "Seven to Seventeen;" to say nothing of other pieces, equally meritorious. "Mistakes" is an admirable article, and so is "The First Weavers," by Mr. Williams.

PREPARING FOR PUBLICATION.

Early in the present month will be Published, an interesting and useful volume, to be entitled *The Missionary Annual, for 1833*. Edited by W. ELLIS. The Missionary Annual will comprise original contributions, in prose and verse, from esteemed and instructive writers, on subjects connected with the highest interests of religion. It will also contain accounts, either original or selected from authentic sources, of the progress of Christianity in the world, with illustrations of its influence on individuals and communities. Besides information on these subjects, it will furnish geographical and other notices of existing Missionary Stations; descriptions of the manners, customs, superstitions, ceremonies, idols, &c., of the various tribes among which Christian Missions have been established.

2. *A Twopenny Family Bible*.—On the 1st of November will appear, and be continued weekly, price Twopenny, No. I. of a Family Bible, Illustrated with Notes, Explanatory, Critical, and Practical, selected from the Writings of the most eminent Divines of various religious denominations. To be Edited by the Rev. THOMAS RUSSELL, A. M. The work will contain also beautiful Engravings on steel, from the designs of the old masters. For the convenience of some, the work will be done up in monthly parts.

RELIGIOUS INTELLIGENCE.

LONDON.

SLAVERY.

At the Board of Congregational Ministers, held on Tuesday, October 16th, 1832, Rev. Dr. WINTER in the chair,—It was resolved to renew the resolutions of the board of October, 1830, respecting colonial slavery, and most earnestly to entreat the electors of their own denomination to

support only such candidates as will engage to promote its immediate and entire abolition.

The following resolutions were thus renewed:—

I. THAT it is the fixed and unanimous opinion of this meeting, that, of all the rights common to man, those of the person are the most sacred and inviolable; that, therefore, a state of slavery is a positive, entire, and extreme evil, the nature of which cannot be

altered by any meliorating circumstances : that it is, in its mildest forms, destructive of human life, social intercourse, moral character, and intellectual advancement ; that it is as hurtful to the oppressor as to the oppressed, since he must become less than man who can willingly traffic in the life and liberty of his fellow man ; that it is a curse, and a CURSE ONLY.

II. THAT this meeting have always sympathised with the exertions made to abate and to abolish this enormous evil ; that they are grateful for the measures which were taken by the government in the year 1823, though they are constrained to pronounce them *totally inefficient* ; that they are fully convinced the government itself can only realize the object as it is supported by the PUBLIC VOICE ; and that, while a noble effort is now being made by the British community in its distinctive connexions, they esteem it particularly their duty, as Christian ministers, to lift up their voice on high, and solemnly to protest against the aggravated crime of claiming property in man, as contrary to the benign principles of religion and the explicit commands of Almighty God.

III. THAT, especially in this view of the case, they seriously acknowledge it to be their bounden duty to continue in the use of every constitutional means for the *early and total abolition of slavery throughout the British dominions* ; and they earnestly call on their brethren in the same ministry, and the congregations committed to their charge, to aid them in this holy cause ; they invite them to give and receive a pledge of unwearied devotedness to this service, till not a man living under the British sceptre shall sigh beneath the bonds of his fellow-man—till this crying offence shall be blotted out from the list of our national transgressions.

IV. THAT, although it is always incumbent on them to pledge themselves to an act of justice and mercy, there are, at the present time, special and striking reasons which should influence their conduct. That this is evidently a season of providential visitation to the nations ; that no kingdom can now be safe but as it is established in righteousness ; that Britain, whatever may be her comparative state, has yet upon her, to a fearful degree, the blood of innocence ; that, therefore, there is an urgent necessity pressing on every one—prince or subject—if he has any love to his country, “to repent him of the evil,” to cleanse his hand from the blood of his brethren, and to fulfil the great law of wisdom and equity by doing “TO ALL MEN WHATSOEVER HE WOULD THEY SHOULD DO UNTO HIM.”

THOMAS HARPER, *Secretary*.

To give effect to the preceding resolutions, it is desirable to lay before the denomination, as well as the Christian public at large, such

lists of the candidates as may afford some information to guide the electors.

The following lists of favourable and opposing candidates have been compiled, we understand, without any reference whatever to political parties. We insert as much of them as relates to England and Wales.

No. 1 includes those candidates whose past votes, or present professions, show them to be opposed to immediate abolition. These are—

Abingdon,	Thos. Duffield.
Boston,	J. S. Brownrigg.
Cambridgeshire,	Capt. Yorke.
Chatham,	Col. Maberly.
Clitheroe,	J. Irvine.
Cricklade,	R. Gordon.
Dover,	Sir J. R. Reid.
Essex (North),	A. Baring.
Eye,	W. Burge.
Frome,	Sir T. Champreys.
Gloucester,	W. T. Hope.
Gloucester (Eastern),	C. W. Codrington.
Hereford,	R. Blakemore.
Liverpool,	Lord Sandon.
Lymington,	— Stewart.
Middlesex,	J. Hume.
Newark,	W. E. Gladstone.
Oxford,	S. Kilderbee.
Penryn,	J. W. Freshfield.
Rochester,	R. Bernal.
Salisbury,	W. Windham.
Suffolk (East),	R. N. Shaw.
Ditto,	— Archdeacon.
Ditto,	J. Fitzgerald.
Somerset (East),	W. Miles.
Sunderland,	Alderman Thompson.
Ditto,	D. Barclay.
St. Alban's,	H. G. Ward.
Tewkesbury,	W. Dowdewell.
Tynemouth,	G. F. Young.
Whitby,	A. Chapman.
Wolverhampton,	F. Dwaris.
Yorkshire (N. Rid.),	H. Ramsden.

No. 2 includes those who are confidently recommended as ready to support speedy and entire abolition.

Abingdon,	T. Bowles.
Ashton,	C. Hindley.
Aylesbury,	T. B. Hobbouse.
Bath,	J. A. Roebuck.
Bedford,	Sir P. Payne.
Berkshire,	R. Throckmorton.
Birmingham,	T. Attwood.
Ditto,	J. Scholefield.
Bolton,	Colonel Torrens.
Ditto,	J. A. Yates.
Boston,	J. Wilks.
Ditto,	Major Hardley.
Bradford,	T. Lister.
Ditto,	— Hardy.
Bridport,	H. Warburton.

Bridport, J. Romilly.
 Brighton, J. N. Wigney.
 Ditto, G. Faithful.
 Bristol, E. Protheroe.
 Bury, R. Walker.
 Ditto, E. Grundy.
 Cambridgeshire, H. J. Adeane.
 Ditto, J. W. Childers.
 Carmarthen, W. H. Yelverton.
 Ditto, E. H. Adams.
 Chatham, E. Perry.
 Chichester, Lord Lennox.
 Colchester, R. Sanderson.
 Ditto, D. W. Harvey.
 Ditto, W. Meyhew.
 Denbigh, &c. J. Madocks.
 Denbighshire, R. M. Biddulph.
 Derbyshire, G. T. Vernon.
 Dover, Capt. Stanhope.
 Durham (South), J. Pease.
 Essex (South), T. B. Lennard.
 Glamorgan, J. H. Vivian.
 Ditto, L. W. Dillwyn.
 Gloucester, Capt. Berkley.
 Ditto, J. Philpots.
 Gloucestershire (East), H. Moreton.
 Ditto, D. W. Guise.
 Ditto, (West), G. F. Berkeley.
 Hastings, H. Elphington.
 Herefordshire, K. Hoskins.
 Hertford, J. E. Spalding.
 Ditto, T. S. Duncombe.
 Hertfordshire, R. Alston.
 Hull, J. Hill.
 Hythe, W. Fraser.
 Ipswich, J. Morrison.
 Middlesex, Lord Henley.
 Kent (West), T. L. Hodges.
 Ditto, T. Rider.
 Leeds, T. B. Macauley.
 Leicestershire (South), E. Dawson.
 Leicester, W. Evans.
 Ditto, W. Ellis.
 Lincoln (South), H. Hardley.
 Lynn, Lord W. Lennox.
 Newark, Serjeant Wilde.
 Ditto, W. F. Handley.
 Newcastle-under-line, E. Peel.
 Oxford, W. H. Hughes.
 Penryn, C. Stewart.
 Poole, Sir J. Byng.
 Ditto, Mr. Lester.
 Ripon, T. K. Stavely.
 Ditto, J. S. Crompton.
 Rochdale, J. Fenton.
 Rochester, J. Mills.
 Rye, Col. Evans.
 Salford, J. Brotherton.
 Sheffield, J. S. Buckingham.
 Somerset (East), G. Langton.
 Ditto (West), A. Sandford.
 South Shields, W. Gowan.
 Stafford, T. Gisborne.
 St. Alban's, Sir F. Vincent.
 Sudbury, M. A. Taylor.
 Surrey (East), J. I. Briscoe.

Sussex (East), H. Curteis.
 Ditto (West), Lord A. Lennox.
 Tewkesbury, J. Martin.
 Ditto, C. H. Tracey.
 Thirsk, R. Gibson.
 Tower Hamlets, Dr. Lushington.
 Truro, W. Tooke.
 Warwick, J. Toomes.
 Ditto, E. B. King.
 Weymouth, T. F. Buxton.
 Whitby, R. Moorsom.
 Worcester (East), W. C. Russell.
 Ditto, T. F. Cookes.
 Yorkshire (North), Mr. Cayley.

ORDINATION.

The public recognition of the Rev. N. M. Harry (late of Banbury), over the ancient Independent church assembling in New Broad Street, took place on Thursday, 27th September last. The Rev. Dr. Cox commenced the service by reading some appropriate portions of Scripture, and by prayer; the Rev. Dr. Burder delivered the introductory address, in which he adduced some judicious and suitable observations relative to the history of the church from its first formation, under the pastoral care of the Rev. Dr. Guise, in the year 1727, down to the present time. The Rev. Doctor afterwards proposed the usual questions; the Rev. Dr. Bennett offered up the intercessory prayer with great solemnity and fervour; the Rev. Dr. Pye Smith addressed the new pastor with much affection and ability; the Rev. Joseph Berry, who was some few years ago pastor of the church, but who resigned from ill health, addressed the church in a most kind, pathetic, and eloquent manner; and the Rev. J. P. Dobson, the late pastor, concluded this interesting service with prayer. The meeting-house was much crowded, and the profoundest interest and solemnity pervaded the whole assembly, and it is hoped an impression was made which will not easily be effaced.—The addresses, &c., will shortly be published.

PROVINCIAL.

OPENING OF THE NEW INDEPENDENT CHAPEL, BRAINTREE.

This chapel is erected at the south-west entrance to the town of Braintree. It is a neat and elegant building of white brick and Bath stone. Its dimensions are 71 feet by 53, and it is computed to hold about 1500 persons. The old chapel, which was built 1788, and much enlarged in 1813, was still found "too strait" for the increasing numbers who have, of late, attended the ministry of the word. It was therefore found necessary to take it down. The ground on which it stood

is added to the burial-ground which was connected with it. The new chapel is built on a much more eligible spot. On the 9th of October it was opened for public worship; and the day will long be remembered by those who were present, as one of most hallowed delight. The morning service was begun with reading and prayer, by the Rev. R. Frost, of Dunmow; after singing, the Rev. T. Craig, of Bocking, engaged in prayer; the Rev. Joseph Fletcher, D.D., preached a most impressive sermon from Hab. ii. 20. The Rev. Joshua Sewell, of Thaxted, concluded with prayer. The hymns were read by the Rev. Thomas James, of Woolwich.

The evening service was begun by the Rev. A. Wells, of Coggeshall, with reading and prayer; the Rev. James Stratten preached a most animating discourse from Acts xiii. 38—41; the Rev. Thomas James concluded with prayer. The hymns were read by the Rev. Mr. Dean. The place was crowded on each occasion with a most attentive and deeply affected audience. A large proportion of the Independent ministers of the county of Essex was present. The two collections amounted to upwards of £150.

ROBERT RAIKES AND SUNDAY-SCHOOLS.

To the Editor.

Every thing which relates to the origin of Sabbath-schools is interesting. That Mr. Raikes had much to do with their commencement is certain; but that he was the sole originator of such institutions is not correct. I have it from good authority that a Miss Cooke, since Mrs. Blackburn, wife of a Methodist minister of that name, was one of the first, if not the very first person, who suggested to Mr. Raikes the idea of such a school; her benevolent attention having been called to the subject, in consequence of her observing with pain that the children employed in the pin-factory of her uncle, Alderman Weaver, of Gloucester, were spending the Sabbath in idleness and mischief. If Mrs. Blackburn, or some friend of hers, acquainted with particulars, be still living, it would be gratifying to receive, through the medium of this Magazine, a brief memoir of the case.

I subjoin a copy of an article which lately appeared in the Gloucester Journal, by which it will be seen that, in the opinion of Mr. Counsel, an aged gentleman of Gloucester, and well known for his diligence and skill in antiquarian researches, Mr. Stock has better claims than Mr. Raikes to the honour of being the founder of Sunday-schools. At all events, Mr. Raikes should not monopolise the honour. Mr. Counsel's statement respecting Mr. Stock is, I conceive, quite compatible with the account given me respecting Miss Cooke.

The fact appears to be, that both Miss Cooke and Mr. Stock conversed with Mr. Robert Raikes on the desirableness of such a school (which spoke first I am not sure); that Mr. Raikes immediately and zealously set about the business, and, through the medium of his Journal, gave it publicity; from which last circumstance it was inferred that the plan originated with him.

But, whoever was the founder, the design was surely from Him from whom every good comes.

A GLOUCESTERSHIRE MINISTER.

To the Editors of the Gloucester Journal.

GENTLEMEN,—In your obituary of last week you announced the death of Mr. James King, who resided for many years in the house in Saint Catherine's parish where the first *Sunday-school* was established, in the year 1780, by the Rev. Thomas Stock, A.M. (the then Curate, and afterwards Rector of Saint John the Baptist), and Mr. Robert Raikes. The foundation of Sunday-schools in this city is now become matter of history; it is, therefore, very important that every circumstance connected with that event should be correctly recorded; but this has not been the case, for, on the contrary, it has been erroneously stated, in a great variety of topographical and other publications, that Mr. Raikes was the *original* founder of Sunday-schools, and that his memory will, on that account, be deservedly held in remembrance;* but I do assert, from my own personal knowledge, that my old friend and school-fellow, the Rev. Thomas Stock, was the person who first suggested the plan of that benevolent institution, and, "on that account, *his* memory ought to be held in remembrance." I admit that Mr. Raikes afterwards joined with Mr. Stock in the foundation of that establishment, and that Mr. Raikes, through the medium of the *Gloucester Journal*, gave publicity to it. I by no means wish to depreciate Mr. Raikes's services on that occasion, but the credit of being the founder of Sunday-schools does not belong *exclusively* to him. I was on terms of the greatest intimacy with Mr. Raikes and Mr. Stock at the time Sunday-schools were first established in this city; and am, therefore, perhaps, possessed of more

* "In Gloucester originated that admirable establishment, Sunday-schools, which were first commenced by the late Mr. Raikes, a printer, of this city, whose memory will be deservedly held in remembrance."—*Crosby's Gazetteer of England and Wales*. Title, *Gloucester*.—The late Archdeacon Rudge, who was intimately acquainted with Mr. Raikes, and with every circumstance relating to the establishment of these schools, states, in the *Gloucester Guide*, "that the late Robert Raikes, Esq., obtained the name of founder of Sunday-schools." And the learned Fosbroke, in his elaborate history of the city of Gloucester, speaking of Mr. Raikes, says, "but his greatest recommendation is, in conjunction with the late able and Rev. Mr. Stock, the institution of Sunday-schools."

information on this subject than any person now in existence; in addition to which, I have in my possession some documents respecting the establishment of these schools, also various anecdotes of the founders, which will at some future period be published in the Supplement to my History of the City of Gloucester; it will then be seen with how much zeal Mr. Stock exerted himself in conducting these schools, and what large sums of *his own money* he expended on those occasions. That Mr. Stock regularly attended the schools every Sunday, and devoted a very considerable portion of his valuable time in the examination of the children: this Mr. Raikes could not be expected to do, as in those days he was fully employed in correcting the press, and superintending the printing of the *Gloucester Journal*. I do not mean to assert that Mr. Raikes never attended the school; for, on the contrary, Mr. King informed me that he (Mr. Raikes) "*looked in now and then, but not very often.*" That when this school was first established in Saint Catherine's parish, Mr. Raikes contributed two-thirds, and Mr. Stock one-third, towards its support; but Mr. Raikes was then a very rich man, and Mr. Stock a very poor one; indeed, so much so, that Mr. Stock's contribution was ten times more than Mr. Raikes's, in proportion to their respective incomes. That when Mr. Raikes established a Sunday-school in his own parish (St. Mary de Crypt), he entirely withdrew his subscription from the original school; in consequence of which, poor Mr. Stock had to support it wholly at his own expence. That Mr. Stock afterwards established two of these schools in the parishes of Saint John the Baptist and Saint Aldate, both of which he regularly attended, and continued so to do until the time of his death. I have in my possession a book written by Mr. Stock, containing rules and regulations for the management of Sunday-schools established in the city of Gloucester; and which were so much approved of, that they were adopted in the Sunday-schools which were soon afterwards established in the metropolis and other parts of the kingdom. I have also in my possession one of these metropolitan Sunday-school books, printed in the year 1785, which is an exact transcript of Mr. Stock's publication. I have this day seen a letter from Mr. Stock, giving an account of the origin of Sunday-schools, and the share he had in their foundation and establishment.

Mr. Stock was a man of great literary attainments, and of most exemplary conduct; and, notwithstanding "he made it the business and pleasure of his life to go about doing good, by instruction in righteousness and works of charity," yet he never sought the applause of men. A most amiable and excellent person (the late Rev. Richard Raikes) was once asked by a gentleman of

undoubted veracity, now living in this city, what was his opinion of the respective merits of these two founders of Sunday-schools? He replied, that "one of them would receive his reward in *this* world, and the other in the *next*."

I am, Gentlemen,

Your humble Servant,

G. W. COUNSEL.

Gloucester, 1832.

FOREIGN.

MONTREAL.

Sarepta House, St. Petersburg.

MR. EDITOR,—Your interesting accounts of the Rev. Richard Miles, of Montreal, in Canada, greatly delighted us; and, as a small token of it, we send you *twelve guineas*, which please to forward to Mr. Miles by first opportunity.

The advancement of pure and undefiled religion in Canada is a delightful thought. That country's population—continually increasing—has strong claims upon the disciples of our Lord Jesus Christ, both in Britain and the United States of America; and I have great confidence that these claims will be met with a benevolence worthy of the character of the present race of Christians.

Mr. Miles is well known, and the proof which he has already given of his love, and zeal, and faithfulness, is a guarantee to the followers of his Master that their offerings will not be misapplied.

But there is another view of the subject which has occupied our minds. We cannot but hope that the conduct of Mr. Miles will operate powerfully in favour of places far remote from Montreal. Is it too much to hope that *some*, if not many, of the dear young men who are studying for the ministry may feel a holy desire to imitate Mr. M., and go far hence where the people are perishing for lack of knowledge? It is said of our adored Lord, that "when he saw the multitudes, he was *moved with compassion* on them, because they fainted, and were scattered abroad, as sheep having no Shepherd." Oh, what a happy day that will be when the disciples shall feel more of that "*compassion*," *moving them*, which filled the heart of their divine Master! May He give a double portion of it to you, dear sir,

And to your very obedient,

RICHARD KNILL.

P. S.—My friends here unite with me in love to Mr. Miles and his congregation.

DANUBE MOSS.

From the very great number of copies of this Magazine which are to be printed, we are compelled to close our pages much earlier

in the month than some of our respectable contemporary publications. On this account, we have been under the painful necessity of excluding from our last number information concerning Carlshuld and Mr. Lutz. But our correspondents deemed it their duty (and with our entire concurrence) to communicate the same matter to the Christian Observer, the Congregational Magazine, and the Patriot Newspaper. Trusting, therefore, that, in one or all of those valuable periodicals, our readers may have read the articles referred to, we shall now only give an outline of the facts.

It is no longer to be doubted that the Rev. J. G. E. Lutz, the deposed vicar of Carlshuld, has been wrought upon by the Roman Catholic clergy of the bishopric of Augsburg, so as, *passively* it appears to us, to be brought back into their communion. But we yet want full explanations. No declaration of any kind, so far as we can learn, has been issued or authorized by Mr. Lutz. He appears to be kept under a very close watch and guard, in the house of his uncle or cousin, a Roman Catholic priest. It is said that his mind is morbidly affected. We cannot but think, as we ventured to surmise in our last article (pp. 443, 444), that this is far from being a case of apostacy from that gospel of grace which Mr. L., as a *Catholic priest*, has preached with so much faithfulness and so abundant tokens of the divine blessing. Not improbably, the pleas of usefulness and expediency have been made to work upon his judgment, besides the efforts on his conscientious feelings. The *Paris Archives du Christianisme*, for September, asserts that a number of his friends, who are intent upon forming a *German Catholic Church*, have been active and successful in obstructing his progress towards Protestantism. Our readers may obtain some information on this subject by referring to our number for May last, p. 189. Of the *reforming Catholics* there described, and who abound in the south and east of Germany, some appear to confine their attention to matters of church order, discipline, and morals; others, we fear the smaller number, are vital Christians, eminently evangelical in their views, holy in

their lives, and indefatigable in their labours. Upon these much persecuting annoyance has often fallen. To this latter class Mr. Lutz belonged during the whole of his ministry at Carlshuld. Whether he continue among them, or still make his way out of the Romish communion, we cannot relinquish the hope that he will come out of the darkness in which he is now hidden from our view, and will yet shine in the grace of his Lord, humbled and greatly sanctified.

But we have the pleasure of confirming the intelligence that a numerous body, above 300, of his late parishioners, including his mother, have acted according to his solemn and most affecting charge (see our last number, p. 444), and STAND FIRM both in the doctrines of grace which, under his ministry, have been so blessed to their souls, and in their separation from the Roman Catholic Church. They are exerting their feeble powers and scanty means to the utmost in building a church and a school. The new vicar, Mr. Pächtner, whom the King of Bavaria has confirmed for the Protestant part of the parish of Carlshuld, is a faithful, devoted, evangelical pastor, and well adapted to the trying and laborious station in which he is thus fixed.

We have therefore the duty of echoing again the supplication from our brethren in various parts of Germany, that British Christians would aid the poor Moss-people in this interesting work. There is great reason to anticipate a large accession to the number of the Protestant Church, from those who, by Mr. Lutz's defection, had been thrown back into consternation and doubt. Some liberal subscriptions have been received already. We hope to announce them the next month; and, when we remit the sum, we shall not fail to insist on its being judiciously and frugally expended.

Such kind contributions will be received at the banking-house of Messrs. Hankey; or by the Rev. Dr. Steinkopf, Savoy, Strand; the Rev. Dr. Pye Smith, Homerton; the Rev. Dr. Morison, Sloane Street; and the Rev. John Arundel, Mission House, Austin Friars.

OBITUARY.

BRIEF NOTICE OF THE LATE REV. THOMAS STOLLERY, LATE PASTOR OF THE INDEPENDENT CHURCH, CHAPEL STREET, SOHO.

WE regret that circumstances over which we had no control have prevented us from announcing, at an earlier period, the death of the Rev. Thomas Stollery, formerly minister of the congregation assembling in Little Chapel Street, Soho, London. This faithful

minister of Christ, after having been two years the assistant of the late Dr. Trotter, of Swallow Street, Piccadilly, was the instrument in the first formation of the Independent church now assembling in the Chapel Street, in the year 1796. He presided over the church he was the means of founding thirty-two years, and his ministry, during the greater part of that time, was eminently successful. He knew nothing among his people

"save Jesus Christ and him crucified." "No one," observed Dr. Morison, in the funeral discourse which he delivered, "that ever heard him, could doubt in what school of theology he had been trained. He was a stern, uncompromising advocate of the doctrines of grace, and never talked in that undecided manner which could leave any one at a loss to determine whether God or the creature was to possess the honour of man's redemption. But his theology had none of the vices of Antinomianism belonging to it. He well understood the great principles of moral obligation, and enforced them on saints and sinners with unshaken fidelity. He abhorred and reprobated that system which, upon pretence of honouring the sovereignty of divine grace, would deprive the lawgiver of his claims, strip man of his accountability, and prevent the minister of truth from charging home upon the sinner the immediate duty of repentance towards God, and faith in our Lord Jesus Christ."

During several years previous to his death, his constitution had been considerably impaired, by repeated and severe attacks of gout and asthma; yet his friends did not apprehend that his sufferings were drawing to a close, until a very short time before his death. He was not himself sensible of any serious change, till within a few days before his dissolution. He earnestly entreated an interest in the prayers of all who visited him, and felt very sensibly the awful nature of the event that awaited him. His successor, the Rev. J. Robinson, saw him on the Saturday preceding his death, and, on inquiring into the state of his mind, Mr. S. replied, "Since I found my disease assuming a very serious character, I have been led to examine the grounds of my hope, and can say that I can trust my all in the hands of Christ. I have no joys, but I have no sorrows. I leave myself in the hands of Him whose I am, and whom I have endeavoured to serve; and in his hands I feel myself safe." After a little pause, he said, "My dear Robinson, serve, love, and preach Christ. Nothing but this will do when a man comes to die. There is no retiring from the ministry with comfort without a clear conscience on this point."

On the following day, the Sabbath, he retired to bed in the afternoon; and, after a short repose, he entered, with great composure, into a conversation with Mrs. S., his now bereaved widow, on some subjects on which he felt desirous of expressing his thoughts and wishes; and then, to console her mind under the painful prospect which lay before her, he said, "Look to the strong for strength; trust not to your feelings, but live by faith in the Lord Jesus Christ, as your only sure support in life and death."

On Tuesday, his daughter called to see him, and Mrs. S. and she being by his bedside, he said to his daughter, "You are now

come, my dear girl, to take your last leave of your poor father. I feel that the hand of death is upon me. I commit you to Christ. Trust not to your feelings in religion. See that your heart is right with God. I feel that I am a poor sinner. Christ is the only comfort and satisfaction of my mind. I think I can say he is my portion. You will feel my loss; but remember that Christ will be infinitely more to you than I can be." In the evening of the same day, his son-in-law, Mr. Coyzen, called upon him. Mr. S. said, "These are dark scenes." "I fear," replied Mr. C., "that to you they are the valley of the shadow of death." "Yes, yes," was the reply, "they are. I am neither joyful nor sorrowful; but I am stayed and peaceful, and perhaps, for a poor sinner, that is the best condition to be in."

On Wednesday, his powers of mind began obviously to fail; and, though there were lucid intervals, his sufferings were so great as to prevent any further communications on those subjects to him and to his friends the most interesting and important. He fell asleep in Jesus on Thursday, March 29, and in the sixty-second year of his age.

He was interred in the vault under the chapel in Tottenham Court Road, on Friday, the 6th of April, when the Rev. Dr. Winter delivered a funeral oration, and the Rev. Mr. Pritchard, minister of Keppel Street, prayed over the remains. His death was improved by the Rev. Dr. Morison, at Chapel Street, on the following Sabbath morning, from Dan. xiii. 3. We are glad to find that this discourse has been published by Westley and Davis, in their valuable periodical called *The British Preacher*, and will be found in the July number of that work. (Many who heard the discourse expressed a wish to see it in print, and we take this opportunity of informing them that the wish has been complied with in that form, in preference to any other, as less expensive.)

We should have felt great pleasure in presenting our readers with a more detailed account of this departed minister of the gospel, if he had not expressed, in strong terms, his wish that as little as possible should be said about him after his death, and if the task had not been rendered very difficult, from his having destroyed before his death all the papers which would have furnished any information on the leading events of his life, and the principles by which he was actuated. But his reward is in heaven, and that he has already received.

MARY GUNN.

The subject of this memoir was the beloved wife of Mr. John Gunn, grocer, Aylesbury, Bucks. The union by marriage took place September 13th, 1831, and the separation by

death March 7th, 1832, aged twenty-three years.

The illness which brought the deceased to the grave was short. She was seized on the Friday, and on the Wednesday following death terminated her earthly career. On the Monday there was reason to hope she was better, and no fears were entertained till the evening. After the medical attendant had visited her, she asked what his opinion was, and begged not to be deceived. She was informed that he thought her no better, but hoped she was no worse. "I do not think so," she replied, "for I feel myself much worse, and think my time will not be long; and if I die, what will become of my precious soul? I have been too great a sinner to be forgiven." She appeared in great distress as to the important concerns of eternity. On that evening, she requested the immediate attendance of her father-in-law. On his appearing, she again expressed her doubts and fears, in language most sincere. She was closely questioned as to her views and feelings previous to her illness, giving most satisfactory answers, particularly upon the subject of prayer, the last six months spent at Aylesbury; for before that time she seemed to say she had been totally ignorant of the power of the gospel, although a regular attendant on the means of grace, and a persevering teacher nearly ten years in the Sabbath-school at Royston, Herts, where she formerly resided. She was well satisfied that was nothing towards the eternal happiness of her immortal soul. After this, the promises of truth were held out to her, and, blessed be God! they were applied with power from on high. She exclaimed, "Oh, my dear father, I trust I have received great good from your preaching—you have been the instrument, in the hand of God, in bringing me to know these things." She was asked whether any particular subject was blessed to her soul. She replied, "'The harvest is past, the summer is ended, and we are not saved;' and also, 'The smoke of their torment ascendeth up for ever and ever.' And I do believe the blood of Christ cleanseth us from all sin. God be merciful to me a sinner!—Lord, remember me!" With great emphasis she repeated—

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.
The dying thief rejoiced to see
That fountain in his day;
And O may I, as well as he,
Wash all my sins away!"

She then said, "My dear father, pray for me." The throne of grace was supplicated, in which she earnestly united. All that night she continued in a most heavenly frame of mind; and, though apparently sinking into the arms of death, she seemed to have no thought of dying—forgetting the

gloomy grave, and feeling her mind absorbed in eternal realities. She repeated very many sweet portions of the word of God, and spiritual hymns, with amazing energy.

All the Tuesday her mind was tranquil and happy. When told we thought her a little better, she answered, "I do not feel so, but believe it will soon terminate. I could have desired to live a little longer for the sake of my dear husband; but we must part. I hope to feel fully resigned to my heavenly Father's will. It is all right. This world is vanity." In the night she became delirious, from want of sleep. When rest was procured, and her mind unconscious of every thing passing around her, she was constantly expressing the happy state of her feelings; and when her natural sight had left her, she exclaimed, "Oh, what glory do my eyes now behold!—He is the King of kings, and Lord of lords—a just God, and yet a Saviour. If only just, he would have sent me to eternal misery. My Saviour! My Redeemer! My all, and in all!—so compassionate, to pardon so vile, so depraved, so worthless a creature! Such manifestation as was never revealed to me before. It is more than I can express—more than I could have thought—King of kings, and Lord of lords!" Much more was said, but in such broken accents, as could not be distinctly understood; and with her last lisping, stammering tongue, she uttered, "Love—joy—peace—glory—happiness!" which were repeated many times, and she then sweetly slept in Jesus.

The solemn event was improved the Sabbath evening after the interment, by her father-in-law, from Psalm xlv. first clause of the 10th verse, to a numerous and deeply-affected auditory. May this painful providence be sanctified to her husband, to the family, and to the young people with whom the deceased was intimately acquainted, that they may devote their youthful days to the service of the Redeemer!

REV. CHARLES DANIELL.

Died March 1, 1832, at Kingswood, near Wotton-under-edge, Gloucestershire, where he had been pastor of the Independent church 26 years, the Rev. Charles Daniell, aged 59. He joined the Independent church of Christ at Gloucester in 1802; and soon afterwards, as he had retired from business, had much leisure, and was desirous of being more useful, after receiving some instruction from the Rev. William Bishop, was introduced to the Rev. Cornelius Winter, of Painswick, under whose instructions he continued about two years, preaching frequently in the villages, and in some of the county churches. It pleased God to open a way for his introduction to the Independent church at Kingswood, then under the care of the late Mr. Davies; but the church was reduced to one member,

and the congregation to twenty persons, or less. In 1806 he was ordained, and, by the divine blessing upon his labours, the church and congregation rapidly increased—the former had arisen to about 100, and the congregation to between 500 and 600 in the evening, and a proportionate number in the morning. After labouring some years in the old meeting-house, it was found necessary to build a new one, in an adjoining garden of his own, which he generously gave for the purpose. Of this commodious chapel he was himself the architect and surveyor, and had the happiness of bringing on its “top-stone, with shoutings of Grace, grace unto it!” He travelled far and wide, with incessant labour, to assist in paying off the debt, besides making many personal sacrifices to accomplish the same object; which he at length saw realized, to the delight of his heart, and amidst the congratulations of his brethren. After this he superintended the building of a place of worship at Wickwar, at the request of a benevolent individual who supplied him with money. When that chapel was completed, he frequently walked over to Wickwar to preach in it, regardless of unfavourable weather. He also assisted in the formation of a Christian church there. But at length the time drew near when the labours and life of this good and useful man were to close. Many months of weakness and disease he bore, amidst the alternate feelings of hope and fear, in which his friends deeply sympathized. In a three months’ residence at Gloucester, for the benefit of medical advice, he conversed much with his friend, Mr. Bishop, concerning the state of his mind and body, and frequently said, “that he felt quite passive in the Lord’s hands, whether his illness was for life or death; that his soul rested upon the great doctrines of the gospel which he had preached; that the merits of a Saviour’s blood and righteousness were the foundation of his hope and confidence.” He talked familiarly and without fear of the prospect of his removal; and often did his friend leave the suffering saint, struck with the difference between the believer and the unbeliever in the apprehension of death. The latter is alarmed at its very thought, and cannot be brought to converse upon it: the former is familiarizing himself with the scene, thinks of it, prays for support in it, and looks beyond it with blessed anticipation. Thus Mr. Daniell could say, “I shall have a house in heaven.” In the month of February—all hope of recovery having ceased—he resigned his charge into the hands of the church, and upon his couch and bed waited for his dismission. There he uttered the following sentences: “I rest on the atonement, and I have got it—I have got it. For me to live is Christ, and to die is gain.” As his days were fast numbering, these views became brighter, and his faith stronger. He often expressed a desire to be “absent from the body, and present with the

Lord.” He remarked to a friend, “I have been looking to the righteousness of Christ, and it was overwhelming in my experience.” In the night before his dissolution he observed, “I shall go where thousands, thousands, thousands, and millions of years are but as one day.” The night he died, he said to one of the members of his church, “So live that you may die happily and safely. I have preached Christ, and am in Christ.” He asked his beloved wife, “Is it well with you?” She replied, “It is well.” Then he said, with emphasis, “It is well with me.” She said, “My dear, you will soon be at home.” “Yes,” he replied; “I see the chariots of fire—I am beyond hope, and I have assurance where I am going.”

Thus lived and died this good and useful minister, as before stated, in raising a large congregation. His funeral sermon was preached to a very crowded congregation, by the Rev. J. Lewis, of Wotton-under-edge, from Ps. xxxvii. 37.

The above was written by the late Rev. William Bishop, of Gloucester, who, soon afterwards, became himself the subject of an obituary.

As an affecting appendix to the above, we add a few lines which Mr. Bishop wrote to Mr. Lewis, of Wotton, after being partially restored from his first attack, on the very sheet which contains the foregoing statement respecting their mutual friend, Mr. Daniell.

Gloucester, 30th May, 1832.

My dear Brother,

The Lord has wonderfully spared me, and so far restored me, that I can sit in my parlour, and tell you that I continue an increasing monument of mercy in saving my life, and of grace in continuing to enlighten my mind, to cheer my heart, and to strengthen my soul. May your dear Mrs. Lewis experience the same consolations and supports. Our united Christian regard to her and to Mrs. Daniell.

Ever yours,

W. B.

MR. JACKSON, SENIOR.

Died suddenly, on Thursday, October the 18th, Mr. Jackson, senior, of Tottenham Court Road, father of the Rev. T. Jackson, of Stockwell, Surrey. This venerable man had attained the 87th year of his age. It was his happiness to fear the Lord from his youth; and for half a century he was a consistent member of Tottenham Court Chapel. All his hopes were fixed upon the Rock of Ages; and, to the last day of his life, he enjoyed the consolations of the gospel; the fear of death was taken away, and, like good old Simeon, he was waiting for the consolation of Israel, until his heavenly Father said unto him, Come up higher. “Mark the perfect man, and behold the upright, for the end of that man is peace.”

MISSIONARY CHRONICLE

FOR NOVEMBER, 1832.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William M'Gavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.

EAST INDIES.

MANDACADOO AND KOTNAVILLY.

James M. Venning's Report, 1831.

(Abridged and translated from the Tamil.)

I have continued to labour chiefly among the families belonging to *Kotnavilly* congregation, consisting of 185 individuals, including men, women, and children, who reside in ten different villages. On Sabbath mornings worship has been held in Mandakadoodoo school-room, on which occasion from 40 to 50 attend. The public service for the forenoon is conducted in Munsey chapel, at *Kotnavilly*, when the number of attendance has been from 80 to 110. The number for prayers in the evening, at Mandakadoodoo, is generally 25.

I have visited as many Christian families, daily, as I am able, and catechize, teach scripture passages, &c. The women, being more diligent than the men, have made better progress. The number that meet for prayers every evening at Mandakadoodoo, is from 15 to 22. Several of the Christians seem to feel that they are not to walk in ignorance and in the lusts of the flesh and of the mind, as in times past; they express contrition for their sins, and in the time of disease and death are not afraid of the evil spirits, as formerly, but endure affliction with resignation. They are aware that not a sparrow can fall to the ground without the will of their heavenly Father. They are fully persuaded that this world can afford them no consolation, and though the body must be destroyed, yet in the world to come they hope to obtain eternal rest. They endure various trials with meekness, and trust that by the righteousness of Jesus their sins shall be forgiven them.

I have visited the people at *Sentaravilly*, *Colatchy*, and *Pullavilly*; where I have not only read to and exhorted those who have become indifferent, but also extended my la-

bours to the heathen, Mahomedans, and Roman Catholics, as well as constantly examined four schools under my charge, distributing tracts, &c. At Mandakadoodoo, four families, that had relapsed, have returned, with a heathen and his family; and at *Sentaravilly*, three heathens have renounced their idols. These continue to hear the Scriptures and tracts with attention, and are learning catechisms. Several children belonging to the schools under my charge have, for a few months, not been constant in their attendance, partly owing to business, and partly to the small-pox, then raging; but now I am glad to see that the number is increasing and their attendance regular; they are also daily improving in their learning. There are four families, consisting of 18 persons, who formerly came over from the Roman Catholic persuasion; about fifteen of these attend worship on Sabbath at the Mandakadoodoo bungalow. The assistant reader chiefly attends to these people, to whom the Gospel is daily read, the catechism taught, and instruction imparted; a few assemble also for evening prayers daily. Sometimes I make it my business to call on these fishermen also, and exhort them to stand fast in the true religion of Jesus Christ. I remind them of their former follies when they worshipped the Virgin Mary, and other saints, and the vain sacrifices which they offered to the images which they thought represented them. I show them the impossibility of their being saved by so doing, and by giving the priests money for the remission of sins; and that salvation solely consists in faith in Jesus, and through his atonement. I enforce upon them, that they should feel their need of that Saviour, and be grateful for his calling them to the light, exhorting them to believe on him only with their whole heart for salvation, which if they do not, but give heed to the foolish superstitions of their neighbours, who still persist in the way they have renounced, they will undoubtedly perish. They appear steadfast, and improve slowly; but, hoping that my labour amongst them will not be vain

in the Lord, I endeavour to do them all the good I can.

When conversing lately with some heathen, one of them said, "We also call upon the one God, as well as yourselves—is not that right?" I replied, that God will not hold him guiltless that taketh his name in vain. "Do we, then," said he, "worship God in vain?" I answered, "You make gods of wood and stone, the work of men's hands, and sacrifice, and perform foolish ceremonies, and worship idols as gods; besides, you refrain not from lying, stealing, cheating, pride, and uncleanness; you venerate and worship also evil spirits;—thus you worship God in vain." He then asked, "Well, if our worshipping of idols is vain, what are we to do then?" I replied, "You should only worship the one true God, who made heaven and earth, and all things that are therein, whose presence fills the whole earth, before whose eyes nothing is hid, and who can do all things." This saying satisfied him, and I gave him a tract on regeneration, and a copy of Luke's gospel, and begged him to peruse them carefully. I cannot conclude my half-yearly report, without stating that many of the heathen, who formerly shunned the hearing of the gospel, and reviled it, now gladly listen, and feel an increasing desire after the truth. Some have received religious tracts and read them with delight. There are several heathen at Colatchy, Panavilly, Kareavilly, Vanavilly, and other places, who express their intention of embracing the true Vedam. May the Lord open the eyes of their understanding, so that they may see the light of life—and live!

John Oldfield's Report, 1831.

I have been engaged in various villages of different districts, reading the Scriptures and religious tracts, and preaching the gospel to the Christians, to the Roman Catholics, Mahomedans, but chiefly to the heathen. By the blessing of God, and the grace of our Lord Jesus Christ, and the aid of the Holy Spirit, four families, consisting of ten persons, who had formerly attended at the villages, Panavilly, Colatchy, and Vanavilly, but became indifferent, now feel a contrition for the sins they committed, and are constant attendants on public worship to hear the word of God.

Amongst the idolaters at the villages of Ainkamum, and such other places, 29 families, consisting of 80 persons, have given up their idols, are grieved for their sins, and have turned from the worship of devils to the worship of the ever-living God. They regularly attend on Sabbath for service, and are pretty constant in their daily devotions, both morning and evening. They appear to be more zealous towards the new religion they have undertaken, than many of those who have

some time before them embraced it. They give good attention when the gospel is read, and when instruction is imparted. They evince sorrow for their sins, and earnestly accompany us in prayer. They are very pressing and earnest in their requests that teachers should be frequently sent amongst them; this excites in me a desire of going to them as often as possible. I have been with them many times myself, and several times accompanied the Rev. Mr. Mead, and at other times Mr. Ashton. The heathen that have not yet openly renounced idolatry, in these and other villages, give better attention to the word of God than usual, and they begin to feel a dislike to their idols. They receive the Scriptures and religious tracts, and read them with attention. It is to be hoped that most of them will, before long, turn to the right way. A heathen one day saw me, and said, "You say that the worship of idols is a very wicked thing; is it true, that it is not of any importance?" I replied, that idolatry cannot at all be called good; your gods, as described in your Veda, were full of lies and deceit; they were fornicators and adulterers, and committed numerous and heinous sins: they that put their trust in such will derive no comfort, but will after death be sent to (yere naragam) burning hell. The heathen then said, that he hoped to obtain (motscham) heavenly bliss by worshipping them. To this I replied, "To do the works of the flesh, is only ruining your precious souls: I would therefore earnestly advise you to cast away the idols you now worship, and turn to the Lord God, who is every where present, and is acquainted with the most secret thoughts of man, and repent of the numerous sins you have committed against that God, sincerely believe on the Lamb of God that taketh away the sins of the world, pray to Jesus for grace and strength to lead a new life: you will then derive comfort in this world, and in the world to come life everlasting." He acknowledged all I said was good, and received a tract on the nature and value of the soul, which, I hear, he reads with diligence.

ETAVILLY.

John Tweedy's Report, 1831.

The number of families belonging to Etavilly congregation is 59, consisting of 190 individuals, who reside in seven villages. The usual number that attend service on Sabbath mornings is from 50 to 60; the number of attendance in the forenoon is from 90 to 120; in the afternoon about 20; the usual number for the evening devotions on Sabbaths and other days is from 15 to 20. I read the Old and New Testament, and speak to the people from passages; I select chiefly from the gospels. I show them that Jesus Christ is "the way, the truth, and the life; and that no man

cometh to the Father but by him :”—that “he that believeth on the Son hath eternal life ; and he that believeth not on the Son shall not see life.” I enlarge upon these and other comfortable passages of Scripture, and urge all the people to believe firmly on the true Saviour, Jesus Christ—showing them that he alone “ bore our griefs, and was bruised for our iniquities ;” that while we were enemies to God, he made reconciliation and peace ; and that we ought therefore to love him with all our hearts, with all our soul, and with all our strength. These exhortations have been concluded with prayer.

On other days, I have visited the people at their dwellings, catechized them, chiefly teaching and examining them from Brown’s Catechism ; as well as read and converse from the Scriptures and tracts. If any do not attend worship on the Sunday, I have called on them during the week, and exhorted them from the fourth commandment to keep holy the Sabbath of the Lord. But all, except a few, have been pretty regular in observing the Sabbath. Their attention and behaviour, during service, has been encouraging. On the day of rest they have not gone to work, as formerly, for themselves or others, nor do they go to the Sunday market, to buy or sell things, which they used to say it was not possible to avoid.

Some embrace every opportunity of showing the heathen the folly of devil-worship—that the idols they put their trust in are not able to bestow on them any good—and that they will perish if they do not renounce them, and turn to the Lord God of heaven and earth. At the time of sickness they are not heard to complain (as the heathen do), but bear afflictions with patience and resignation—read or hear the word of God, and engage in prayer.

Though many, by such good behaviour, evince their sincerity, yet it has been occasionally discovered that a few are still void of genuine love one towards another ; without this (love), as the apostle observes, we are nothing, though we possess faith enough to remove mountains.

I have continued to labour amongst the heathen, exhorting them to turn from their evil ways. Some give good heed, and assent to the truth ; and others say, “ Why are the gods we worship false ? If they were not true gods, would so much money be spent on their festivals ?—would they be drawn on cars, and adored by thousands and millions ?” To such, I answer, “ It is said in your Veda, that one of your gods, Supramanean (greatly adored in these parts) deserted his wife, and disguised himself in the habit of a mendicant, and went to a place called Tinpunam, where he stole a young woman named Vullee.” I asked them if that was good and becoming in their god. “ And, on another occasion, the same god, it is said, mounted on the plumes

of a peacock, stole another woman named Daivane, and styled himself the brother-in-law of the fowlers (a low caste), who were her brethren. Is not this folly in your gods ? From these, and various other wicked descriptions of your gods, as stated in the Shasters, it is evident that they were nothing but a set of liars, adulterers, and robbers ; and how can they, then, be called gods ?”

I advise them to know and worship the one living and true God, who is omnipotent, omniscient, and omnipresent—who marks every one, and will reward every one according to his deeds.

During the past year several have renounced idolatry, and joined the congregation. When the gospel of our Lord Jesus Christ is preached they receive it with gladness.

CODIARVILLY.

An Account of John Lockyer.

In the year 1806, I was born of heathen parents, in the village of Covilvilly. We were the worshippers of the deity Perumal, whose doctrines consist of eight (mysterious) letters ; the name of this Veda is styled Yetteluttoo-poojah (i. e., the eight-letter Veda). The temple dedicated in honour of this deity contains no idols,* but offerings are made of goats, fowls, arrack, rice, plaintains, flowers, &c. ; after which the people dress the provisions variously, such as they imagine the deity likes. This being done, they carry the food, and place it in the temple, when the priest comes, and several times repeats the eight letters, with certain ceremonies and gestures of the body. When that is performed, it is thought that the god has received the savour, and the food is consecrated ; the priest then distributes it among the people in regular shares to each, and both men and women commence eating, each feeding his neighbour, by cramming a handful in his mouth. Amidst this feasting the priest drinks, and offers them a quantity of arrack (a spirituous liquor), allowed as their share ; but he who is not habituated to drink† must, at least, dip his finger in it, and touch his forehead. When they had made an end of feasting they proceeded with all manner of lewdness.

By performing these ceremonies, feastings, and rites, we thought we pleased the god who preserves us, and were quite satisfied, in

* In heathen worship, a rude stone, or altar of earth, frequently supplies the place of an image.

† Intemperance, or even the habit of drinking arrack, is very rare amongst the Shanar caste, whether heathen or Christian. The gospel can make the drunkard sober, but it is better never to have imbibed the habit.

the hope that we would be happy. About the fourth year of my age, the late catechist of Malaudy came, for the first time, to our village to preach the gospel. He explained the impossibility of salvation by the false religion we professed, and pointed to us the right way of salvation. On my grandfather and parents hearing this welcome news, they made up their minds to pursue the same, and went to the Rev. Mr. Ringeltaube, who gave us further instruction, and, in a short time, visited our village, and erected a chapel and a school, where I was early taught in the knowledge of God, my Saviour. After the departure of Mr. Ringeltaube, God was pleased to send more of his faithful servants to this country. In the eleventh year of my age I was taken into the seminary at Nagercoil, and taught in the truths of Christianity. When the holidays arrived, the children were sent home to their friends and relations, and I was likewise sent to my parents, but, unhappily, I remained at home without returning to Nagercoil. I was, at this time, very indifferent with regard to my soul, and that of others, and felt very little or no relish in the word of God. I was afterwards gently reproved for my long stay, and returned to the seminary. From this time I began to be somewhat interested in the word of God, and made it my concern to read it with diligence and carefulness. I used to be sent to assist the late reader, Moses, in his labours. I felt concerned for the good of my countrymen, which excited me to use my best endeavours to expel the gross ignorance, in seeking salvation from idols, which can only be obtained through and in Jesus Christ. I was, at different times, sent with the readers, Cooropadum and Masalamany, to assist them in their labours at Trevandrum, where, and in many other places about that direction, we preached the glad tidings of the gospel. We proved and vindicated to the heathen, by the Scriptures, that they can never obtain remission of sins from idols, or any merits of their own, but by the precious blood of the Lamb of God, who taketh away the sins of the world. I was soon after stationed at Valeatoory, to labour there as a reader. I remained there for more than a year, reading to and instructing the Christians, heathen, and Roman Catholics, &c.; also conducted divine service, and visited the schools.

Report of his Labours at Oodiarvilly, 1831.

Here there are twenty-three families in four villages, inclusive of those who live scattered in various directions. I daily visit these, as far as time permits. On Sabbath morning about twenty-five attend the chapel. In the forenoon fifty, and about fifteen in the evening. On these occasions I read, catechise, and address the people from the sacred volume—begin and end with prayer. Those who are constant improve in knowledge, and do not fail in imparting the same to the ignorant; they also continue to advise the heathen on the folly and sin of their devil-worship, showing them plainly that they cannot derive the least benefit to their souls by devoting their lives to the devil. In many respects they evince proofs of their faith and zeal in their profession. They are strict in keeping the Sabbath-day holy. I devote some part of my time in reading to and exhorting the heathen. Some of them own that what I read and say is right, while others are not of the same opinion, and, on the contrary, speak in praise of Rahman and Narayanan, their heathen deities. I told them that these cannot be called gods, for it is said in your Veda that one of them, not being able to earn his support, desired to be fed by the labour of others, for which he was severely whipped; and another god engaged himself as a shepherd or cow-keeper, and when he felt hungry he stole the butter-milk, for which act he was tied to the rice mortar, and punished by his mistress, an old woman. I, therefore, advised them to worship the only one and true God, who created all things, and bestows every good on his creatures, and preserves them from danger, and who is only able to give them real comfort and happiness.

The Christians, in general, give good attention when the Scripture is read, and appear to be much comforted and encouraged by it. A heathen and his family, consisting of three individuals, has recently renounced idolatry; they seem to possess a regard for the new religion they have embraced. I have occasionally visited the eleven Christian families at Aranmany and Tipparapoor.

(To be Continued.)

LETTERS RECEIVED FROM MISSIONARIES, &c.

	<i>Names.</i>	<i>Places.</i>	<i>Date.</i>
SOUTH SEAS.....	Rev. D. Darling	Tahiti	2 and 14 May, 1832.
	— C. Wilson	Ditto	12 and 18 Ditto, ditto.
	— J. M. Ormond	Ditto	15 November, 1831.
	— G. Pritchard	Ditto	17 May, 1832.
	— A. Simpson	Eimeo	12 and 15 Ditto, ditto,
	Mr. E. Armitage	Ditto	15 Ditto, ditto.
ULTRA GANGES , , , ,	Rev. W. H. Medhurst	Batavia	7 Ditto, ditto.

	<i>Names.</i>	<i>Places.</i>	<i>Date.</i>
EAST INDIES	Rev. G. Gogerly	Calcutta	23 March, ditto.
	Secretary to the Calcutta District Committee.....	Ditto	23 Ditto, ditto.
	Rev. J. Smith.....	Madras	8 May, ditto.
	Secretary to the Madras District Committee	Ditto	8 and 16 Ditto, ditto.
	Mr. T. Salmon	Surat	1 Ditto, ditto.
SOUTH AFRICA.....	Rev. G. Barker	Theopolis	19 July, ditto.
	— Dr. Philip	Cape of Good Hope..	7, 21, and 25 Ditto, ditto.
AFRICAN ISLANDS.,	— D. Griffiths	Madagascar	1 and 4 November, 1831, and 6 January, and 23 May, 1832.
	— J. J. Freeman.....	Ditto	6 April, ditto.
	— D. Johns.....	Ditto	15 Ditto (2 letters), ditto.
	— T. Atkinson.....	Ditto	23 and 28 March, and 11 April, do.
	Mr. J. Canham	Ditto	24 January, and 13 February, ditto.
	— E. Barker	Ditto	23 May, ditto.
	— G. Chick	Ditto	10 April (2 letters), ditto.
	— J. Cameron.....	Ditto	11 Ditto, ditto.
BRITISH GUIANA...	Volave and Thotoos.....	Ditto	12 and 16 January, ditto.
	Rev. J. Wray	Berbice.....	9 August, ditto.

DOMESTIC MISSIONARY INTELLIGENCE.

MONTHLY MISSIONARY PRAYER-MEETING.

TRAVANCORE.

THE kingdom of Travancore is situated on the western side of the southernmost part of the peninsula of India, and between the 8th and 10th degrees of north latitude. It was for some time, at the beginning of the present century, under the government of a *Ranee*, or queen, who held the supreme authority as regent, in trust, for her nephew the present Rajah, then in his minority. No correct census has been taken of the population of the kingdom, but it has been calculated to contain about 1,500,000, of which, it is computed, from 60,000 to 70,000 are Syrian Christians. The number of Protestants is between 4,000 and 5,000; but neither the number of the Roman Catholics nor that of the Jews is known. The rest of the population consists of Hindoos, whose religion does not essentially differ from that of the Hindoos in other parts of India; but, in consequence of Travancore being the only portion of Hindostan which was not subjected to Mohammedan conquest, its mythology (as is also the case with its customs and manners, and the style of its buildings,) retains more of its ancient character than that of any other part of India. The metropolis of the kingdom is Trivanderam. It is that part of the country, by far the most populous one, which lies southward of the capital, extending from thence to Cape Comorin, that constitutes the principal scene of the Society's operations in this part of the East Indies.

Nagercoil, the principal station of the Society's mission, in this quarter, is situated about 14 miles from Cape Comorin, in a populous vicinity; central as to a considerable number of the out-stations belonging to the mission, possessing the advantages of a comparatively temperate and salubrious climate, and surrounded by scenery both of great beauty and of extraordinary magnificence.

The Society's mission in Travancore was commenced by Mr. Ringeltaube in 1806, under the auspices of Colonel (now General) Macaulay, the British Resident, who rendered valuable aid to the infant cause. Mr. Ringeltaube was the first Protestant missionary in this part of India. His highly useful labours, which were chiefly of an itinerant character, commenced in the Tinnevely country, but were afterwards prosecuted partly in that district, and partly in Travancore, and, at length, in Travancore only. Here he fixed his head quarters at Malaudy. In one of his earliest itinerancies in the Tinnevely country, he made a circuit of about 400 miles, during which he visited the Syrian Christians scattered throughout the district, endeavouring, as far as possible, to promote the purification of their churches, and the appointment of more efficient catechists.

In the prosecution of his great object in Travancore, he opened places of worship at 6 or 7 different stations, which he constantly visited—commenced school operations—distributed the Scriptures, in different languages, with good effect, and by these, and every other means within his power, exerted himself to diffuse a knowledge of the Gospel among the natives. He continued thus to labour alone for several years, in the course of which he admitted to baptism many hundred persons who had renounced idolatry and embraced Christianity. In 1812, the number of these amounted to 677, which, in following years, was considerably increased.

In 1818 the Rev. Charles Mead arrived in Travancore, shortly after Mr. Ringeltaube had left the station, and, for a short time, resided at Malaudy. In September, the same year, he was joined by the Rev. Richard Knill. These brethren successively took up their residence at Nagercoil, in a dwelling-house, presented to the Society for the use of the mission by the Rannee, and which had been previously occupied by the British Resident, the late Colonel Munro, who, during the time he resided in this part of India, warmly patronised the missionaries, showed them much personal kindness, and rendered substantial services to the mission.

In the same year a considerable number of the natives, who had professedly renounced heathenism, manifested an earnest desire to be instructed in the knowledge of Christianity; and, during that and the following year, about 3,000 of them placed themselves under the instruction of the missionaries with that view; exclusive of about 900 who had been previously brought into connexion with the mission under Mr. Ringeltaube. In 1819, Mr. Knill, compelled by ill health, returned to England, where he arrived in November that year. The Rev. Charles Mault joined the mission in December, 1819; and Messrs. Ashton and Mc Ally, who had received their education under a Protestant missionary in India, were engaged as assistants in 1820.

Native Services, &c.

In 1820, places of worship were opened at Tittiveilly and Agatesurum, and about 500 natives baptized. In 1821, the benefit resulting from the preaching of the Gospel was evinced by the marked difference which was apparent between the conduct of those natives who had embraced Christianity and that of those who still continued idolaters. In 1822 the number of congregations was 9; in 1823 they were increased to 29; in 1824, to 48. In this year Mr. Cumberland was engaged as assistant missionary. In 1825 the congregations increased both in number and in attendance, but no specific returns were received by the Directors. In 1826 the congregations were in number 40. In 1827 the Deputation, who visited the Society's stations in this part of India in that year, recommended the formation of another head station, which was eventually fixed at Neyoor (situated about 4 miles from the Town of Travancore), and forms the head-quarters of the western division of the mission, those of the eastern division of the same being at Nagercoil. According to the statements of the Deputation, there were, at that period, belonging to the eastern division 14 chapels, 1,400 professing Christians, and 17 native teachers, or public readers; and, belonging to the western division, 1,441 professing Christians, and 16 native teachers, or readers. In October, 1827, Rev. William Miller joined the mission. In 1828, the number of congregations in the eastern division was 34, and that of the members of the same 1,967; in the western division 28 congregations, in 20 of which the number of members was 1,340, the attendance on the Sabbath being upwards of 1,300 persons, exclusive of children. In 1829 the native Christians were exposed to a violent and unprovoked persecution from their own countrymen, in which the Pagan, Mohammedan, and Papist conspired with equal fury, the weight of which fell chiefly on the western division, in which, notwithstanding, from 800 to 1,000 of the Christians continued, at different places, to assemble for worship. In the eastern division, which suffered but little comparatively, the number of congregations increased that year to 33, and the number of their members to 3,126. In 1829 a Christian church was formed at

Tamarakollum, containing 25 members. No returns were received of the congregation belonging to the eastern division for 1830; but the number of congregations reported, in the western division, for that year, was 37, being an increase of 4. In 1831 the number of congregations was, in the eastern division, 30, and, in the western division, 43. From the returns received since the report made at the last anniversary of the Parent Society, it appears that the number of congregations, in the eastern division, has increased to 50, and that of the members of the same, on an average, to between 1,500 and 1,600; and that the number of congregations in the western division has increased to 60, and the members belonging to the same to 2,532; making a total, including both divisions, of one hundred and ten congregations, containing above four thousand individuals.

The brethren have, from time to time, reported the improved attendance of the people on public worship—their serious deportment and attention in the house of God—the decisive evidence which has appeared of not a few having received the grace of God in truth—the happy deaths of several who have died in the faith of the Gospel—the desire manifested by many to promote the salvation of their friends and neighbours—the improved observance of the Sabbath, and an obvious amelioration of the temporal condition of many of the native

Native Schools.

The native schools, which had been commenced by Mr. Ringeltaube, continued, from time to time, to increase, after the arrival of Messrs. Mead, Knill, and Mault (with the exception of the years 1822 and 1823, during which period they, from different causes, fluctuated considerably), viz., from 10 to 15 in 1820, to 32 in 1821, and, in 1824, to 48, containing 1,327 children. In 1825 the number of schools was further increased to 50, and that of the scholars to 1,430. In 1826 the number of schools was reduced to 47; while, on the other hand, that of the scholars was increased to 1,564. In 1827, the schools, according to the Deputation, amounted, in the eastern division, to 38, containing 1,375 children; and those in the western division to 21, containing 541 children, making a total, at that period, of 59 schools, containing 1,916 scholars. In 1828 the number of schools, in the eastern division, was 31, containing 1,127 scholars, of whom 63 were girls; and that of the schools in the western division 24, of which 19 schools contained 507 scholars. In 1829 there were, in the eastern division, 40 schools, of which four were native female schools, containing 230 girls; and, in the western division, 28 schools, containing 528 scholars. In this year considerable improvements, founded on the British system, were introduced into the schools by Mr. Addis, who joined this mission in 1828, and, in 1830, removed to Coimbatore. In 1830 the number of children in the schools, in the eastern division, was increased to 1,700 (excluding of the female schools, of which one only, containing 50 girls, was reported in that year); and that of the schools in the western division to 37, and the scholars to 954. In 1831 the number of the schools in the eastern division was 49, the number of scholars having increased to 1,792, of whom 107 were girls; and that of the schools in the western division to 43, but with a reduction in the number of scholars to 859, being 95 less than the number returned for 1830. According to returns received since the report of the Society at its last anniversary, there is, in the schools of the eastern division, an addition of 149 scholars; and in the western division, additions of 5 schools and 303 scholars, making a total, including both divisions, of ninety-seven schools, containing upwards of three thousand and one hundred scholars.

Beside the schools above enumerated, there is an Adult Female School; among those included in the enumeration, are a school called the Bazaar School, for the instruction of the children of Mohammedans as well as of Hindoos; an Orphan School, supported by friends in India; and a School of Industry. Of the native female schools, of which there are five, one is situated at Nagercoil, under the superintendence of Mrs. Mault, and the other at Neyooc under that of Mrs. Mead. The rest are situated at three different out-stations. But the most important school is the Central School, or Seminary, at Nagercoil, established in 181

the immediate design of which is to impart to boys of superior natural abilities, selected from the other schools, besides Christian instruction, an acquaintance with general literature, and grammatical knowledge of Tamil. It was designed that they should be also instructed in English, for the purpose of opening to them the vast stores of theological and other knowledge contained in our language; but this part of the design failed, from the want of a suitable tutor, which deficiency has lately been supplied by a recent engagement with Mr. Roberts, to whom has been confided the sole charge of the institution. This seminary has usually contained about 30 boys. Another of a similar character has been lately commenced at Neyoor.

The benefits conferred by the native schools scattered over the whole face of the country, from Trivanderam to Cape Comorin, are valuable, numerous, and diversified. While the children have been imbued with divine and other useful knowledge, and raised in the scale of society, their parents, impressed with the improvement which has taken place in their minds and manners, have themselves been led to inquire into the nature of the Christian faith. The advantages of female education are now far better appreciated by many of the natives than formerly; and the repugnance to the instruction of their daughters, generally prevalent among Hindoos, has been in Travancore so far overcome as to admit of the applications for the reception of girls into the schools to be, in repeated instances, more numerous than the funds would meet. Several, both among the boys and girls, have afforded evidence of decided piety; and the moral and social improvement evinced, generally speaking, by the children educated in the schools (which are all Christian schools) is very gratifying and encouraging. While the Protestant schools have been themselves thus useful, the Roman Catholics, apparently from a spirit of jealousy, have been stimulated to multiply their own schools.

Native Teachers, or Readers.

The employment of a considerable number of native teachers, or public readers of the Scriptures, tracts, &c. (not to mention assistant readers, who are numerous), supported by annual subscriptions from benevolent individuals in our own country, is a very important and interesting feature of this mission. The evidence of personal piety, and of zealous and useful labours, in regard to not a few of these native teachers, whose character and proceedings have been described in the reports from time to time inserted in this *Chronicle*, cannot but have afforded much satisfaction, in the perusal, to the members of the Society in general, and especially to those individuals who, from year to year, so generously contribute to their support. The number of native teachers, or readers, employed in this mission is, according to the last returns, in the eastern division of it, 16; and, in the western division, 14, making a total of 30, exclusive of assistant readers.

Printing Offices, &c.

There are two printing establishments belonging to this mission, one at each of the two head stations, Nagercoil and Neyoor. That at the former station was established in 1820, and that at the latter in 1831.

At the Nagercoil establishment, beside numerous tracts, catechisms, school-books, &c., there have been printed, in the Tamil version, St. Paul's Epistles to the Romans, Ephesians, Galatians, Colossians, and those to Timothy and Titus; also the General Epistles of Peter.

Numerous copies of the Scriptures in Tamil, thus printed, have been circulated, in separate portions, besides many thousands, annually, of religious tracts, the beneficial effects of which distribution have been extensive. Beside the direct benefit imparted in the perusal, they have, in many places, proved the means of awakening the attention of the natives to the

subject of religion; and, in some, have induced them to throw away their idols, and to send their children to the mission schools.

The Deputation, who inspected the state of the Travancore mission in 1827, describe, with peculiar delight and satisfaction, this extensive field of important operations, which, traversing from one end of it to the other, they surveyed and examined with equal interest and attention. Afterwards, when writing to the Directors, they thus expressed themselves in reference to this mission:—"There is nothing, as far as we have seen, equal to it in all India, and we are strongly reminded of what we had so often witnessed in the South Seas."

Since this very favourable testimony to the state of the Travancore mission, in 1827, was borne, by visitors who had surveyed the scene of its operations in the length and in the breadth thereof, and had attentively examined into, and on the spot recorded the details of those operations, the number of professing Christians, in connexion with it, has increased from 2,350 to nearly 4,400, and that of the native schools from 59 to 90, and the children belonging to the same, under Christian instruction, from 1,890 to 3,900; while the evidence as to the extent of good effected has been increasingly satisfactory, and the prospects of the efficiency, in future, of the extensive operations carrying forward, is continually becoming more and more animating and encouraging.

The members of the Society, we feel assured, will not fail earnestly to pray that the moral and spiritual results of those operations may be proportionate to their magnitude and extent; and that from the southern extremity of India (in some of which missionaries from another Society also labour with great and increasing success) pure Christianity may progressively advance, till, in all directions, and throughout the entire region of Hindostan, it shall, at length, have extended its peaceful triumphs, and established its holy and righteous dominion. Amen.

Austin Friars, 22 October, 1832.

A brief Memoir of Mr. John Muncaster, one of the Society's Missionary Students, who was drowned while bathing in the River Ouse, at Turvey, Bedfordshire, May, 1832.

THE subject of this memoir was born at Cleator, a small village in the neighbourhood of Whitehaven, in the county of Cumberland. He enjoyed the invaluable blessing of having pious parents, who were anxious to discharge their duty to him, and to their other children, in bringing them up in the nurture and admonition of the Lord. He very early discovered great tenderness of conscience, and deep impressions of the fear of God upon his heart. He was possessed of good talents, and, during his continuance at school, made considerable improvement in the ordinary branches of education. His general behaviour and improvement attracted the attention of a benevolent gentleman who had a manufactory in the village, and led him to employ him as a teacher in a Sunday-school, which he had established for the benefit of the numerous youths in his employ, and connected with the families of his workmen; and he often said that he never had

any teacher who pleased him so much as John Muncaster.

When he was called to leave his father's house, and commence his apprenticeship in Whitehaven, he repaired at once to a Sunday-school; and, at his own request, he was added to a class of youth, who were, alternately, the one Sabbath placed under the tuition of an experienced and pious teacher, and the other, still under his superintendence, employed in teaching younger classes. Under this teacher, there is reason to believe that his knowledge of divine things was greatly enlarged; and in a short time he became an efficient agent in the school—a pattern of regular attendance, and of steady and consistent conduct.

His attendance in the house of God was most exemplary; and though little was for some years known of his feelings, there was every evidence of his taking delight in the services of the sanctuary.

About four years ago he made application to be admitted as a member of the Church of Christ assembling in Duke Street Chapel, Whitehaven, and was cordially received. His knowledge of divine things was at that

time more accurate than that of many who were his seniors, and more extensive, too, than is generally met with. It was truly refreshing to find such profiting under the dispensation of the gospel, in one so young. His becoming connected with the church of Christ gave him fresh impulse in the work of the Lord. He continued active, pious, and devoted, desiring only to know how he might be useful, and lamenting only that he could not devote more time to the work on which his heart was set.

In the month of July, 1830, he addressed a letter to his pastor, in which he, for the first time, made known his desire to engage in the work of carrying the gospel to the heathen. The letter breathes a truly humble and Christian spirit; and, but for swelling this memoir to an undue length, it should be inserted. His pastor was much pleased with it. He had often wished that from amongst the fruits of his labours there might be some raised up who should be a witness to the truth among the heathen. His wish and prayer seemed now about to be fulfilled. It was under feelings of no ordinary kind that he repeatedly met his dear young friend to converse upon the subject of his letter. The results of these conversations were most satisfactory. In order to ascertain his talents, an exercise was prescribed to him, on the subject of "the duty of Christians engaging in efforts to evangelize the heathen world." This was performed in a way that showed the germ of talents capable of great improvement. He commenced the revisal of his Latin with his pastor, and, by himself, acquired so much acquaintance with the Greek as to be able to commence reading the New Testament in the original. Every thing combined to show that he was possessed of the qualifications, the piety, the enterprise, and the patient perseverance adapted to an evangelist to the heathen, and application was accordingly made on his behalf to the Directors of the London Missionary Society.*

His examination was satisfactory, and he was admitted on probation, and placed under the tuition of the Rev. R. Cecil, of Turvey, Bedfordshire, of whose affectionate care and kindness he always wrote with the greatest warmth. He left Whitehaven about the middle of October, 1831. His feelings were peculiarly strong on the occasion. Jealousy of himself, fear lest he should be intruding on ground on which he was not called to enter, an apprehension lest he should be deceiving himself, were expressed with a sensibility which his pastor cannot forget; and the same self-jealousy and holy fear were

often repeated in letters which his pastor received afterwards from him.

Under Mr. Cecil he prosecuted his studies with his accustomed diligence. He was much employed in preaching, was very acceptable, and, there is reason to believe, useful. His great theme was Christ crucified. He was deeply imbued with the love of evangelical truth, and considered it as worthy of all acceptance. In his letters to his friends there was uniformly discovered the humble, anxious Christian, looking unto Jesus, and feeling the indispensable necessity of cleaving to him with full purpose of heart.

During the last few weeks of his short career he was observed by his fellow-students to grow rapidly in the divine life, and in a meetness for a better world. The same thing was noticed by his correspondents, as appearing evidently in his letters.

On the last Sabbath of his life (the 6th day of May) he preached three times, by appointment, at Carrington, nine miles distant from Turvey, to large congregations. He discovered unusual fervour in the whole of the services; and many of his hearers were struck with the earnestness which he manifested for the salvation of sinners. He returned to Turvey on the Monday, in high spirits, and met his fellow-students with great cordiality, speaking of the encouragement he had enjoyed on the preceding day.

He had always anticipated the return of the season when he might bathe in the River Ouse, which flows past the village of Turvey. The day was fine; he felt relaxed by the exertions of the Sabbath, and he resolved to bathe. The proposal did not meet, at first, the approbation of his fellow-students; but at last, overcome by his importunity, four of them accompanied him to the water-side. It was swollen with heavy rains which had lately fallen. Three of his companions, who were excellent swimmers, went first in, that they might ascertain the temperature of the water, and the strength of the current. They felt considerable difficulty in bearing up against the stream, and told him so; but, as if satisfied that he could stem the torrent, he ventured in, swam for a few moments well, and then, to appearance, became paralyzed. This was seen by one of his brethren, who instantly seized him by the arm, and conducted him to a part of the bank, of which both of them caught hold. But the bank gave way with them, and they were thrown back again into the strong current. His other two companions had found it necessary to gain the bank, that they might recover their strength; but one of them now returned to his assistance, but in vain. His strength was gone; both were carried down the stream together, and the subject of this memoir sunk, alas! to rise no more. The agonized feelings of his companions may

* At the same time application was made on behalf of another member of the church, who is now preparing for the honourable work.

be more easily conceived than described. When the mournful tidings reached the village, the deepest anxiety and regret were manifested. All classes vied, in an expression of sorrow, and in the use of means for restoring what, it was fondly hoped, might only prove suspended animation; but in vain, for the spirit had fled.

It would be vain, as it is unnecessary, to attempt to describe the sensation produced when letters from Mr. Cecil and his brother brought the mournful news to Whitehaven. Prompted by parental affection, his father, Mr. Muncaster, immediately proceeded to Turvey, accompanied by his pastor, the writer of the present memoir. They arrived there on the morning of Saturday.

On the next day (the Lord's-day), Mr. Cecil being from home, the pastor of the church in Whitehaven preached twice to large and deeply interested congregations, from Romans xiv. 7, 8, 9:—"*For none of us liveth to himself,*" &c. On the Monday the body was conveyed to the chapel, accompanied by a great concourse of people, many of them from a great distance, and deposited in a vault prepared within the walls for its reception. The assembled crowd were addressed on the occasion from Rev. xiv. 13:—"*I heard a voice from heaven,*" &c. The impression made by the mysterious dispensation of divine providence was evidently deep, and many showed it by their tears. May the impression prove salutary and lasting!

How mysterious are the ways of God! How short-sighted is man! Many had looked to John Muncaster as likely to turn out a valuable labourer in the missionary cause. Their expectations were warranted by his deep piety, devotedness, and more than ordinary talent. But the hope is disappointed. The Lord of the harvest designed it otherwise. The wisdom of this dispensation will hereafter be seen. "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord!"

He was a young man of a sweet temper, an affectionate son and brother, a warm and steady friend. Naturally, he was of a playful disposition; but he had learned to temper this disposition with Christian seriousness. His chief ornament was his humble piety. He will be long remembered by his own bereaved family, and by a large circle of Christian brethren who had realized his worth, and marked the grace of the Saviour as abounding toward him and in him. It remains for them to gird up the loins of their minds, and be followers of those who, through faith and patience, are inheriting the promises. His fellow-students will, no doubt, retain the recollection of the sorrowful event which separated from them one so endeared to them all. May they profit by it, and, under the impression of the shortness and

uncertainty of time, put forth all their energies in the cause of the Redeemer, working while it is called to-day. Their present duties demand the most assiduous and persevering attention. Time is precious; and for the honourable and arduous work to which they have devoted themselves, they will find that no degree of attainment in any department of useful knowledge will be useless. But (will they suffer the word of exhortation from one who loves them, and will never forget their kindness to his and their dear departed friend?) let them especially study the mysteries of the kingdom, that they may be able to unfold the riches of redeeming love to perishing men; and, at the same time, "be ready always for defence, with meekness and reverence, to every man that asketh a reason of the hope that is in them." To feel the power of the truth is an indispensable qualification for the profitable exhibition of it. Deep, serious, personal godliness is the element in which missionaries, especially, should live. Without this every other attainment will prove sadly inefficient. It will be too late to discover this when the difficulties of their work press upon them. It must be cultivated now. It must be carried with them to the scene of their labours, and there it will prove the living soul of exertion, and the only efficient support under trials and afflictions. May the Great Head of the church spare them, and enrich them with every needful gift and grace, and honour them to be useful in his cause, and to his name be all the glory!

ARRIVAL OF MISSIONARIES OUTWARDS.

Letter from the Rev. John Hands, Missionary at Bellary, dated 31st March, 1832; addressed to the Directors.

VERY DEAR BRETHREN,

It does, indeed, afford me pleasure to be able once more to address you from Bellary. Oh! how gracious has the Lord been to me and mine, in bringing us back again to our dear friends and station, and in such comfortable circumstances! May past mercies never be forgotten, and all my future days be consecrated to his service! Of my detention at Madras till the close of the monsoon, and at Bangalore, to allow of Mr. Campbell accompanying his family to Madras, you have, I doubt not, heard from Mr. Arundel, to whom I have written several times since my arrival in India. Both at Madras and Bangalore I found as much labour as I could perform, and I have reason to hope my labours at these places were not altogether in vain. We reached Bellary in health and comfort on the 28th of February, where our dear brethren, and a good number of our friends, came some distance to meet us, and

Madras, 18th May, 1832.

welcome us back again. Our feelings on beholding ourselves once more in our old abode, and surrounded by many dear old friends, you may better conceive of than I can describe. I am now set down to my work as before, and my visit home seems but as a dream that has passed away. We are busily engaged in revising the New Testament for a new edition, the old being nearly all expended. The new type, we hope, will soon arrive, as we cannot begin printing the new edition of the Testament till it comes. I have great comfort in the dear brethren who have been associated with me in the mission; they are men of God, beloved by his people, and esteemed by all. A delightful spirit of Christian love and harmony at present reigns amongst us, and, I hope, will ever remain. Oh! pray that no root of bitterness may ever spring up to trouble us! Dear brother Reid, considering his manifold labours, has made good progress in the language, and can now converse and preach in it with tolerable facility. Since my return he has been from home a week, itinerating and attending two Hindoo festivals in the vicinity. He bears the climate exceeding well, and bids fair to be one of our most active and useful missionaries, should life and health be spared. We both purpose attending the great festival at Humpree, which takes place the week after next. The weather is now very warm here—thermometer 94° in the shade; but, as my health is pretty good, we get through the labours of the day comfortably. Mrs. Reid and Mrs. Hands are, I am happy to say, in tolerable health, but suffer considerable debility from the heat; another month will, we hope, bring us rain and cooler weather. I am happy to say our native services are, in general, well attended, and there appears to be an increasing attention to the important things spoken. We have reason to believe there are many around us who are almost ready to burst the bands which at present restrain them from making an open profession. Oh! for the Spirit's influences to inspire them with courage and love! Our English services at the Fort Church in the morning of the Sabbath, and at the chapel in the evening, were never so well attended before; both places are generally crowded, and we have reason to believe the word is not preached in vain.

As we purpose soon to send you a joint letter, you must excuse the brevity of this. My dear wife unites with me, and Mr. and Mrs. Reid, and Mr. and Mrs. Paine, and the children, in affectionate regards.

Yours, very affectionately,

(Signed) JOHN HANDS.

From the Rev. John Bilderbeck to the Rev. John Arundel.

MY DEAR AND MUCH ESTEEMED SIR,

I ought to have written to you by the *Orontes*, but it unaccountably escaped my notice. Another opportunity offers itself now by the *Warrior*, which I gladly avail myself of, and hope this letter will reach you safe, and find yourself, and others who are similarly employed in the cause of Christ, in the enjoyment of health, and every other blessing which enricheth and added no sorrow. You will, no doubt, learn by this of my safe arrival in this land of Pagan idolatry, of Popish superstition, and of Mahometan licentiousness.* This, as you are aware, is the land that gave me birth. Satan has here long erected his kingdom, and he has still a strong hold on the minds of too many of my countrymen. If you had not sent your missionaries and your Bibles here I might, for aught I know, have still remained a miserable subject of his kingdom; but, by the grace of God, and through the instrumentality of your Bibles and your missionaries, I am what I am. Being made free from Satan's yoke, I am now constrained, by gratitude and love to Christ, to seek the freedom of my fellow sinners. This land, the spiritual interests of which I once overlooked, is now become the chosen sphere of my missionary labours. Oh! what an unspeakable honour is it to be employed in communicating the riches of that grace to my fellow mortals, which, I trust, I myself have experienced! "Unto me, *who am less than the least of all saints*, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

As I was approaching these shores, instead of seeing the steeples of Christian churches erected to the glory of the only living and true God (as they are in England), the chief objects that caught my eye, soon after the discovery of land, were, heathen temples erected in great numbers, almost in every direction, for idol worship, and other abominations. The contrast between England and my poor country, in this respect, was so very great, that I felt as if I could have wept tears of blood. England was at once depicted to my mind as standing like Capernaum, as high as heaven itself in privileges; while India seemed to sink, as it were, as low as hell. And who, with such an awful contrast, can command his feelings! Oh! when will all these idolatrous temples be converted into Christian churches? My dear Sir, the work is great; much, certainly, has already been done, and we must feel thank-

* Mr. Bilderbeck arrived at Madras on May 1, 1832.

ful, and give glory to God. But we cannot form any adequate idea of what *still* remains to be done. No; Satan is not yet dethroned, and the strong holds of idolatry, superstition, and delusion, are not yet brought to its foundation; and it is my firm impression that it never will, or can be, brought down, till means are increased, more prayer is offered up, and more missionaries are sent out. "The harvest truly is great, but the labourers are few." It would be base ingratitude in me, after all that I have *personally* experienced, through the benevolent exertions of England, to say that she has done very little for my countrymen. I acknowledge she has done *much*; but I dare not, I will not take upon myself to say that she has done all she *could*. A great deal is still in her power, and I know that she can still heap coals of fire on our head. "Come over, then, and help us."

Pardon the digression, if, indeed, it be one. I must now proceed to tell you about my voyage, which, I am glad to inform you, my beloved Sir, was pleasant and prosperous. My attempts to do good are very poor. Oh! that I could serve my God better! I am an unprofitable servant; and I very much fear I shall be so to the very end of my life. But one consolation I have, and that is, from the fact that "God will not cause his word to return unto him void, but that he will accomplish that whereunto he sent it." My efforts on board ship, however, were not without indications of the divine approbation, and I must leave the rest for eternity to disclose. I bless God for the protection which I have experienced during the voyage, and for the favour which I have found in the eyes of my fellow passengers and friends. All these things furnish me with additional motives to love and serve my dear Redeemer.

Since my arrival here I have taken regularly a share in the labours of the Rev. William Taylor, &c., and I never feel so much in my proper element as when I break the bread of life to my countrymen. It is to the interests of the *heathen* that I have consecrated myself, and it is to them that I am anxious exclusively to devote my time, my talent (if I have any), and my all. I wish to spend, and to be spent, in the service of my God. Oh! that the Lord would fit and qualify me with the gifts and graces of his Spirit for this most responsible work—that he would make me feel my personal weakness, and that he would enable me to live and move under the sanctifying influence of those truths which I am so desirous to recommend to others! My appointment to a particular station in this presidency is now under the consideration of the District Committee. And now, dear Sir, I must conclude. Soliciting an interest in your

prayers, and in that of my worthy Directors,
I remain, with every due respect,

Yours most affectionately,
(Signed) JOHN BILDERBECK,

ANNIVERSARIES, &c.

TOUR IN CUMBERLAND, &c.

"On the other half of this sheet you have the particulars of the collections made by G. Bennet, Esq., and myself, in the month of July last. The amount (altogether about £200) should have been transmitted long ere now, but for reasons which I could not control. I trust the account will be found correct. It is only proper for me to say, that Mr. Bennet and I met with the utmost kindness, and found the missionary spirit generally on the increase. Most of the brethren lamented the inability of the friends of the cause to contribute to it, according to their wishes, owing to the depressed state of the times. But, upon the whole, I believe the collections will be found greater than in the preceding year.

"A. J."

DURHAM.

George Bennet, Esq., writes from Darlington:—"Thus far, my much respected friend, has our gracious and heavenly Father condescended to make my way prosperous, and to give his own cause favour in the sight of his children, and of the Christian public. I have enjoyed much satisfaction, and profitable Christian intercourse with ministers and people (and with very many of the Society of Friends) in these two counties. They have required a good deal of labour from me; but, health being granted, that has not been irksome. I herewith hastily send the pecuniary result of these visits, £236, since my friend Mr. Chaplin left me.

"G. B."

NORTHUMBERLAND DISTRICT.

"I am happy to be able to inform you that the missionary meetings, which have just taken place in this district, have been, in general, very well attended; that the statements of our friend, Mr. Bennet, have excited considerable interest; and that, in the county of Northumberland, a larger sum has been contributed to the Society than has been realized for several years. The collections in Newcastle amounted to £42. At

North Shields, Alnwick, Wooler, and Hexham, the collections have been very handsome. At Warkworth, Morpeth, Glanton, Branton, Blyth, and Horsley, which are smaller places, the collections have been quite as good as could have been expected. I had much pleasure in accompanying Mr. Bennet to several of the places he visited. Hexham and Horsley being out of Mr. Bennet's route, I visited myself. At the former place I attended a public meeting, and preached.

"I hope we shall be able to follow up what has been done this year, by continuing to send the Deputation annually to the different Presbyterian congregations in the northern part of this county. The interests of the Society may thus be considerable promoted. It is gratifying to know that at some places, where missionary collections had not been made for many years, great interest in the Society was evidently felt, and a willingness to aid it, as far as circumstances would permit, expressed.

"A. R."

BRISTOL.

The twentieth anniversary of the Bristol Missionary Society was held in that city on the 16th of September, and following days. The services commenced on Sunday morning (the 16th), by a public prayer-meeting at Lady Huntingdon's Chapel, at seven o'clock, on which day the Rev. J. E. Good (who has since settled at Zion Chapel, Bedminster,) preached morning and evening, at Hope

Chapel, Clifton. On the following morning (the 17th) the Rev. D. Jones, of Westleigh, preached at St. Philip's Church; and, on the same evening, the Rev. J. E. Good at Zion Chapel, and also, on Tuesday morning (the 18th), at Lady Huntingdon's Chapel. On the evening of the same day, the Rev. R. W. Hamilton, of Leeds, preached at Bridge Street Chapel, and again on Wednesday morning (the 19th) at Castle Green Chapel, at which place the sacrament was administered in the evening, when the Rev. R. W. Hamilton presided; and, at the same time, the Rev. A. Fletcher, of London, preached at Bridge Street Chapel, to the young people connected with the different Branch Societies. On Thursday morning (the 20th) the annual meeting was held at the Wesleyan Chapel, King Street, S. Prust, Esq., in the chair; on which occasion an interesting report was read by the Rev. G. Legg, A.M., and appropriate addresses delivered by the Rev. Messrs. Wait, Hamilton, Fletcher, Good, Ramfler, Winter, Osborne, Macdonald, Lucy, and Gregory. In the evening the Rev. A. Fletcher preached at the Tabernacle, and again, on the following evening, at the Rev. S. Brown's Chapel, Ashton. Throughout the services, generally, there appeared to be a lively feeling of interest, in the great object of missionary exertions, excited and sustained; and the collections were, on the whole, as good as, under the peculiar circumstances of the times and the city, could have been reasonably expected.

MISSIONARY CONTRIBUTIONS.

* * The Officers of Auxiliary Societies are earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5, and upwards, received from 1st to 31st August, 1832, inclusive.]

Mr. S. Cadley(L. S.)....	10	0	0	Kent—Blackheath—Legacy by the late Mrs.			
H. L. H.	0	10	2	Susannah Wilkinson — John Kennard,			
G. F. E.	1	0	0	Esq., Executor—(Less Duty)	50	0	0
S. S.	3	0	0				
R. C.	2	0	0	Canterbury—Rev. S. Garteem—Collection	10	4	1
W. B.	1	1	0				

Collections, &c., in Cumberland, Lancashire, and Westmoreland, by Rev. A. Jack, and G. Bennet, Esq.—			
Bottle—Rev. S. Blythe—Collection after Public Meeting	4	14	3
Whitehaven—Rev. A. Jack—Collections after Sermons by Rev. Dr. Raffles	25	0	0
—after Public Meeting	16	7	0
	41	7	0
Less Expenses....	1	19	0
	39	8	0
Workington—Rev. S. Peel—			
Juvenile Society	2	10	0
Collection after Sermon	6	14	0
Public Meeting	5	5	0
	14	9	0
Maryport—Scots Church—			
Rev. Mr. Court—			
Collection after Sermon	4	10	0
Secession Church—Rev. Mr. Bookless—Collection after Public Meeting	3	5	7
	7	15	7
Less Expenses....	0	3	6
	7	12	1
Aspatria—Rev. W. Selbie—			
Collection after Public Meeting	3	17	0
Broughton—Baptist Church—			
Rev. S. Ruston	1	13	4
Cockermouth—Rev. J. Mather—			
Subscriptions	2	12	6
Collected by			
Mrs. Muscutt	2	9	9
Sabbath Scholars	0	3	2
Mrs. Russell	1	6	5
Mr. H. Allison	0	13	0
Mr. J. Thornburn	0	10	6
Miss Stalton	0	11	0
Mr. T. and Miss H. Robinson ..	2	3	6
Balance from Missionary Basket	3	8	3
Collections after Sermons	4	11	5
Public Meeting	5	9	8
	23	19	2
Less Expenses....	1	4	6
	22	14	8
Keswick—Rev. J. Johnson—			
Collected by Miss Crosthwaite.	1	6	0
Subscriptions	3	0	0
Collection at Public Meeting ..	3	16	8
	8	2	8
Gamblesby—Rev. J. Scott.....	0	17	8
Parkhead—Ditto	1	9	8
	2	7	4
Penrith—Rev. G. Nettleship—			
Ladies' Association	7	12	2
Subscription	1	0	0
Collection after Sermons	4	19	3
Public Meeting	4	2	8
	17	14	1
Less Expenses....	0	14	9
	16	19	4
Aldston—Rev. J. Harper—			
Ann and Elizabeth Dickinson ..	0	10	2
Small Sums	1	0	0
Collections after Sermons	4	2	6
Aldston—Ditto after Public Meeting	5	14	5
Ladies' Association	8	0	0
Garrigile—Coll. after Sermon ..	0	12	11
	20	0	0
Less Expenses....	1	5	0
	18	15	0

Brampton—Rev. W. Merrefield.	6	2	0
Less Expenses....	0	7	0
	5	15	0
Carlisle—Rev. T. Woodrow—			
Independent Chapel—			
Female Auxiliary	8	16	1
Collection after Sermon	1	17	1
Public Meeting	4	5	9
Wesleyan Chapel—Collection after Sermon	2	12	0
Subscriptions	4	4	0
	21	15	0
Less Expenses....	0	16	0
	20	19	0
Lancashire—Ulverston—Rev. J. Davies—			
Collected by Mrs. Salmon	6	0	0
Collection after Public Meeting	4	12	7
	10	12	7
Less Expenses....	0	11	8
	10	0	11
Westmoreland—Wigton—Rev. E. Leighton—			
Ladies' Association—Collected by			
Mrs. Leighton	0	12	7
Mrs. Smith	1	17	4
Miss Pearson	1	8	2
Miss Fisher	0	14	1
Miss Berrill	0	16	2
Miss Bolton	0	7	6
Miss Graves	1	11	0
Missionary Box	0	2	2
Collections	3	15	3
	11	4	3
Temple Sowerby	1	10	8
	190	2	7
Hampshire—Ryde—			
Rev. T. S. Guyer and Congregation	10	0	0
Subscriptions	3	16	6
Miss Hatfield's Missionary Box	2	13	2
Mr. Radan's School	0	17	11
	17	7	7
Portsea—Rev. J. Griffin and Rev. T. Cousins—			
Collection	15	8	2
Subscriptions, &c.	82	17	0
Collected by			
Ann Barnes	1	5	6
Mrs. Green	1	13	2
Mr. G. Kemp, Jun.	3	8	2
Mrs. Moxon	1	1	0
	105	13	0
Lancashire East Auxiliary Society—			
J. H. Heron, Esq., Treasurer—			
Bamford Chapel—Rev. T. Jackson	50	18	4
Cooper Street—Welsh Calvinistic Methodists—Youth's Society—Per Mr. Morris	35	0	0
Ashfield—Donation	2	0	0
	87	18	4
Less Expenses....	2	11	0
	85	7	4
Wiltshire—Wilts and East Somerset Auxiliary Society—			
Birdbush—Rev. E. Temple—			
Collection	3	3	0
Collected by			
Miss S. Gould	1	16	0
Miss S. Horder	2	6	1
Mr. T. Gould	0	19	0
Mr. G. Scammell	0	13	0
	8	17	1

Holt—Legacy by the late Mrs. Elizabeth Martin—Mr. W. H. Buckland, Executor—(Less Duty).....	100	0	0	Scotland—Elgin and Morayshire Missionary Society—Per Rev. N. McNeil.....	8	0	0
Yorkshire—Cleckheaton—Mrs. Jane Kidd ..	40	0	0	New South Wales—Hobart Town—Mr. H. Hopkins(DON.)....	25	0	0

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following :—

To the Honourable Mrs. Welman, and Young Ladies at Ashby de la Zouch, for Fancy Articles. To Anonymous, for Bags, &c., for the South African Schools. To Mrs. Lydall, and Anonymous, for Vols. and Numbers of the Evangelical Magazine, Christian Observer, Reports, Tracts, &c.

THE TRIUMPHS OF THE GOSPEL.

IN India's wide and scorched plains,
In Afric's burning sands,
Salvation's sweet and cheering strains
Are sung by heathen bands.

With joy the Polynesian isles
To Christ their offerings bring;
And Greenland's shores, arrayed in smiles,
With loud hosannas ring.

The new-discovered world* proclaims
The honours of our Lord;
And, freed from dark oppression's chains,
Adores the incarnate Word.

The Holy Spirit there descends
With Pentecostal power; †

From place to place the flame extends,
And strengthens every hour.

Oh, favoured churches! happy souls!
Thus owned and blessed of God;
Far as the wide Atlantic rolls,
Make known this work abroad.

Let British churches raise their cries,
And wrestle much in prayer,
That they may also realize
The grace that triumphs there.

Our fathers often tried, and proved,
The wondrous power of prayer,
And we may find, through Him they loved,
How great its virtues are.

* America.

† Alluding to the astonishing religious revivals, and remarkable display of missionary zeal there.

Charmouth.

B. J.



THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FOR DECEMBER, 1832.

MEMOIR OF THE LATE REV. JOSEPH KINGHORN,
OF NORWICH.

THE pages of our Magazine having been always devoted to the interests of vital religion, without reference to sect or party, it is with much pleasure we lay before our readers a sketch of the life and character of a distinguished minister of the Anti-pædobaptist denomination, "who being dead yet speaketh." And though we differed widely from him in his views of strict communion, yet, respecting most highly his Christian virtues and ministerial attainments, we rejoice to testify our love to his memory, by giving publicity to the following particulars, selected from the funeral sermon, preached by the Rev. John Alexander, on occasion of his death.

"The Rev. Joseph Kinghorn, the youngest child of David and Elizabeth Kinghorn, appears to have been born in Newcastle, Northumberland, on the 17th of January, 1766. His father was, from about four years after the birth of his son, pastor of a small congregation of Baptists in Bishop Burton, in Yorkshire, where he remained till he and his venerable partner came

to reside with him in this city. Their son was in early life engaged in the employment of Messrs. Walker, Fishwick, and Co., of Newcastle, manufacturers of white lead; and, whilst there, he became a member of the Baptist church. His qualifications for public usefulness were soon recognized by his brethren, with whose concurrence he was sent, at the joint expense of Mr. Ward and Mr. Fishwick, to enter on a course of study in the Bristol Academy, under the care of Dr. Caleb Evans, the divinity tutor, and of the Rev. Mr. Newton, the classical tutor, who was succeeded in that office by the Rev. Robert Hall, a short time before Mr. Kinghorn left the academy.

"At the close of his studies, Mr. Kinghorn visited Fairford, in Gloucestershire, and preached there for some time, as a candidate for the pastoral office; but was prevented from settling among them by an unwarrantable suspicion, entertained by some of the people, respecting his orthodoxy, which appears to have harassed his mind

and injured his health. At that time his friend, Mr. Fishwick, happened to be in Norwich on business; and, having been informed that the church here was destitute of a pastor, he warmly recommended his young friend as a candidate; in consequence of which, an invitation was sent from the church to Mr. Kinghorn, requesting his services for a few weeks; and he arrived in Norwich on the 28th of March, 1789, and preached his first sermon there on the following Lord's day, March 29th, from Romans v. 10: 'For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.'

"Mr. Kinghorn's immediate predecessor at Norwich was the Rev. Rees David, who laboured with fidelity and usefulness for eleven years, when he was cut off by a fever, in the February of 1788. The high degree of regard which Mr. David enjoyed, from the integrity of his character, his zeal for the cause of religion and of civil and religious liberty, and from the energy and power of his preaching, rendered it no small difficulty to obtain a successor acceptable to the destitute church; and though a minister of considerable talents had been supplying the vacant pulpit for some months after Mr. David's death, yet opinions respecting him were so much divided, as to bring the congregation into a very uncomfortable state. It was at this crisis that Mr. Kinghorn arrived; and though much enfeebled and distressed when he came, yet, in the society of the late Mr. and Mrs. William Wilkin, he found the consolations of a sincere and delicate friendship; and, by frequent visits to their country residence, he soon regained the tone both of his body and mind. In after life, he testi-

fied his sense of obligation to their kindness, by accepting the charge of their young and orphan children, over whom he watched with affectionate and parental care.

"After having preached in Norwich for several Sabbaths, he received an invitation from the church to become its pastor, which he accepted in January, 1790. On the 20th of the following May, he was ordained to the pastoral office; on which occasion the Rev. Zenas Trivett commenced the service; his father, the Rev. David Kinghorn, gave the charge, from 1 Tim. iv. 13; 'Give attendance to reading, to exhortation, to doctrine;' and the Rev. Mr. Richards, of Lynn, preached the sermon to the church and congregation.

"Under his ministry, the congregation having increased in numbers and respectability, it was determined to pull down the old meeting-house; and sums of money, sufficient for the erection of a new place, having been liberally subscribed by the people, the present place of worship was erected, and opened for divine worship on Thursday, June the 25th, 1812; on which interesting occasion, Mr. Kinghorn preached in the morning from Ps. xc. 17; and the Rev. William Hull, in the evening, from Ps. xcv. 1—3."

Speaking of Mr. K.'s ministry, Mr. Alexander thus expresses himself:—"It was deeply impressive. It was full of 'thoughts that breathe, and words that burn.' It exhibited all the force of his intellect, combined with all the fervour of his heart; so that every sermon which he preached resembled 'the sea of glass which was mingled with fire.' The impressive and spirit-stirring influence which his preaching was calculated to produce, may, however, be traced to a variety of circumstances. For instance, he endeavoured to stir up

your minds *by the plain and practical character of his discourses*. Persons who live at a distance, and who judge of Mr. Kinghorn merely by his literary fame, or by his controversial writings, may perhaps suppose that his sermons were learned disquisitions and doubtful disputations. This was by no means the case; and though he could appear, and on suitable occasions did appear, as the profound scholar, and the skilful reasoner, yet, however he may be estimated elsewhere, by those who knew him not, those who have been accustomed to associate with him in this city, and to sit under his ministry, knew him as the plain and practical preacher of the gospel—whose dress, and domestic economy, and manners in the parlour and in the pulpit, were simple and unostentatious, and whose one object it was to win souls to Jesus Christ. ‘It is the duty of the Christian minister,’—and I am quoting his own words,—‘to exert himself, as far as he is able, that what he says may be intelligible and plain; and that, from the manner in which he delivers it, it may be impressive.’* He endeavoured to stir up your minds also, *by the point and force with which he directed his appeals to your consciences and hearts*; so that he met you at every turn, he compassed your path at every step, he pursued you into every avenue, and it seemed impossible to escape from his close and searching admonitions. His object was not to polish his style so as to gain your admiration and applause—he had

no taste for that; but to point every sentence till it became like a two-edged sword, quick and powerful, which pierced to the dividing asunder of soul and body, and discerned the very thoughts and intents of your hearts. He endeavoured, also, to stir up your minds *by the earnestness and impressiveness of his manner*. Though he was with you during a longer time than Moses was with the Israelites in the wilderness, yet ‘his eye was not dim, nor was his natural force abated.’ He retained, even to old age, much of the vigour and vivacity of his youth; and those who have had the opportunity of comparing together the earlier and the later periods of his ministry, are of opinion, that the sermons of the last few years were more earnestly and impressively delivered, than even those which preceded. He no doubt felt increasingly the value of the gospel, as a source of holiness and happiness on earth, and as revealing and bestowing a life of eternal blessedness in heaven; and, therefore, in proclaiming that gospel to you, he became increasingly earnest and fervent, both in his feelings and in his manner. His heart was anointed with a holy unction, which diffused its fragrance over all his feelings and his words, and his eyes often became ‘fountains of tears,’ when he spoke of the hopes which the gospel inspires, and when he told the enemies of the cross that their end was destruction. And when, on such occasions, his voice broke (and sometimes it did with tremulous impressiveness), a burst of holy eloquence was sure to follow, which thrilled, and subdued, and overwhelmed. But we must not omit to notice, that he endeavoured to stir up your minds *by the simplicity and piety of his life*. And without this, his talents, his literature, and his eloquence, would have been but

* See “Two Sermons, addressed principally to the students of the two Baptist Academies at Stepney and Bristol,” entitled, “Advice and Encouragement to Young Ministers;” and “The substance of a Sermon preached at Bradford,” entitled, “Practical Cautions to Students and Young Ministers;”—all of which are well worthy the attentive perusal of students and of young ministers of every denomination.

of little avail; for all his public labours would have been neutralized by his practical inconsistencies. But we all knew him, and venerated him, as a man of God. The doctrines which he preached in the pulpit were written in his life; and he was not only a preacher of Christ to his own congregation, but also ‘an epistle of Christ known and read of all men.’ In the course of his religious experience, he had indeed passed through paths of darkness, and had contended with doubts and difficulties, such as but few Christians are called to endure. But, through the mercy of God, they served ultimately only to strengthen his faith and to confirm his hope—they gave him ‘the tongue of the learned, so that he knew how to speak a word in season to him that was weary’—and they chastened and humbled his mind under a deep conviction of human ignorance and imperfection, and of the necessity and value of that grace without which we are nothing, and can do nothing. Under the influence of that all-sufficient grace, his own character was formed, and his own mind was excited, so that he was enabled to stir you up by his holy example, as well as by the simplicity, and point, and impressiveness of his preaching, that you might have these things always in your remembrance.

“Though his mind was highly speculative, though his curiosity was as young and prying at sixty as at twenty, and though, ‘through desire, he sought and intermeddled with all wisdom,’ yet how steady, and straight-forward, and persevering, was the course which he pursued! Whilst many by whom he was surrounded have diverged, some to the right hand, and others to the left, he kept on the even tenor of his way—professing neither to be a dreamer nor an inter-

preter of dreams, neither a prophet nor a prophet’s son, but a disciple and a minister of Jesus Christ, whose duty it was to give himself wholly to the great things of the gospel, and to endeavour to pluck sinners as brands from the burning.

“His decease had been mercifully preceded by a long life of health and labour, and more than sixty-six years have elapsed from his birth to his departure. Some of the former of those years were connected with occasional attacks of sickness, which sometimes led him to expect an early grave; so that, at the time of his ordination, upwards of forty years ago, he said to his father, ‘You are come to ordain a dying man;’ and, subsequently to that period, he was once visited with a severe and alarming illness. Nor is it improbable that these occasional admonitions of his mortality were the means, under the blessing of God, of producing much of that seriousness of spirit by which his mind was pervaded. Still, his was a life of comparative health; and when I visited him, during the week in which he died, he told me that, till then, he had not been kept out of his pulpit by illness for a single Sabbath, during a period of twenty-eight years. His last illness, as you are aware, was confined to one short week. It commenced on the evening of Saturday, August 25th, and concluded in his death, on the evening of the Saturday following; yet it is probable that the fever which at last consumed him had, for some time previously, been accumulating its exhausting fires. His illness was so short, and of such a nature, as to afford scarcely any opportunities of conversation with him, in order to ascertain the state of his mind; indeed, those around him little expected that death was so near at hand. This, however, is a circumstance on which we reflect with no

feelings of anxiety. His soul, and all its eternal interests, had long been committed to the Saviour. For him to live had been Christ; for him to die was gain. During nearly twelve hours before his departure, he was apparently inattentive to every surrounding object. His body and his mind seemed to be in a state of perfect peace. Not a word was spoken—not a limb stirred—not a symptom of pain appeared. The tide of life gently and silently ebbed away, till at length his breathing ceased, and his countenance faded into the paleness of death,—

‘Calm and unruffled as a summer’s sea,
When not a breath of wind flies o’er its
surface.’

To himself—‘thanks be to God who gave him the victory’—death was preceded by no terrors, and accompanied by no sting. Its bitterness was past before it was tasted, and he felt ‘the bliss’ without ‘the pain of dying.’ It has indeed terminated his labours, which he pursued with deep and increasing interest and delight. It has terminated his accustomed intercourse with earthly scenes and

earthly friends—it has terminated a life to which he naturally and instinctively clung; but it has not terminated the existence of his spirit, nor its communion with God, nor its conformity to his image, nor its joy in the light of his countenance. O no! He is absent from the body, but he is present with the Lord. He is gone to the spirits of the just made perfect. He has renewed his communion with many of the members of his church, which death had for a while suspended. He is with Watts, and Doddridge, and Fuller, and Ward, and Hall, and ‘the general assembly and church of the first-born’ in those celestial mansions, where all is perfection, and harmony, and love. He is in the pursuit of knowledge with ampler capacities and ampler means than any he possessed on earth. And, above all, he is with Christ—surrounded by the light and glory of his presence—sitting at his feet to receive knowledge and joy from his instructions, and deriving, from the fountain of his mercy, degrees of happiness as large as his desires, and as lasting as his immortality.”

A MEDITATION ON AFFLICTION.

“In the day of adversity consider!” O my soul, what a scene opens to thy view! Almost every one of thy friends is afflicted, either in his person, or his family. One has lost the wife of his bosom, another has been bereaved of a beloved child, and a third has been on the borders of the grave. Some have *tasted* the bitter cup, and others have *drank it* to the very dregs—it is scarcely ever out of their hands. The physician is weekly at their door: their servant is seen at the apothecary’s almost daily: yet the only wise God, our Saviour, has always some merciful intentions in these heavy trials. He smites us that we may turn to him: he puts us into the furnace that we may be purified. And shall I permit so solemn a

visitation to pass away unimproved? God forbid! O help me, merciful Father, to extract honey from this bitter flower!

Now we find how blessed it is to have the consolations of religion; indeed, these are blessings at all times, but particularly so when heart and flesh fail, when nature sinks, when sickness prevails, when friends die; for affliction is *not joyous, but grievous*. A stoical apathy to my own distress and the distresses of my neighbours will produce no benefit. It will not keep off the stroke, nor remove the effects of it. Religion is the only true balm. I clearly see that the events which do not make me *feel* seldom do me good—but now I feel, and feel deeply: Lord, let it be a *chastened* feeling; let it be a *submissive* feeling;

let it be the feeling of a *penitent* sinner, receiving *meekly* the chastening of thy hand—far more anxious to have the affliction sanctified, than to have it removed: But, ah! it is hard work; I feel it in my own case and I see it in others. It is hard work to suffer pain without murmuring: it is difficult to see the agony of others, and not repine. But, oh! to see a child expire—to feel the cold hand of death snatch another darling from my arms—to see the hearse again and again at the door;—this, this is too much for flesh and blood to bear. It requires more than common grace to say, amidst such accumulated trials, “Our *light* affliction.” “Our *light* affliction!” Oh, no: it is not “*light*” in itself, it is *heavy*, it is overwhelming; I should sink under it, but for divine support. We can only call it light by comparison, and when the eye of faith looks beyond it all, and sees it working out for us “a far more exceeding and eternal weight of glory.” And I hope this is what my affliction is doing for me; and this comforts me.

In this chastening of the Lord, I see an instrument well adapted to promote the good of the soul. Behold its operations! It brings us to a stand: it compels us, though reluctantly, to stop: it shuts us out from the active scenes of life. If we can think at all, we must commune with our own heart. Sometimes we are left alone—the body weakened—recovery doubtful—eternity at hand—the Judge standing at the door! Oh! it is impossible, under such circumstances, to hide from our eyes the solemn truth, that we must shortly die; and now, even an *irreligious man* cannot but feel anxious; and if, in early life, he received good instruction, it will, through the tender mercy of our God, prove of unspeakable advantage to him. It was so with Manassch: prosperity was a curse to him; and, had he continued prosperous, he would have gone down prosperously to destruction: but trials brought him to reflection, and led him to repentance. It was the same with the prodigal son. His wretched, guilty, polluted condition gave him no alarm while the world smiled upon him; but, when he began to be in want, and every earthly comfort failed him, then he came to himself, and returned to his Father. And oh! how many besides can rejoice, and sing—“Before I was afflicted I went astray, but *since* I have kept thy word.”

Multitudes date their first religious impressions to seasons of affliction. Some of

my own acquaintance are of this number, and many others of whom I have read. How wonderful are thy ways, Lord God Almighty! to take this method of dealing with thy creatures! How strange it seems that thy mercy should first be sought when the body was suffering pain; and how depraved must man be, to need thus to be humbled, and shaken, and enfeebled, in order to appreciate the offers of redeeming love!

This appears to be brought to pass by leading the afflicted person to look *back* on his past life—to look *inward* to the state of his mind—to look *forward* to the judgment-day, and to see his unpreparedness for it—to look *down* to hell, and see the danger of his falling into it. This makes him cry, “What shall I do to be saved?” The soul, in such a state, is prepared to receive the glad tidings of forgiveness, through faith in the Lord Jesus. Oh! if some pious friend be near to explain to him the terms of salvation—“He that believeth shall be saved;”—or if some godly book be near, to direct him to the Lamb of God, then he will see how a sinner can be justified; and here he will find rest unto his soul.

Yet, notwithstanding the adaptation of affliction to promote the good of the soul, I see, with grief, that many appear to go into the furnace, and come out again, *without benefit*; yea, rather, have become *more hardened* by the process. This is truly alarming; yet so it must be, if it do not detach the heart from the things which are seen, and fix it upon things which are not seen. Without this, the design of God, in affliction, seems to be overlooked. *How art thou acting, O my soul? What effect have sufferings had on thee?* I cannot be blamed for trying to preserve my health, or to regain it when lost: it is a duty which I owe to myself, my family, and to society; but *I am culpable, and a dreadful account will be given, if, in affliction or health, I neglect the great salvation.* Oh, what is the body to the soul? What is earth to heaven? What is time to eternity? Then why do men stifle their convictions? Why grieve the Holy Spirit of God? Why dismiss their fears as soon as they begin to recover? Why rise from the bed of affliction as worldly as ever, and sometimes worse? Have these people been solemnly warned? Has any faithful friend admonished them to flee from the wrath to come? Do they know that God is angry with the wicked every day? Do they believe that an eternity of

woe awaits the impenitent? Alas, alas! I fear some of my own beloved relatives are in this awful state. How can they dwell with devouring flames? How can they escape the everlasting burnings? Let their condition awaken my fears, and rouse me to exertion. Rise, my soul, and stretch thy wings, and fly to them, and make one effort more to save their souls from death.

There are two grand errors respecting affliction, into which many have fallen. Mark them, O my soul, and beware—for thy present afflicted state might naturally lead to them.

First. If a person be deeply afflicted in his body, and is also unsuccessful in his business, the spectators sometimes conclude, "God is following this man with his vengeance." So Job's friends thought respecting him; but if the same man were in good health and rolling in riches, he would be regarded as the favourite of heaven: so, perhaps, the people thought of him who was clothed in purple and fine linen, and fared sumptuously every day.—Luke xvi.

Secondly. There is another mistake, and far more fatal. It is the opinion which men form of their own trials, when they consider them as a kind of atonement for past sins, or a purgatory, through which they are to be admitted into heaven. But, how erroneous is this! A man may be covered over with sores, as Lazarus was, and yet be carried by angels into Abraham's bosom; or he may be devoured by worms, as Herod was, as a preparation for the worm that never dies. Therefore, judge righteous judgment: for, although God often visits sinners in his anger, yet "whom he loveth he chasteneth, and scourgeth every son whom he receiveth." Consider this, O my soul, and be assured, that affliction *always* proves a blessing to the people of God.

It has a wonderfully rousing effect—and the best of men need to be roused. A long course of prosperity often brings on coldness, and negligence, and worldly-mindedness, and carnal security. Our souls cleave unto the dust. Our affections entwine too much about created objects.

The fondness of a creature's love,
How strong it strikes the sense!
Thither our warm affections move,
Nor can we draw them thence.

But *God can*, and *he will* do it, although he cut asunder every tie that binds us to earth. For this purpose, he makes use

of sharp instruments, and they do the work effectually.

It has a wonderful tendency to draw out the heart in prayer. Even our Lord Jesus Christ himself, when he was "in an agony, prayed more fervently." And the patriarch David said, "In the day of *my trouble* I sought the Lord." And I am sure it has been the same with me. God would not have seen my face nor heard my voice so frequently at his footstool, if he had not kept me much in the furnace: and shall I repine at that which brings me near to God? Oh no:—

Trials make the promise sweet;
Trials give new life to prayer;
Trials bring me to his feet,
Lay me low, and keep me there.

Affliction also proves a peculiar blessing to the saints, by producing deep searching of heart. Only those who have been afflicted, and *much* afflicted, know what a searching effect it has. The world dims our spiritual vision: it raises a film over the eye. The things which are seen dazzle us with their glitter, and defile us by their touch; and in the retirement of the sick chamber, and in the near prospect of eternity, the sick man discovers it; and oh! with what abhorrence does he look upon it! With what sincerity does he cry, "Create in me a clean heart, O Lord!"

Sometimes the beams of the Sun of Righteousness shine with such clearness upon the afflicted soul, that it is ravished with the views which it has of the divine favour. Now he can say, Christ is precious to my soul—Now "I know whom I have believed; and I am persuaded that he is able to keep that which I have committed to him." Oh, how much mercy there is in the affliction which is the instrument of so much pain! That great man, Dr. Dwight, of New England, remarks, that in one of his afflictions, during some weeks of which he had no expectation of recovery, he experienced more support and comfort from religion, than he had ever realized at any former period of his life.

And, to crown the whole, it invariably leads to great consecration of heart to the divine glory. I never knew a Christian rise from the bed of affliction, whose mind had been suitably exercised, without feeling a strong desire to live unto God. The language of his soul was—

My life, which thou hast made thy care,
Lord, I devote to thee.

I bless thee, O God, that several whom I know have been thus blessed. Never did they shine so brightly as since they came out of the furnace. Never were they so fruitful as since thy chastening

hand was upon them. And surely, O Lord, I can say, that "in mercy thou hast afflicted me." May all thy dealings with my friends be productive of the like advantages! Amen.

TRACTS OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE tracts published by the Society for Promoting Christian Knowledge have frequently been noticed with just severity by writers who profess a vital and spiritual faith in the Lord Jesus; but, in truth, they never can be too severely dealt with, nor can their mischievous doctrines be too strenuously opposed. The two striking features of these tracts are bigotry and ignorance; and a person who had not taken the trouble to investigate their dark hiding-places of false doctrines, would hardly believe the extent of error which pervades these publications. In turning over the volumes of these tracts, we are struck, at first sight, with the number of editions that some of the worst have gone through; "eighteenth" and "twentieth" shine in the title-pages of tracts or small books which no religious person has ever heard of—which we never see in the hands of the poor, and which, apparently, are unknown to all persons, except a few of the clergy of the establishment, who, probably, receive large bales of them, and either keep them in their dépôts untouched, or give them away to their heedless and uninstructed parishioners.

Any further preface on this subject will be unnecessary; a slight notice of some of these tracts will show the sort of trash on which the money of the subscribers to the Society for promoting Christian Knowledge is expended.

A Discourse concerning a Death-bed Repentance. By William Assheton, D.D., late Rector of Beckingham, in Kent; and Chaplain to His Grace the Duke of Ormond. 14th edit., 1818.*

The object of this work is to show that there is no such thing as justification by faith, and that it is impossible for any one to be saved without first living some portion

of his life as a respectable and religious member of society;—that, for any one to be awakened to a sense of sin, and to call upon God for mercy in Christ Jesus, believing that he can justify the ungodly, and that faith in Christ can remove sin, without any preparation of a godly life and a high degree of morality, is altogether an error; and that, therefore, a death-bed repentance is quite hopeless.

"In the sacred writings we are often admonished that it is not an historical confession, it is not a bare acknowledgment that we have done thus or thus; but it is a penitential confession that shall find acceptance—'Whoso confesseth and forsaketh his sins shall find mercy,' Prov. xxviii. 13. A sick and dying man may indeed confess his sins; but how he can be able to forsake his sins, that is, to amend and reform, shall be farther considered. 'All the promises of God in Jesus Christ are yea and amen;' that is most certain: but then you must also know, promises are conditional, and the performance of them, on God's part, doth suppose certain qualifications and conditions on our part—'Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God,' 2 Cor. vii. 1; intimating that, unless we cleanse ourselves from all filthiness, and do thus perfect holiness, we have no title to these promises."—Page 23.

This is, in truth, the ordinary teaching of the ignorant, who, knowing no divinity but what carnal wisdom can furnish them, do thus deceive and mislead the unwary. The confutation of Dr. Assheton's errors will be here superfluous; he is abundantly confuted by the articles and homilies of his own church, and by the unanimous doctrine of all sound divines; and it is wonderful that persons who read their Bible can fall into such gross mistakes. Let Paul's words conclude this part of the subject: "Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the

* My collection of these tracts being all dated A. D. 1818, it is to be presumed that the editions have been greatly multiplied since that time.

blessedness of the man unto whom God imputeth *righteousness without works*, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered." Rom. iv. 4.

Dr. Assheton thus continues his heretical strain—"What CAN A MAN DO WHO IS NOW DYING? When the sentence of death is passed upon him, and his physician has given him over—to *talk then of reforming his life*, when he now finds he can live no longer, is such an intolerable piece of weakness as in any other instance would be scarce heard with patience."—Page 27. Thus the whole scheme of salvation, according to this teacher, consists in reforming one's manners, and living with sobriety and decency, as a merit to secure God's favour.

The case of the thief's pardon on the cross is of course a great stumbling-block to Dr. Assheton's favourite scheme of justification by works; and, behold, thus does he handle the subject: "It should be proved, first, that this thief was a very wicked man; secondly, that he continued in his sins, and did not repent till the time of his death. But it doth not appear that this thief WAS A VERY WICKED MAN." It is impossible to peruse the doctor's arguments to prove this monstrous absurdity without smiling. His proof is this: That which is called "*a thief*" ought to be translated "*a hired soldier*," and, for aught we know, he may have had a very honourable meaning. Barabbas, "a notable prisoner," was also called a robber; but he ought to be considered, more properly, "an eminent person of note and quality, head of a party, who, as zealots for their nation and religion, had made a rising against the Romans." Having thus shown that Barabbas was a gentleman of quality, a great patriot, and full of zeal for religion, (page 41) it follows that if he, whose character we ought in reality to pity and admire was called a thief, it is unjust to accuse the thief on the cross of a wicked life, merely because he also was called a thief!!! Thus does Dr. Assheton show to the faithful that the thief was not saved by faith in Jesus, but by the absence of wickedness in his previous life! Or, fearing that this may appear too ridiculous for even the most ignorant, he judiciously adds this query, "How do we know that he did not repent, even long before he died?" (p. 42.) any thing, in short, to get rid of justification by faith.

Dr. Assheton, however, has one merit, which seems to have weighed with the

managers of the Society for Promoting Christian Knowledge in all their selections—that he has taught doctrine diametrically opposite to the articles of the Church of England; for it is evident that a writer who can use such arguments must have been totally ignorant of original sin, which places all of us in a state of damnation in the sight of God, and is as obnoxious to wrath in the most virtuous hermit, *unjustified by faith in Christ*, as in a robber on the high road. For the benefit of the Society for promoting Christian Knowledge, I quote the 9th article of the Church of England: "Original sin standeth not in the following of Adam, as the Pelagians do vainly talk; but it is the fault or corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore, *in every person born into the world it deserveth God's wrath and damnation.*" Apply this to the "patriotic hired soldier, who was executed for fighting on the wrong side," and I fear that all Dr. Assheton's heterodox machinery will be hopelessly destroyed; as it has been long ago by Scripture, which, confuting this heresy, teaches that "every mouth is stopped, and all the world is become guilty before God;" and that the Lord's people "are justified freely by his grace, through the redemption that is in Jesus." Rom. iii. 24.

I would further state that in this tract there is no sort of allusion to the operation of the Holy Spirit; that the work of conversion and repentance is ascribed entirely to a man's own judgment, will, and power; and that the Holy Ghost is not even named from the beginning to the ending of this truly heathen production.

If heresies, such as are taught in this tract, were confined to the dépôts of the society, we should have less cause for regret; but, alas! in how many parishes in England do the clergy sedulously circulate these pernicious doctrines, and so ruin the souls of their parishioners! I have witnessed the sad effect of this dreary divinity, and know some painful cases, where trembling sinners were driven away from the peace of the cross, by being told that they could not possibly have done any thing to merit their pardon, and that it was presumptuous for them to talk of feeling a hope of mercy, by faith in Jesus.

A short Catechism on the Duty of Conforming to the Established Church. By the Right Rev. Thomas Burgess, D.D., Bishop of St. David's. 8th edition.

This tract is conspicuous for its curious logic and its excessive bigotry. Anything more absurd than its reasoning could hardly be found in the writings of ecclesiastics; but it will speak for itself more eloquently than any critic can speak for it.

"Q. From what authority is derived the civil right of publicly exercising the Christian ministry? A. From the laws of the land in which it is professed.

"Q. What is a true church? A. That is a true church in which the word of God is preached, and the sacraments are duly administered, by persons rightly ordained.

"Q. What is a legal church? A. That is a legal church which is established by law.

"Q. What do you mean by the Church of England? A. By the Church of England I mean the church of Christ as it is established by the laws of England.

"Q. Is the Church of England a true church? A. Yes: because the word of God is preached in it, and the sacraments are duly administered by persons rightly ordained.

"Q. Is it also a legal church? A. Yes: because it is established by law.

"Q. Is it not our duty to conform to the laws of our country? A. Yes: St. Paul says, 'Let every soul be subject unto the higher powers.' Rom. xiii. 1. And St. Peter bids us 'to submit to every ordinance of man for the Lord's sake.' 1 Pet. ii. 13.

"Q. Is it not then your duty to conform to the established church? A. Yes.

"Q. Why? A. Because it is a true church, established by law; and because the powers that be are ordained of God.

"Q. Do not the laws require an uniformity of public worship, that is, that there should be only one form of public worship? A. Yes.

"Q. Which is that form of public worship? A. The form of public worship which is set forth in the book of Common Prayer.

"Q. How should we endeavour to keep the unity of the Spirit in the bond of peace? A. By living a peaceable and orderly life, in conformity to the laws, and to the church established by law," &c. &c.

No comment is needed on this Catechism; it speaks for itself.

The Christian's Way to Heaven; or what he must do to be saved. By a Divine of the Church of England. 18th edition.

"Next, in order to your salvation, you must be diligent in observing the ordinances which either Christ himself or his holy church

hath instituted, for the furtherance of godliness and true religion; therefore you must be constant in the duty of prayer, as well public as private; you must likewise, on Sundays and holidays, attend the public service of the church; and in the public congregation we may expect our prayers to be sooner heard, when they are joined with the united prayers of so many good people."

It used to be the doctrine of the old divines, that our only hope of acceptance in prayer is in the merits and intercession of the Lord Jesus, by whom, as our High Priest, we can draw near with a true heart in full assurance of faith; but, according to "the divine of the Church of England," our hopes are in the united prayers of so many good people: a sort of company of saints, who seem canonized, by this writer, to do something that Christ could not do. Who these good people are, is not stated; they, however, seem to be very numerous, by the phrase "so many;" and it is to be presumed that they are firm supporters of the church established by law, according to the catechism of Bishop Burgess. The rest of this tract is in the same style; one more quotation will be sufficient. "As one means of salvation, you must also religiously observe all the feasts and fasts of the church, not only by coming to church on Sundays, fast-days, and holidays, but by dedicating besides some considerable part of them to your religious exercise in private." Perhaps it will be needless to observe, that being justified freely by the grace of God, through the redemption that is in Christ Jesus, is totally omitted; and that, in the six means of salvation drawn up by this "divine," no sort of mention is made of the peace of God through the teaching of the Holy Ghost.

A Country Clergyman's Advice to his Parishioners, explaining what they are to Believe and Do in order to be Saved. Addressed chiefly to those who are of the Younger sort. A New Edition.

This tract abounds in false doctrine; but I shall confine myself to one extract regarding baptism, which puts the theory adopted by the non-evangelical clergy in almost a ludicrous light, owing to its extravagances.

"Ye are not only members of Christ, but ye are likewise the children of God, a privilege which ye receive in baptism. Now here ye must consider what it is to be a child of God. As God created all mankind, they

may all be said, in some sense, to be the children of God; but ye, who are baptized, are the children of God in a higher sense, as *he has adopted you, and chosen you out of the rest of the world, taking you into his more particular favour.* Those who were never baptized, although they have had constant opportunities of being so, are children of God's wrath, obstinate and disobedient, continuing still in sin and under the curse; but ye have recovered the favour of God, through the merits of Jesus Christ, being obedient to his will (i. e. having been baptized); and although, by nature, ye were strangers and enemies to God, yet now, by baptism, ye are taken into the family of God, and are entitled to all his mercies and blessings."—p. 12.

Thus the elect are proved to be the baptized, and the grace of God means sprinkling with water!!

The Principles of Religion Explained and Proved from the Scriptures, for the Instruction of the Unlearned. By the Right Rev. Father in God, Thomas Greene, D.D., late Lord Bishop of Ely. A New Edition, corrected.

Those who are acquainted with the theology patronized by the "Society for Promoting Christian Knowledge," need not be told that the doctrine of St. Paul, as seen in Romans viii. 28—30, and ix. 15, 16, can have no place in their tracts; and whoever shall have studied the quotations already given, will not be surprised to hear that all their publications are silent on the work of sovereign grace. Whenever, indeed, an opportunity occurs, these tracts teach that sinners must do a great deal on their part to merit the grace and mercy of God. Instances of this have already been given; but, in this tract of Bishop Greene's, it is stated with more than usual impudence.

"Q. Is, then, the sacrifice of Christ's death alone sufficient for the pardon of sins? —A. This alone is sufficient as the meritorious cause for which God is pleased to forgive sin; but there is still required of the sinner something to be done on his part, in order to qualify him for God's mercy in the pardon of sin, and that is repentance."—p. 37.

In other words, a sinner is to plead for mercy with God, that he has repented, and then to add the merits of Christ as a sort of make-weight to his prayers, which, as it is robbing the Saviour of his glory, will indeed leave the poor sinner in a miserable condition, and keep him far from the throne of grace in the hour of the soul's need. The writer of these remarks can testify of the unutterable misery which such dangerous heresies produce on a sin-

entangled soul, and he prays that none of his readers may ever be led into such misery, by listening to the favourite doctrine of the tracts published by the Society for Promoting Christian Knowledge.

Conditions of Obtaining Salvation by Jesus Christ briefly Proposed, by way of Question and Answer. 16th edition.

The following quotation will be sufficient:—

"Q. What is required of us in order to our being saved by Jesus Christ? A. Faith, repentance, and sincere obedience, or newness and holiness of life.

"Q. What is faith? A. Faith is an assent of the mind to all those divine truths which are contained in the Holy Scriptures, particularly that Jesus Christ is the Son of God.

"Q. How may we know when our faith is true and sincere? A. Faith is true and sincere when it prevails with us seriously to endeavour to obey all God's commandments, to fear above all things his threatenings, and to depend on him for the fulfilment of his promises."—p. 6.

Here faith is coldly stated to be a mere intellectual operation, believing that Jesus Christ is the Son of God, though totally unconnected with his righteousness. Let this writer be asked the meaning of the "righteousness which is of faith," (Rom. ix. 30), and "that we might receive the promise of the Spirit through faith," (Gal. iii. 14.)

This tract, like all its brothers, makes no mention of the Holy Spirit, but ascribes the whole of the Christian's religious efforts to his own judgment, discretion, and prudence, and is altogether as godless a treatise as ever disgraced the Christian world. It concludes with a few jejune prayers; that for the evening supplicates the grace of "a willing and cheerful obedience" to the clergy.

The Husbandman's Manual, Directing him how to improve the several Actions of his Calling, and the most usual Occurrences of his Life, to the Glory of God, and the Benefit of his Soul. 25th edit., 1818.

The Husbandman's Manual, notorious for its shameful prostitution of God's name, in order to secure a full payment of tithe to the clergy, has lately been brought before the public, and has met with the disapprobation, or rather execration, of all good men, whether within or without the pale of the establishment. Its famous Chapter IX., "setting forth tithe," is too well known now to need further notice. It is a chapter full of blasphemous

my and robbery ; but the 13th Chapter, "folding of sheep," is scarcely less impudent. "Now, should one of these poor creatures *leap out and stray from the fold, it would perhaps meet a thief to cut its throat*, or a malicious neighbour to drive it to the pound." This gentle insinuation is against the Dissenters, as will be seen by what follows. "How much less is the hazard of those people *who run away from their own church, and leave their own pastor?* How many of them are deceived *by wolves in sheep's clothing*, and led into very dangerous errors ! There are a great many pitfalls and snares in their way, and an abundance of *crafty men, that lie in wait to deceive*. [These 'wolves and crafty men' are the ministers of the Independent, Baptist, and Methodist chapels.] Men may talk what they please of greater edification ; but should one of my sheep run away from me, and still trust itself under another shepherd, I should not hope to see it thrive very fast !" This last sentence is indeed a precious gem of logic. The prayer that follows begins thus :—"Preserve me, O my God, in the communion of THY church [i. e. Church of England, as established by Act of Parliament], suffer me not to wander in the bye-paths of schism and heresy ; take from me all vanity and lightness of spirit, and let me

have nothing to do with those that are given to change," &c. &c.

This tract, being precisely the worst ever patronized by the Society for Promoting Christian Knowledge, seems to have been the greatest favourite with the managers, if we may judge from its having gone through twenty-five editions in the year 1818. It probably has been dispersed fourfold as much since that time, as it is considered a sovereign remedy for the epidemic disease now raging in Ireland, and beginning to show itself in this country : I mean the disease of *not paying tithe*. We will not stop to inquire whether the managers have formed an erroneous estimate of society, and of the agriculturists in particular : that must be their look out ; but sometimes remedies have been discovered to aggravate the disease they were meant to cure.

These specimens of the tracts published by the Society for Promoting Christian Knowledge will abundantly show their merit. It is needless to multiply instances of their bad spirit ; for, in ninety out of every hundred, false doctrine or intolerant bigotry will be seen to be the chief ingredients ; and great is indeed our astonishment to see such vile publications patronized by the first names in the land.

R. M. CASTOREUS.

CORRESPONDENCE IN REFERENCE TO A LATE SECESSION FROM THE NATIONAL CHURCH.

Hans Place, Chelsea, Nov. 5, 1832.

MY DEAR SIR,

Since I heard of your secession from the national church, I have been deeply anxious to know what ecclesiastical course you intend pursuing in future. From what I have learnt of the state of your mind, I am satisfied that you have acted upon conscientious, not factious, motives in the step you have taken. But will you pardon me, my dear Sir, if I endeavour to impress upon you the importance of now considering well what you ought to do ? Allow me to remind you that most of the late secessions from the established church have been disastrous to the cause of sober, enlightened, and scriptural piety, and that it behoves you to take warning from the examples before you. In *doctrine*, there is much that is out of joint among the recent separatists ; and in *ecclesiastical procedure*, they seem to belong to the denomination of spiritual Ishmaelites—

"their hand against every man, and every man's hand against them." You have left the church of England because of its errors, and you do well to take heed lest you fall into errors still more serious. I trust you will be preserved from the pride and vanity of those who stand alone, and seek to form a religious connexion of their own ; and I also venture to hope that you will be able to associate yourself with some of the great bodies of dissenters, who are pledged to the public for their views of Christian doctrine, and for the forms and modes of their worship.

I will only add that, should it be your intention to cast in your lot among congregational dissenters, I must tell you that they are a grave and deliberative body, and that you will only find yourself happy with them in proportion as your views of doctrine and discipline are in harmony with the simple lights and dictates of the New Testament. Most happy shall I be

to hear that your decision is on the side of truth, and prudence, and moderation; and truly glad shall I be to do any thing in my power to contribute to the stability and usefulness of your future ministry. My earnest prayers are offered up to God on your behalf, that the homage you have done to the dictates of enlightened conscience may be followed by such tokens of the divine blessing, as shall convince all your best friends in the establishment that you have not been left to lean to the counsel of your own heart.

Believe me, my dear Sir,
Your sincere friend and brother,
Rev. J. S. Baker. J. MORISON.

*Gosport, 17, High Street.
November 9th, 1832.*

MY DEAR SIR,

I can assure you that I feel much obliged to you for the kind and Christian interest which your letter evinces on my behalf, and for the advice contained therein. The important step which I have now taken caused me much previous thought and prayer, and I trust that I have been directed by the Lord in seceding from the national church. I trust, also, that in acting thus I have been simply desirous of following the dictates of conscience, and of promoting the interest of Christ's church at large. I need not here state to you the reasons which induced me to leave the Church of England, as I have just given them to the public in a small pamphlet. I have, with you, felt deeply grieved at the proceedings of some ministers who have left the establishment, and at the extravagant notions which they have adopted. This I consider to have been injurious to the

interests of true religion, and to have afforded to some a plausible pretext to speak against secession from the establishment. It has been my earnest desire and prayer, at the same time that I saw the errors of the church from which I have seceded, that I might be kept by the Spirit from all error, and guided unto all truth. When I felt that I could no longer conscientiously exercise my ministry in the Church of England, I was led to consider whether I could do so among any of the great bodies of Dissenters, for I was by no means desirous of forming a religious connexion of my own. I am happy to say that I found my views, both with respect to doctrine and church discipline, in all leading points, to correspond with those held by congregational Dissenters; and it is my intention, should God open a door of usefulness for me, to exercise my ministry in connexion with this denomination of Christians. I do not expect to find perfection in this or any other Christian denomination; but the churches of this persuasion appear to me to come nearest to the primitive churches in the simplicity of their principles, and in their doctrinal views. Trusting that I may continue to have an interest in your prayers, and that the Lord may direct me in my future movements, believe me to remain,

My dear Sir,
Your sincere friend and brother in Christ,
J. S. BAKER.

Rev. Dr. Morison.

P.S. As other friends may feel anxious to know what ecclesiastical course I intend pursuing, you are perfectly at liberty to make any use you may think proper of this letter.

ELECTION, AS CONNECTED WITH THE FOREKNOWLEDGE OF GOD.

MR. EDITOR,—Believe me, I send you this with no other motive than that of having my mind set right on an important point (if wrong), or confirmed (if right), by some of your very experienced Christian correspondents.

I have strongly imbibed the idea that the election of the children of God was connected with his foreknowledge of the use or abuse they would make of the talent or talents that he determined to entrust them with; and this, I think, appears clear, by the talent being taken from the negligent and given to the diligent. If so, what becomes of the very general as-

sertion, that election is altogether irrespective of any thing man does or can do? And, admit it correct, it by no means does away with the free gift of God, or implies that the reward bestowed is merited; for, at best, we can be nothing more than unprofitable servants; only it connects the blessing with the improvement of God's gifts. On no other grounds can I see how the finally lost can charge themselves with their own perdition.

Your insertion of this in the Evangelical Magazine will much oblige

AN INQUIRER AFTER TRUTH.

POETRY.

(For the Evangelical Magazine.)

“By grace are ye saved, through faith, and that not of yourselves; it is the gift of God.”

TAKE up thine harp, O child of grace,
And come before Jehovah's face,
With songs of comely praise to tell
How he hath plucked thy soul from hell.

Proclaim aloud, that men may know,
Thy load of guilt and depths of woe;
And yet, with guilt and grief oppressed,
Thy Saviour took thee to his breast.

When thou wert lost in walks of sin,
He showed the door, and took thee in,
And washed thee in his precious blood,
To make thee holy for his God.

Thou hadst no ears for his sweet love;
He gave thee hearing from above;

Thou hadst no faith—he gave it thee;
Thou hadst no eyes—he made thee see.

He gave his robe of righteousness,
Resolved in that thy soul to bless;
Then decked thee in a crown of gold,
And made thee glorious to behold.

Then take thy harp and boldly sing,
For thou art now a priest and king;
Sing till thy blessed hour be come,
To call thee to thy royal home.

On thee the grave no more has power;
From thee has passed death's doleful hour;
Through Jesus' might thy soul shall rise
With shining wings above the skies.

There, bright from God's unveiled face,
Glory shall crown the work of grace;
And thou, in endless raptures, see
The splendours of eternity!

CASTOREUS.

REVIEW OF RELIGIOUS PUBLICATIONS.

1. A PRACTICAL EXPOSITION OF THE GOSPEL OF ST. LUKE, in the form of Lectures, intended to Assist the Practice of Domestic Instruction and Devotion. By JOHN BIRD SUMNER, D.D., Lord Bishop of Chester. 8vo. pp. 498.
2. THE EVIDENCE OF CHRISTIANITY DERIVED FROM ITS NATURE AND RECEPTION. By JOHN BIRD SUMNER, D.D., Lord Bishop of Chester. 12mo. pp. 462. Fourth Edition.

Hatchard and Son.

THE last of these volumes has been long before the public, and is now only noticed by us on account of its present neat and economical form. The standing it has taken among works connected with the evidences of our holy faith is deservedly high; and we are most glad to add our mite of influence to its future acceptance by the public. It is distinguished by the dexterous discussion of incidental proofs, and comes far nearer the genuine spirit of Christianity than do any of the writings of Paley. Indeed, no man can be at a loss, in perusing this volume, to find out the legitimate character of the gospel, and the true method of a sinner's acceptance through the Lord Jesus.

Our readers are, doubtless, aware that the worthy and amiable Bishop's exposition of the Gospel by Luke is a continuation of a work, the first volume of which, containing Matthew and Mark, has already been given to the public. We have heard some express surprise at the

plain and unassuming form of these Expository Lectures; but, knowing as we do the high literary endowments of the author, we are disposed to commend him for the truly practical and experimental strain in which he has hitherto prosecuted his important undertaking. From his high station in the national church, his writings acquire considerable notoriety; and it is surely much to his credit that he has pursued a mode of expounding the word of God which is quite level to the meanest capacity. We must, at the same time, be permitted to remark, that there is no lack of sound biblical research in Bishop Sumner's lectures. They contain an excellent digest of all the most valuable materials ordinarily brought to bear upon the illustration of the Scriptures, and exhibit, in a happy degree, the results of solid learning, without any frequent or pedantic reference to the process.

As a specimen of the simple and excellent style of these lectures, we shall lay before our readers the author's remarks on the choice of Mary, Luke x. 42.

"Surely," observes our author, "there is enough in that thought to justify Mary's choice; the part she has chosen *shall not be taken away from her*. The same cannot be said of earthly pursuits. 'The world passeth away, and the lust thereof.' 'Man returns to his earth, and all his thoughts perish.' All such thoughts Martha was then engaged with 'perish in the using;' but the words

which Mary sat at Jesus's feet and heard, 'abide for ever.' We know who it is that has said, 'The heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be for ever, and my righteousness shall not be abolished.'

"It would be well if all arose in the morning with that sentence upon their minds: *one thing is needful*; and closed the day by solemnly inquiring, What progress have I made in the only needful thing? It is a sentence, certainly, which gives a most just encouragement to those who have chosen the good part. They are sure to need encouragement against the indifference of others, if not against their censure. And they may find that encouragement here. He who came as a light into the world, to show mankind their errors, he has said, *One thing is needful*. Have you believed this truth, and are you acting in reasonable conformity to it? Then give God the glory, who has enabled your eyes to see, and your ears to hear, the things which belong to your peace. Give him the glory, for it is the work of his grace; he permits you to appropriate to yourselves the comfort and the joy of knowing that the good part which you have chosen *shall never be taken away*." pp. 204, 205.

THE WORKS OF THE REV. JOHN HOWE, M.A., with *Memoirs of his Life*. By EDMUND CALAMY, D.D. Complete in one Volume. With a Portrait of the Author, from an Original Picture, engraved by W. C. EDWARDS. Imperial 8vo. pp. 1278.

Westley and Davis.

AMONG uninspired writers the name of John Howe stands unrivalled. His lofty genius, combined as it was with simplicity of mind, and fervent dedication to the honour of Christ, gained him a reputation alike solid and durable. His father, and many of his relations, were eminent ministers of Jesus Christ, and suffered much, in the days of the persecuting Laud, for conscience' sake. By the unbiassed election of Cromwell, he was made his household chaplain, and continued to hold the curacy of Great Torrington, in the county of Devon, till the passing of the act of uniformity in 1662, when, notwithstanding his enlarged and liberal views of church government, he deemed it his duty to cast in his lot among that distinguished race of men, who chose rather to maintain a good conscience than to submit to the highest tribunals of human authority. In 1675 he accepted an invitation to the metropolis, and, availing himself of the indulgence granted by Charles the Second to Dissenting ministers, laboured with much success and diligence as a Protestant Dissenter, every year

almost laying the church under new obligations by his admirable writings.

The very first work which he published, on his arrival in London, was his "Living Temple;" and while the world stands it will remain a monument of his taste and genius, and of his intimate acquaintance with the word of God, and the principles and workings of the human heart.

We can hardly express the satisfaction we feel in seeing the whole of this great man's works collected, without the slightest abridgment, into one volume of convenient size. Such a treasure has not been put before into the hands of pious and enlightened Christians in the present age. We must also add, that there is an accuracy about the manner in which the work has been got up which does the greatest credit to the modest, respectable, and learned individual who, we understand, had the superintendence of the press. The enterprise of the printer and publishers is such, likewise, as to entitle them to the gratitude of all true lovers of Biblical science. As this standard work in theology can now be had at the moderate price of *two guineas*, we flatter ourselves that few who boast their attachment to our Christian classics will remain without it. To our brethren who have but small means we would say, part with one-third of your scanty libraries rather than be without the works of John Howe.

THE BRITISH LITURGY: *An Attempt towards an Analysis, Arrangement, and Compression of the Book of Common Prayer of the United Church of England and Ireland. Offered to the Examination of the Clergy, and of such other Christian Ministers as use or allow Liturgical Worship: with a view to promote the Uniformity and Coherence of the British Reformation.* By the Rev. JOHN RILAND, M.A., Curate of Yoxall, Staffordshire.

Hamilton, Adams, and Co.

MR. RILAND is a writer of great spirit, and aims, we sincerely believe, at uniting all the divided children of God. His fearless exposure of what he deems to be serious error in the book of Common Prayer will be regarded, perhaps, by some persons, as at variance with the terms of his subscription as a clergyman of the national church. This is a question, however, with which we do not wish to meddle, having no right to prescribe to Mr. Riland the rules by which he is bound to regulate the decisions of his conscience. Some of the sentiments expressed in the author's appeal to the archbishops and bishops of the United Church of England and Ireland are well worthy of the notice of all good men.

"The time," says Mr. R., "seems to be come, when Christians of all denominations must act directly in concert; or, if this be expecting too much, should at least meet as

nearly as their several prepossessions will allow, and combine, in one united effort, against the common enemy. By Christians, we should exclusively understand *those who are really such*; since from these only can be expected any efficient assistance.

"We are accustomed, it is true, in the conventional language of society, to call numbers of our fellow-subjects by names which might remind ourselves that *we*, too, are dissenters, in the northern division of the empire; as well as schismatics, of the darkest hue, throughout the far greater portion of Christendom. It might have been better for all parties if, long before these awful days, we had recognized all religious communities, as far as they held the apostolic doctrine, not as rivals and aliens, but as auxiliaries and confederates. Is it too late, in this relation also, to restore the spirit of the reformers and fathers of the English Church, who knew no exclusionary distinctions, but embraced all the children of God, fought in their ranks, and shared in their conquests?"

"It is not, however, my Lords, with any sanguine expectation of success that I have addressed this essay to the ministers of religion generally. Peace-offerings are sometimes rejected, as though the oblation were designed to kindle or feed the fires of discord. At the same time it is obvious that a great cause of the suspicion and jealousy found among men of integrity and singleness of intention arises from misapprehension, and undesigned and accidental ignorance."

Speaking of the present defects of the book of Common Prayer, Mr. R. thus expresses himself:—

"These inconsistencies refer to the indiscriminate and gregarious manner in which the members of a *national church*—gathering, as a matter of course, within its fold the very dregs and refuse of mankind, both socially and spiritually—are addressed in our services. *All* sponsors are believers; *all* the baptized are regenerate; *all* the confirmed forgiven; *all* the catechumens elect; *all* kings religious; *all* the dead subjects of thankfulness;—to the total oblivion of the present and eternal distinction between the saved and the lost. The consequence glares and blazes in the feelings of self-satisfaction which our poor deluded victims enjoy, as supposing all their sins to be blotted out—not by having 'boldness to enter into the holiest by the blood of Jesus, by that new and living way,'—but, as obeying the demands of the church, and in such demands seeing nothing to disturb a guilty, nor to soothe a penitent mind; I mean, seeing nothing of this with such *distinctness* as would be the case, if liturgical language were as clear, cautionary, and guarded as we adopt in protecting our worldly interests."

In anticipation of certain probable reforms in the national church, Mr. R. thus appeals to the bishops and others high in power:—

"If the second Reformation of the Anglican Church be not commenced according to the CONSERVATIVE PRINCIPLE, thus exhibited, and if there be not, as far as human foresight can penetrate, a fair prospect of its being so conducted and completed, I do conjure your Lordships, in the name of God and of his Christ, not to lay your hands upon the ark; lest he who touches it should die!"

Our author expresses his deep regret "that, in our ecclesiastical affairs, things not only remain as they were, but—with the exception of the acts for building churches, increasing small benefices, and a few other measures of minor importance—the only considerable procedure, bearing a spiritual aspect, has been an actual sanction of previous abuses." "The Plurality Bill," says Mr. R., "shall not now be further characterised, *than as having increased two of the most pernicious evils which can afflict a Christian church—irresponsibility of individual power, and sacerdotal ambition.*"

Had a Dissenter written this book, it would have been pronounced to be very severe, and even uncharitable. We believe, however, that Mr. R. is actuated by motives of truth and benevolence. "I am reminded," he says, "that not long ago, an excellent minister of a congregational church ingenuously and kindly reprov'd me, by remarking, that I brought heavier charges against the Liturgy than would be supported by himself and his friends." "Yes," was the reply; "and I can soon explain how this is. *You see these things only remotely; we are mixed up with them. You think it wrong to use certain expressions in the Baptismal and Burial services; we actually use them. The difference is between hearing and feeling—between the mere knowledge of evil, and its sensible operation.*" My companion at once perceived the bearing of such an answer; and knew himself and mankind too well not to be aware of the distinction between simply discerning what is sinful in any system, and the painful perplexity of those by whom that system is actually administered."

Adverting to the terms of ministerial subscription required by the Act of Uniformity, Mr. R. observes—"It has been as a trap and a snare, to entangle and lacerate the clerical conscience. Scott and Newton are disfigured by their inglorious endeavour, in this respect, to play the sophist."

Mr. R.'s intention, in the publication before us, is evidently to furnish a Catholic specimen of a reformed liturgy—sufficiently explicit to enunciate all the articles of saving faith, and yet so reserved as to leave a reasonable scope for variety of opinion in non-essentials. The baptismal, the burial, and the communion services, he has purged of all their glaring inaccuracies; and he has certainly laboured with much zeal to render the adoption of the Prayer-book a matter of good

faith with the portion of the truly pious clergy.

He complains bitterly of the worldly spirit which obtains increasingly among the evangelical clergy; and, if his representations are correct, they have need some of them to remember, that "the friendship of the world is enmity with God." "The surprise, grief, and despondency," observes Mr. R., "which have been connected with my own lonely musings on these subjects, would be considerably neutralized, were it not for the confounding fact, that several of the most influential and devoted clergy continue to range themselves on the side of corruption. They arrive at this bad eminence, while numbers of their secularized brethren watch their ascent with feelings of self-gratulation, and wink at each other on having in possession such apologists for the very evils which they themselves are able to detect! There has been made, in certain examples, even a kind of desperate and frantic attempt almost to idolize the acknowledged deformities of our church."

Such are the faithful appeals of this enlightened, pious, and talented clergyman, on a subject attracting every day towards it a larger share of the public regard. May the result of all efforts made to reform any portion of the administration of the visible church be the preparing of all the members of Christ's mystical body for the full answer of his own prayer,—"that they all may be one, that the world may know that thou hast sent me!"

A MINISTER'S REASONS FOR HIS LEAVING THE CHURCH OF ENGLAND. By the Rev. J. S. BAKER, M. A., late Assistant Curate at Staines, Middlesex. 12mo.

Dinnis, Paternoster Row.

We have seen so much error, dogmatism, and instability marking the career of those who have of late years quitted the national establishment, that we have begun to tremble for any Clergyman who talks of becoming a Nonconformist. It were easy to show that recent secessions have been no essential loss to the church, and no real gain to sober, enlightened, and scriptural dissent. From the thoughtful and excellent spirit which Mr. Baker displays, we trust that he will be preserved from those extravagances in doctrine and conduct, which have marred the usefulness of some of his fellow-seceders; and that, by falling into the ranks of an evangelical, enlightened, influential, and numerous body of orthodox dissenters, his zeal, energy, and holy activity will yet be preserved to the church of Christ.

Mr. Baker's reasons for secession from the church are clearly and mildly stated; and no one can read them without feeling that he has acted upon conscientious grounds in the step which he has seen it his duty to take.

The subjects discussed in this pamphlet are, 1. The Terms of Ministerial Conformity. 2. Remarks on the Baptismal and Confirmation Services, and on the Church Catechism. 3. Remarks on the Service of the Visitation of the Sick. 4. Remarks on the Burial Service. 5. Remarks on the Ordination Service. 6. Remarks on the Services for King Charles the Martyr, and for the Restoration of the Royal Family. 7. Remarks on the Prayer for the High Court of Parliament, the Athanasian Creed, and other parts of the Prayer Book. 8. Remarks on Extempore Prayer: and, 9. Remarks on Church Government and Discipline.

As we are willing that pious churchmen and dissenters should think for themselves in the matters to which this tract refers, we shall not further characterize it, than by saying that it well deserves the conscientious perusal of all who think that the services of the English church need no amendment.

CHRISTIAN POETRY: a new Selection, containing the most distinguished Pieces that have lately appeared. 3d edition. pp. 309.

Edinburgh: Waugh and Innes.

THIS volume was originally got up in imitation of Mr. Oliphant's collection of "Sacred Poetry;" and the compiler of that sweet little book having pretty carefully gleaned the field of Christian poesy, little scope was left for the editor of the present publication; which, though resembling it in size, general appearance, and typography, is decidedly inferior in merit. Nevertheless, the present volume contains many beautiful pieces, culled from the various works of merit which have recently been published; the religious periodicals, and, among the rest, our own columns, contributing their share. It forms a very neat pocket volume; and, to young persons unacquainted with the "Sacred Poetry," will, we doubt not, prove an acceptable present.

Were we disposed to be critical, we should say that the proportion of anonymous and juvenile pieces is too great; and that, where so much sterling matter is to be met with, it is equally unnecessary and unwise to introduce, from motives of private friendship or favour, verses whose only recommendation is that they are well-meant. This may serve as an apology for giving a place to such pieces in a juvenile magazine; but, where a volume professes to be "select," the wisdom of the act is more than doubtful.

The volume is neatly, but not very correctly, printed. Among the few pieces which we have had time to compare, is one from our own pages, entitled, "The dying Christian's Anticipations." In this poem, as it appears in our work, the following passage occurs:

"In vain the sun ascends the sky,
Or darkness veils the lawn;
By day, for evening's close I sigh,
By night, for morning's dawn."

In the selection before us the two first lines of this stanza are thus printed :

"In vain the sun ascends the sky,
As darkness veils the lawn,"

by which the antithesis is not only destroyed, but the whole passage is rendered unintelligible.

MEMOIR OF ANNIE M'DONALD CHRISTIE, a *Self-taught Cottager: chiefly in her own Words. With Extracts from her Letters and Meditations.* By the REV. J. BRODIE, Monimail. 12mo. pp. 154.

William Oliphant, Edinburgh.

THIS is an unpretending, but very interesting, volume. It is the record of a Scottish peasant, who, having owed to human teaching little more than the knowledge of the alphabet, by patient assiduity acquired the art of reading for her own edification, and of writing for that of others. In these acquirements, indeed, she has frequently been emulated by others, whose means of instruction were as limited as her own; but few, who had equal difficulties to contend with, have ever attained such a degree of scriptural knowledge, or such a facility of communicating it, as the subject of this memoir.

In one sense, however, the title of this volume is a misnomer. Although Annie M'Donald had little or no human teaching, she was pre-eminently taught of God—and "Who teacheth like him?" Accustomed, in truth, as we are to read the effusions of pious minds, and acquainted as we are with the extent of scriptural knowledge often attained by the Scottish peasantry, we were not prepared for the happy, nay, the eloquent and skilful manner in which this aged cottager brings the truths of our most holy faith to bear on the circumstances and wants of others. Of grammar and orthography she knew nothing; and of punctuation her writings were equally destitute; but, the pious editor of the memoir having been at the pains to correct these inelegancies, without altering the sense, or even the words of her manuscripts, the most fastidious reader will meet with nothing to offend, while the pious will find much to edify and delight. Altogether, we do not know a work better calculated for the village library.

We shall annex two extracts from her correspondence—one on the fear of death, and the other on the doctrine of assurance; which, we have no doubt, will excite in many of our readers a desire to peruse the whole.

"I again tell you, my dear young lady, in answer to your question, I am so far from being afraid of death, that I rather fear lest I be hardened; for I have been trying the way of learning to die daily these many years, and it has often been my call to God, that he would not only enable me to be habitually

prepared for death, but that he would lift me above every hankering desire for this present world, and that he would make me willing to live or die at his command. Oh! that my heart and will may be melted and moulded into his holy and blessed will!

"Not a moment we live but we are receiving benefits from him, but especially at death. Shall I then be afraid to die, since, by the benefits that flow from precious Christ, the believer is at death made perfect in holiness? O my soul, what a legacy that is which Jesus bestows on believers—and death is the term at which they enter into full possession of that glorious legacy; and shall I be afraid to die, when death is the gate to glory?"—p. 84.

"You insist upon assurance, dear young lady, and it is worth myriads of worlds to have it; but, oh! let us not limit the Holy One of Israel, who is mighty to save, thousands of ways unknown to mortals. It is known to him from all eternity whom he has elected; though, perhaps, it be hidden from thousands of precious souls, until the moment when the blessed angels are commissioned to carry them to the realms of bliss, where Christ is, to behold his glory. I hope and believe that there are multitudes of precious souls shining in glory, and adoring before the throne of God (as loudly as if they had strength to discover it), who could give no statement of their assurance, farther than that they rested all their salvation on the completed work of the glorious Saviour. Oh! may we all have grace from himself, to make it our utmost care to obey his blessed charge, to 'give all diligence to make our calling and election sure;' but, at the same time, let no humble, serious soul be discouraged, though he cannot come up to assurance so fast as he wishes. I say again, Oh, let him not be discouraged, but still persist in waiting on the Lord; and, oh! that pleaseth him well, well, to wrestle with him, and not to let him go until he bless you. Oh! how often it is written in his own blessed word, that 'they who wait on him shall never be confounded!' Again, he says, 'they shall not be ashamed.' Oh! wait on him; and that God whom you wait for will suddenly come to his temple; and glorious will be his coming."—p. 141.

A FUNERAL SERMON ON WILLIAM M'GAVIN, Esq.; preached on the 2nd September, 1832, in Nile Street Meeting-house. By GREVILLE EWING. 12mo. pp. 63.

THE death of such a champion of truth as Mr. M'Gavin is indeed a public loss; more especially as he was snatched away suddenly in the midst of his days, and while his Christian energies were unabated. On Tuesday evening, the 23d August, 1832, he was summoned into the presence of his divine Lord, in the fifty-ninth year of his age. He was a

native of Ayrshire. His paternal grandfather is buried in the parish church-yard of Auchinleck, and his maternal grandfather in the parish church-yard of Cumnock, and in the same grave with the celebrated Alexander Peden, one of the persecuted Covenanters. He was a man of great natural parts, and, at an early period, began the study of church history, especially that portion of it which relates to the great struggles for liberty, against the encroachments of popery and prelacy. His work, entitled "The Protestant," published between 1818 and 1822, will immortalize his name, as a distinguished protestant advocate; and we are much deceived if a little volume, the preface of which is dated 2nd August, *only three weeks before his death*, and which is entitled, "A Reply to Smith's Dialogues on the Catholic and Protestant Rules of Faith: to which is added, a Review of 'Alton Park,' a Popish Novel," does not contribute, in some considerable degree, to sustain his well-earned reputation.

Mr. Ewing's sermon, founded on Acts viii. 2, besides exhibiting a delightful picture of the piety and devotedness of Mr. McGavin, contains a full biographical sketch of his life, and a chronological account of the circumstances which led to the production of his several valuable publications. The tribute to the memory of this great and good man, thus reared by his beloved pastor and friend, is creditable alike to him whose virtues it records, and to him who lives to mourn departed worth, and to think of those improving intercourses no more to be renewed on earth. How joyful the prospect of a world where all the redeemed from among men shall meet, and where the sanctified friendships of earth shall be resumed without any mixture or alloy!

A MANUAL FOR THE AFFLICTED: *comprising a Practical Essay on Affliction, and a Series of Meditations and Prayers; selected and arranged for the Use of those who are in Sorrow, Trouble, Need, Sickness, or any other Adversity.* By THOMAS HARTWELL HORNE, B. D., of St. John's College, Cambridge; Author of the "Introduction to the Critical Study and Knowledge of the Holy Scriptures." 18mo. pp. 275.

T. Cadell, Strand.

ANY thing from the pen of Mr. Horne must be acceptable to the Christian public; and we regard the manual before us as a most valuable contribution to what may be called the literature of the closet. The subject of affliction is here treated in all its direct and indirect bearings, and the exercises of mind suitable to it, together with its sanctified results, are well and ably depicted. Though a compilation, it is yet so admirably selected and arranged, as to be far higher in value than any single original composition

from any uninspired pen. The work is divided into *Two Parts*—the first on affliction, and the second on the consolations which God has provided in his word for those who are the subjects of it. Each part is full of rich matter, both as it respects counsel and devotion. The selections of prayers and meditations are admirable; and the combination of scriptural texts, in order to express particular states of mind and body, is peculiarly happy and instructive. The tone of the entire volume is highly spiritual and edifying; and we beg, therefore, very cordially to recommend it to the attention of all our readers, especially the afflicted.

AN ESSAY, ON A COMPARATIVE VIEW OF THE SNARES AND ADVANTAGES OF A RELIGIOUS PROFESSION IN THE METROPOLIS. By THOMAS WOOD, of Jewin Street Chapel. 32mo. in cloth. pp. 56.

Dinnis.

THE subject of this neat volume is vitally important, and the manner in which it is handled by the esteemed author entitles it to the attentive perusal of all devout and inquiring minds, especially those who are exposed to the moral and spiritual dangers connected with a residence in the metropolis. The substance of this essay was delivered, with unusual effect, at the monthly meeting; and, in its present form, it is fitted for a wide circulation and for general usefulness. Here are depicted the snares connected with commerce, with fickleness of disposition, with comparative concealment of real character, with temptations to the neglect of domestic and private devotion, and with improper religious connexions. Here, too, are well exhibited the comparative religious advantages of living in the great metropolis: the means of spiritual improvement are great; here persecution has but little influence, &c.

We commend this essay to the attention of all young Christians.

THE MOURNING CONGREGATION REMINDED OF THE WORK OF THEIR DECEASED MINISTER. *A Funeral Sermon for the Rev. JOSEPH KINGHORN, preached in St. Mary's Meeting House, Norwich, on Sunday Afternoon, Sept. 9th, 1832.* By JOHN ALEXANDER.

MR. KINGHORN was a man of distinguished attainments, of great personal integrity, and of considerable usefulness. In his own denomination his loss will be sensibly felt; and, among other religious bodies, he will long be remembered with affection and respect. Mr. Alexander's memorial, which we have taken the liberty elsewhere to insert, is truly worthy of the subject of it; and, coming from the pen of a fellow-labourer in the same city,

though of a different religious persuasion, it does great honour to the living and the dead. As a composition, the sermon is much above mediocrity, and is distinguished by sound theology, excellent sense, and faithful delineation of character. We hope this will not be the author's last effort.

FISHER'S DRAWING-ROOM SCRAP-BOOK, with Poetical Illustrations. By L. E. L. 1833.

Fisher and Jackson.

To those of our readers who are fond of works of art this will be a most acceptable publication. The subjects are well chosen, both as it respects landscapes and portraits; and the style of execution is very far above the run of similar productions; while the writing which accompanies the embellishments evinces poetic talent and genius of no inferior order. The book is altogether one of the most elegant ornaments for the drawing-room we have yet seen. We cannot but wish the publishers success with such an undertaking.

A PORTRAITURE OF MODERN SCEPTICISM; or, a *Creave* against Infidelity: including a brief Statement of the Evidences of Revealed Truth, and a Defence of the Canon and of Inspiration. By JOHN MORISON, D. D.

Westley and Davis.

At a time like the present, when scepticism and infidelity are walking abroad in the high places of the earth, and whispering strange and delusive doctrines into the ears of the people, the perusal of a work like the one before us is well calculated to dispel that moral darkness covering the eyes of those who, even in this day, are still under the cloud, and who, like the deaf adder, stop their ears against the sounds of the everlasting gospel. The judicious author of this volume, in his title-page, intends it as a present for the young—to whom it will most surely prove an acceptable one in all times and in all seasons; but to the grey-haired man, and to the old man, who are walking through the evening valley of life, will this volume also prove a word in season, if blessed by the Spirit of all truth to their hearts.

The first part of the work, which is "A Portraiture of Modern Scepticism," surveys that subject in all its bearings, whilst at the same time it affectionately points out, to all those who are still in the error of their ways, the fallacious and immoral doctrines of infidelity. In the second part of the volume, on "The Truth and Excellence of Christianity," Dr. Morison uses the pen of a ready writer, and in earnest and beautiful language does he speak of "the moral cha-

acter of its great Founder," "the sublimity of its diction," "the high standard of its morality," and "the coincidence of Christianity with the character of God and the actual condition of man." In the second section of this part of the work, the author, in speaking of the external evidence of Christianity, discourses of "miracles," the "resurrection of Christ," "prophecy," "the early success of Christianity," and "the moral and social benefits conferred by it on mankind." From the section on "the early success of Christianity," we select the following extract:—

"Had Christianity been adapted to the depraved inclinations of the human heart; had it flattered man's pride, ambition, and vain glory; had it promised or secured worldly honour or prosperity; had it been hailed by the great and noble of mankind; had it been supported by human power, and defended by the swords and shields of the earth; had conquering armies been its heralds, and the spoils of enemies its rewards—its success would then have been no mystery, and its triumphs would then have afforded no proof of supernatural interference. But if the reverse of all this was the case—if Christianity had nothing in it to pamper human corruption—nothing to minister to the pride of the human heart—nothing to present to its disciples in the shape of worldly allurements—nothing to draw around it men of high renown—nothing of power to terrify or subdue—nothing to support the courage of its professors but the testimony of a good conscience, and the hopes of a better life—what shall be said if after all it triumphed? Yes, if, while it opposes itself to all the world, it prevail, what shall be said?—If, in the absence of all the ordinary causes and weapons of success, it prevail, what shall be said? Let us look at the facts of this case, and impartially determine whether there was any thing merely human, in the original agencies of Christianity, to account for the results which followed their employment. The results are these:—The whole Roman empire, in a few short years, was pervaded by the gospel; multitudes of Jews and pagans were won over to the sincere belief of the facts of Christianity; the very aspects and institutions of society were completely changed and re-modelled by the new doctrine; the flames of persecution were borne with exemplary fortitude, patience, and forgiveness; the cause triumphed by means of its very disasters; and the power which attempted to crush it at last yielded to its mysterious influence.

"Such are the results; and what are the apparent agencies by which they were effected? The doctrine of ONE who was crucified at Jerusalem between two thieves, the preaching of a few illiterate fishermen of Ga-

filice, and the exemplary zeal and consistency of those who ranked themselves as the disciples of the cross.

"If, then, the agencies of Christianity were merely human, or if they were nothing more than a system of deliberately adjusted imposture, how comes it to pass that there was so little in the apparent process to account for the effect produced? If all was of man, how did it happen that he constructed a scheme in the very teeth of human prejudice? And, more than this, how did it happen that a scheme so constructed obtained a footing among mankind? Was it so easy a thing to subvert Jewish prejudice, in the very city of Jerusalem, and to silence the oracles of heathenism, where they had ruled with despotic sway, that twelve fishermen, just quitting their nets, and determining to become the founders of a new religion, should be deemed equal to the task? Let such a case be imagined to take place in our own age and nation. For, if Christianity be not from heaven, nothing forbids the success of such another experiment on the credulity of mankind now, any more than formerly. But, does any one in his sober senses believe that it would succeed, or that it would produce even any considerable impression? We have had, it is true, occasional excitement produced by certain extravagant persons; but their partial success has mainly depended upon their appeal to the general data of Christianity, and upon their professed adherence to its cardinal doctrines. We might challenge all the philosophers who ever lived to invent or to propagate any imposture answering to the character of Christianity. The thing is impossible. Its facts and its success are solitary examples in the history of our world. Paganism and the religion of the false prophet have nothing in common with them. The former accumulated its materials by a progressive departure from all right notions of the moral character of God, and by its marked coincidence with every thing base and polluted in human nature; and the latter was propagated at the edge of the sword, and amidst all those promises of sensual indulgence which are so grateful to a nature prone to the love of sin. But Christianity stood forth in the spotless purity of its divine author, and refused to own any as its true disciples who remained under the dominion of their crimes. It assailed men with none of the weapons of human power, but made its triumphant appeal to the understanding and the heart. It boasted of no earthly patronage, but went forth in a secret and hidden power, which was 'mighty to the pulling down of strong holds.' All weakness in its exterior agencies, it became 'the wisdom of God and the power of God to the salvation' of thousands and tens of thousands who embraced its merciful provisions. It changed the very face of society, and effected revolutions

in the manners, customs, and laws of mankind, which all other systems had failed to achieve."—Pp. 186, 191.

In his examination of the sceptical character, the Doctor refers to the works of those infidels who have boldly and daringly put forth their doctrines as matter for serious notice, and out of their own mouths are they judged.

To all classes of our readers we earnestly and affectionately recommend the perusal of this work. The annual season for bestowing presents on those whom we regard and esteem is near at hand. A work more truly adapted for this Christian purpose we cannot conceive.

We conclude our notice in the following important extract from the author's preface:—

"As the forms of infidelity are constantly changing, it becomes the duty of all good men to watch its versatile movements, and to endeavour, according to their several abilities, to counteract its subtle and pernicious influence. Standing, as we now do, in the full blaze of secular knowledge, there is the utmost danger, through the depravity of our fallen nature, of our preferring the wisdom of man to the wisdom of God; and if the advocates of revealed truth do not rush into the field of conflict with the enemies of human happiness, there is reason to fear that scepticism will obtain a partial and momentary triumph:—I say *partial* and *momentary*, for the truth of Heaven must ultimately prevail, and every power that would silence the voice of 'THE LIVING ORACLES' must at last be crushed by the omnipotent energy of the Son of God. I am not afraid for the ark of the Lord; but I regard it as a solemn duty to contribute my aid, however humble, to the defence of revealed truth; and particularly to make my appeal to that portion of my fellow men who, either from mental tendency or association in life, are particularly exposed to the desolating and pernicious onset of sceptical opinions."

S. M———R.

WORKS RECENTLY PUBLISHED.

1. *The Amethyst*; or, Christian Manual for 1833. Edited by RICHARD HUIE, M.D., and ROBERT KAYE GREVILLE, LL.D. This volume will prove a high Christian treat to all devout and enquiring minds. We hope to notice it more fully in January.

2. *The Missionary Annual for 1833*. Edited by WILLIAM ELLIS. 12mo. pp. 300.—See Supplement.

3. *The Landscape Album*; or, Great Britain Illustrated; in a series of sixty views. By W. WESTALL, Esq., A.R.A. With Descriptions of the Scenery. By THOMAS MOULE, Esq. 8vo. This is a richly embellished volume, containing nearly one hundred engravings of British landscapes, with excellent and entertaining historical descriptions.

4. *A Pictorial and Geographical Chart*; displaying, at one view, the Rise and Progress of the Evangelical or Christian Dispensation, from the

commencement of the Gospel Narrative to the Ascension of Christ. Arranged, by permission, according to Greswell's "Harmonia Evangelica." By R. MIMPRISS. 3l. 13s. 6d.—See Supplement just published.

5. *Pastoral Letter*, addressed to the Church and Congregation assembling in the Independent or Congregational Chapel, Wallis Street, Glebe, South Shields. By SAMUEL BLAIR. 12mo. 6d. This Letter presents a fine specimen of pastoral appeal. Would that all our churches could read it, and had grace to follow its excellent counsels!

6. *A Grammar of the English Language*; together with the Principles of Eloquence and Rhetoric. By RICHARD HILEY. 12mo. 4s. bound. This appears to be a very clear and well-written work, and evinces considerable knowledge on the part of the author of the philosophy of grammar and rhetoric.

7. *Exercises adapted to Hiley's English Grammar*: together with a new system of teaching composition. By RICHARD HILEY. 12mo. 2s. 6d. bound. These exercises are on a better principle decidedly than Murray's, and go much farther into the minutiae of our language.

8. *The Harmony of Religious Truth and Human Reason Asserted*, in a series of Essays. By JOHN HOWARD HINTON, A.M. 12mo. 5s. 6d. pp. 336.

10. *The Christian Bouquet*: a selection of Religious Poetry, from the pens of various admired Authors; with an original Introductory Essay. By FRANCES BLAIR. 12mo. 4s. This selection of sacred poetry does much credit to the judgment and piety of the excellent lady, to whom the public are indebted for a gift so valuable.

11. *An Address*, delivered at the Ordination of the Rev. W. Craig, at Belthorn, and of the Rev. J. Cummins, at Blackpool, by the Rev. JOSEPH HAYNE, minister of Ebenezer Chapel, Darwen.

12. *System of Irish Education Explained and Defended*. By JAMES CARLILE, of the Scots Church in Mary's Abbey, Dublin, and one of the Commissioners for superintending the appropriation of the Parliamentary Grant.

PREPARING FOR PUBLICATION.

1. On the first of January will be published, *The Official Glory of the Son of God, or a Treatise on the Universal Headship of Christ*. 1 vol. 12mo. By JOHN JEFFERSON.

2. *Baynes and Son's Annual Catalogue of Books for 1833*; containing an extensive collection of Books, in all languages, and every department of literature.

3. Mr. T. Williams's long promised *Private Life of Christ*, is in the Press, in considerable progress, and may be expected soon after Christmas.

4. *Autobiography of the late Dr. Adam Clarke*.—On January 1st, 1833, will be published, in demy 8vo., Vol. I. of An Account of the Life of the late Dr. Adam Clarke; the first part left in MS. written by himself; with a continuation, to the time of his Decease (collected from original papers), by a Member of his Family.

RELIGIOUS INTELLIGENCE.

LONDON.

LITERARY HONOURS.

We have been informed by our excellent friend, J. B. Williams, Esq., of Shrewsbury, that the university of Dartmouth, in America, has, in the handsomest manner, conferred, by diploma, upon the Rev. William Urwick, of Dublin, the degree of D. D. If correct and enlarged views of theology, if sound biblical learning, and, above all, if ardent consecration to the best interests of the protestant faith, entitle an individual to such distinctions, there can be no doubt that our highly-esteemed friend has well earned them.

CONGREGATIONAL LIBRARY—MEETING OF THE CONGREGATIONAL BOARD OF MINISTERS, NOV. 13, 1832.

It was resolved,

"That this Board has received, with feelings of deep concern and unaffected regret, the intelligence of the decease of their late revered Secretary, the Rev. Thomas Harper. They deem it their duty, upon this solemn occasion, to record the high sense they entertain of the value of his services to this body, and of the assiduity, correctness, punctuality,

and disinterested kindness, with which he fulfilled, gratuitously, and for so many years, the duties of his office. They further unite in an expression of their Christian sympathy with his respected widow and bereaved family, imploring for them those supports and consolations which are adapted to their present circumstances."

TRADING ON THE LORD'S DAY.

One of the most respectable, interesting, and important meetings ever held in the City of London, took place on Tuesday, the 13th ult., at the London Coffee-house, Ludgate Hill. The objects proposed by the provisional committee, by whom it was convened, were the following:—To form a Society to promote the Suppression of Sunday Trading; to petition parliament for an alteration of the existing but inefficient laws relating to the profanation of the Lord's day; to invite the co-operation of public bodies and religious communities to petition the legislature on the same important subject; and generally to promote the better observance of the Sabbath. Sir A. Agnew, Bart., M. P., the Chairman of the Select Committee of the House of Commons, appointed to hear evidence, and report to the house on the subject of the pro-

fanation of the Lord's day, presided on the occasion, and introduced the business of the day by some judicious remarks on the importance of the proposed institution, especially to the trading classes, the utter insufficiency of the present "Lord's-day Laws," the efforts made in the House of Commons to procure their alteration, and the urgent necessity which exists for a powerful and universal appeal to the legislature in support of those efforts, and in furtherance of the object proposed. The meeting was afterwards appropriately and eloquently addressed by R. J. Chambers, esq., the magistrate of Union Hall; the Rev. D. Ruell, Chaplain to the county of Middlesex; Mr. Alderman Venables, M.P.; Mr. Sheriff Peak; the Rev. J. Clayton, A.M.; T. Wilson, Esq.; J. James, Esq.; T. Prichard, Esq.; Dr. Fletcher; F. Edwards, Esq.; Dr. H. F. Burder; T. Walker, Esq.; Rev. H. Watkins, A.M.; Col. Torrens, M.P.; Apsley Pellatt, Esq.; Rev. J. Pratt, M.A.; and a warm-hearted Cambrian, named Lloyd, who stated himself to be one of the working class. There appeared to be but one opinion as to the laws already enacted for promoting the observance of the Sabbath, viz. that they are altogether inadequate to secure the end designed by them, in consequence of the trifling amount of the penalties which they impose. The same unanimity prevailed as to the legitimacy of parliamentary interference, all agreeing, that the Sabbath being a civil as well as sacred institution, affecting the health, comfort, and moral and spiritual interests of the community, the legislature may and ought to interpose for the protection of the conscientious observer of the day, against the mean and avaricious trader, who would increase his gains, at the expense of his neighbours, by publicly doing business on the Sunday. While each speaker verbally or tacitly admitted the principle, that legislative measures for coercing the conscience, or for promoting a belief of particular religious doctrines, are both weak and wicked, he concurred in the opinion, that no man conscientiously violates the Sabbath, and that, therefore, no infringement of religious liberty results from enactments compelling every member of the community to close his shop and abstain from openly and flagrantly desecrating the septennial day of rest. Nor were the speakers less unanimous as to the numerous and extensive evils resulting from the non-observance of the Lord's day. The Rev. Mr. Ruell, Mr. Chambers, and the Cambrian, whose opportunities of witnessing the effects of Sabbath-breaking had been numerous, were particularly explicit on that subject, and their remarks were of a striking and interesting nature.

The ministers, and other friends of the Sabbath, present, appeared to be highly gratified by the formation of this new institution;

and, perhaps, never before was there witnessed so much of unanimity and enthusiasm in the Sabbath cause. The establishment of this society at this particular juncture, the general interest excited in reference to the Sabbath, and the desire felt for the suppression of Sunday traffic amongst all the more respectable traders of the metropolis, are certainly auspicious circumstances, and augur well, both for the improvement of the nation, and the prosperity of religion. Until the Sabbath be externally kept, the instructions of the sanctuary cannot benefit the whole of the nation; but, when it is thus observed, we may hope that the house of God, and the worship of the Most High, will have some attractions for those who now employ themselves in secular affairs during that holy day. Nor is it desirable to wait for moral means alone to effect the suppression of trading, and other open violations of the Sabbath. The fact is, that the persons who set at defiance the laws of God, and their country, are, for the most part, inaccessible to the means referred to; and, while we are waiting for them to produce this result, the conscientious are suffering losses of various kinds, and the community is exposed to unnumbered annoyances and injuries.

We confidently hope that this society, and all others established for the same purposes, will obtain the pecuniary support, and the active and zealous co-operation of all who wish well to the Sabbath, to the nation, and to Christianity.

The following resolutions, passed at the meeting, clearly exhibit the character and objects of the institution:—

I. That, as the appointment of one day in seven as a day of rest has been recognized by the laws of the land, and the customs of society, as enjoined by the Christian religion, and as essentially connected with the happiness of man, it is therefore desirable that the right to its enjoyment should not be aggressed by partial trading on Sunday.

II. That this meeting considers the admitted fact that Sabbath labour, were it generally practised, would produce no extra remuneration; and that working seven days would produce, in the end, but six days' pay; they therefore deem a better observance of the Sabbath to be a subject highly interesting to the working classes of the community.

III. That this meeting highly approves of the resolution of the Court of Common Council, to close Farringdon Market on the Sunday; and that, as the present "Lord's-day Laws" are objectionable, in many respects, and almost wholly inoperative, this meeting highly approves of the resolutions of the Butchers' Sunday Observance Society, and of other societies having similar objects in view, to petition Parliament to

consider the inefficiency of the present Sabbath laws, and enforce a suspension of trade on Sundays, such laws having subjected to considerable pecuniary loss those who have hitherto deemed it their duty to keep the Sabbath, and to abstain from trade on that day.

IV. That this meeting earnestly and respectfully recommends to the wealthier classes not to place temptation in the way of the tradesman to break the Sabbath by withholding their orders until the Sunday, but rather to give their orders on Saturday, which it appears, by evidence taken before the House of Commons, the tradesmen themselves so much desire; thus, by their good example, in this and other respects, strengthening the hands of the magistracy in their efforts to cause a due observance of the Sabbath.

V. That this meeting earnestly hopes that the new parliament will apply itself, at an early period of the session, to the consideration of the evil of Sunday trading, with the view of suppressing it, for which it is presumed the legislature will be fully prepared—a large mass of evidence (on the subject) having recently been taken before a Committee of the House of Commons, whose report, in the opinion of this meeting, has clearly established the fact that the great mass of the respectable traders in the metropolis, who now exercise their calling on the Lord's Day, would consider a more strict law for the better observance of that day, not as a restraint, but "as a blessing."

VI. That, although this meeting deprecates the interference of the legislature with religious duties, it is anxious to obtain the enactment of laws which shall effectually secure to all classes of the community one day in seven as a day of rest.

VII. That, with the view of preparing the way for the better observance of the Sunday, this meeting recommends that merchants, manufacturers, tradesmen, and others, should, if possible, alter their pay-day from Saturday to an earlier day of the week, or, at least, to pay at an earlier hour on the Saturday, that the too frequent practice of late paying on that day may not compel the poor to provide for their families by making their purchases on the Sunday. And that this meeting also strongly recommends to masters, tradesmen, and manufacturers, to discourage the system of pay-tables, or payment of wages in gangs, now too frequently established by foremen and clerks, at public-houses.

VIII. That a petition to Parliament, founded upon the foregoing resolutions, be now signed; that the meeting respectfully suggests to public bodies, and religious communities, the propriety and importance of petitioning Parliament on the same subject; and that, to carry fully into effect the principles of these resolutions, a society be now

formed, to be called "The Society for the suppression of Sunday Trading in the City of London and its Vicinity."

IX. That John Labouchere, Esq., be the treasurer; that subscriptions to defray the necessary expenses be entered into forthwith; that the following gentlemen be a committee, with power to add to their number; that all clergymen and dissenting ministers, being subscribers, be at liberty to attend and vote on the committee; and that such committee be authorized to appoint a secretary, or secretaries, and to advertise or otherwise circulate the foregoing resolutions, according to their discretion.

J. Kelly, Esq., Alderman; Ant. Brown, Esq., Alderman; William Venables, Esq., Alderman, M.P.; Richard Peek, Esq., Sheriff; John Pirie, Esq., late Sheriff; John Labouchere, Esq.; Apsley Pellatt, Esq.; Thomas Wilson, Esq.; Thomas Gandell, Esq.; T. Saunders, Esq.; J. E. Saunders, Esq.; John Clark, Esq.; Thomas George Williams, Esq.; George Powell, Esq.; Daniel Green, Esq.; Joseph Blades, Esq.; David Allan, Esq.; James Muston, Esq.; James Smith, Esq.; Samuel Ridley, Esq.; G. T. King, Esq.; John Mendham, Esq.; W. Stormes Hale, Esq.; — Gillman, Esq.; James Lowe, Esq.; William Knott, Esq.; Joseph Batho, Esq.; William Hunter, Esq.; William Pritchard, Esq.

Petitions lie for signature at the London Coffee House; King's Head, Poultry; and the London Tavern, Bishopsgate Street.

CONGREGATIONAL SCHOOL.

The half-yearly general meeting of the above institution was held on Wednesday, the 24th of October, at the Congregational Library, Bloomfield-street, Finsbury; when the following three children were elected out of a list of seven candidates:—John Brown, Josiah Redford, and John Harwood Crossley.

We wish we could congratulate the friends of this institution on a more flourishing state of their finances, that the admissions might not be so limited in number. Efforts, we understand, are making, by an appeal to ministers to make collections for it; and we hope they will be attended with much success.

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

SIR,—The Committee of this Society have again been obliged to appeal to the public for funds to carry on the important work to which their labours are devoted. We have indeed every encouragement to go forward. The number of members connected with our auxiliaries, and with societies in correspondence with us, is nearly 38,000. "Such,

however, is the actual situation of the society," as stated in the Herald for the current month, "that if their numerous friends continue to support them, as most have hitherto done, only with their approbation and good wishes, the engagements with their agents, which are now nearly terminated, cannot be renewed. The principles of Temperance Societies are intimately connected with temporal prosperity and moral improvement; and they have a most important bearing on the spiritual interests of multitudes of immortal beings. The secretaries, therefore, entreat every individual, who may feel satisfaction at the present progress of these principles, to ask himself whether he is prepared to consent to the immediate dismissal of the society's agents." In the hope that some of your correspondents will make a similar offer, twenty per cent. will be added to whatever shall be collected within the next three months, by

ONE OF THE SECRETARIES.

Nov. 5, 1832.

LONDON HIBERNIAN SOCIETY.

We rejoice to learn that this invaluable institution continues to prosecute its great and excellent undertaking with indefatigable zeal, and with a considerable measure of the divine countenance. During the last year, it had 1569 day, Sunday, and adult schools containing 90,085 scholars; and it employed 55 inspectors and Scripture-readers, and circulated 17,943 copies of the Holy Scriptures in the English or Irish languages.

We have been requested to state, that a legacy of £50 (less duty) has been left to the Society by the late Mr. Edward Dicks, of Stroudwater, Gloucestershire, and that his executor, Mr. Henry Hodges, of Rodborough Butts, desires that it may be acknowledged in our Magazine.

REPORT OF THE COMMITTEE OF THE HOUSE OF COMMONS ON THE SUBJECT OF THE SABBATH.

We particularly recommend to the attention of our readers the Report of the Committee of the House of Commons on the subject of the present state of the observance of the Lord's day. It is a document the evidence of which must go far, with any enlightened mind, to show the absolute and immediate necessity of putting down, by law, those shocking outrages upon religion and morality, which are now practised, unblushingly, in the very face of day.

VOL. X.

PROVINCIAL.

ASSOCIATION.

The half-yearly meeting of the South Devon Association will be held at Teignmouth, on Thursday the 27th instant. The Rev. T. Gibson, of Newton, is expected to preach in the morning, and Admiral Pearson to take the chair at the public meeting in the evening.

NEW CHAPEL.

On Tuesday, November 6th, 1832, a new chapel, with large vestry and school-room, was opened at Hadleigh, in Suffolk, capable of accommodating 1200 persons, when two sermons were preached by the Rev. James Stratten and the Rev. Andrew Reed. The prospect of usefulness under Mr. Raven's ministry is very encouraging, and the liberality of the congregation has been displayed by their undertaking to pay the whole expense, which will be about £3000.

No collection was made at the opening.

REVIVAL MEETING AT STAINES, MIDDLESEX.

On Thursday, the 15th instant, united meetings for prayer for a revival of religion were held at Staines, Middlesex, in the Independent chapel. The meetings took place at 11, 3, and 6 o'clock. It had been proposed to hold the afternoon meeting in the Baptist chapel, but the number of persons assembling rendered that arrangement inconvenient. A succession of prayers, with short addresses intervening, were offered up by the ministers present, and the blessing and presence of the Lord seemed to be realized in a very pleasing degree. Though the state of the weather was very unfavourable, several friends to the object assembled from the neighbouring towns, and returned much impressed and delighted with the solemn and awakening services they had attended. Several ministers, both Independent and Baptist, were present, and took part in the services; among whom were Rev. J. S. Baker, late curate of Staines; Stoughton, of Windsor; Fuller, of Drayton; Hall, of Poyle; Schofield, of Chertsey; Atkinson, of Hownslow; Bailey, of Datchet; West, of Sudbury; Hawson and Porter, of Staines, &c.

It is fully expected that other meetings of the same character will shortly be held at Windsor, Poyle, &c., which we may confidently hope will be even more delightful and encouraging than this has been.

FOREIGN.

FRESH INTELLIGENCE RESPECTING KARLSHULD,
ON THE DANUBE MOSS.

We beg very earnestly to solicit the attention of the benevolent and Christian portion of the community, of all religious persuasions, to the following most affecting case. Only *twenty-eight pounds* have as yet been contributed to the relief of distress the most appalling that can be conceived.

N. B. In the January Magazine for 1833, we shall print a list of contributions, supplied by Dr. J. P. Smith.

Extract of a Letter.

"The distress at Karlsruhl is beyond all description, and what it will be, in the ensuing winter, it is impossible to say. *The harvest is entirely destroyed!* The moss potatoes,

the chief means of sustenance, have failed; and a famine is at the door. More than one hundred children are without *a single article of clothing*, and you may enter many huts, where from five to eight *naked* children are lying in straw, only just holding out their heads. My heart bleeds within me while I only hear of this: what must it be to be an *eye-witness* of it? Ah! how many of the rich could spare, without at all *missing* it, as much as would at once remove all this distress!"

See our former accounts of this case.

Contributions for this object will be received at the banking-house of Messrs. Hankey, Fenchurch-street; or by Dr. Steinkopf, Savoy, in the Strand; by Dr. Pye Smith, Homerton; by Dr. Morison, Hans-place, Sloane-street; or by the Rev. John Arundel, Mission-house, Austin-friars, Old Broad-street.

OBITUARY.

REV. WILLIAM HOWELS.

Early on Lord's-day morning, the 18th of November, died, the Rev. William Howels, the highly-esteemed minister of Long Acre Chapel. He was seized on the preceding Thursday with symptoms of inflammation, which baffled all medical skill. The nature of the attack prevented him from speaking much to his friends; but he was repeatedly engaged in earnest prayer for his church and congregation. To his nurse, and one of his medical attendants, who were seen weeping, he said, "You distress me—I am happy—there is no guilt upon my conscience—I am in perfect peace." His last sermon to his people was preached on Lord's-day evening, the 11th of November, from the last verse of the 87th Psalm—"All my springs are in thee."

Our personal attachment to the deceased was peculiarly strong and tender; and we rejoice to say that we saw enough of his noble and devoted character to be enabled to form our own opinion. He was "an Israelite indeed, in whom was no guile;" and, though an air of eccentricity belonged to his mental constitution, he was one of the warmest friends we ever knew. As a theologian, he was deeply versed in divine things; and his views of the character of God were so enlarged and profound as to stamp a distinct peculiarity on his ministry. He was a native of the Principality, and formerly Curate to the celebrated Mr. Jones, of Llangan. He came to London in October, 1811, and was Curate to Mr. Good, of Blackfriars, till the death of that excellent man. In the month of March, 1817, he became minister of Long Acre Chapel; and there it was that his mind

was brought into full play, and that a character of distinguished usefulness began to attach itself to his ministry. The sensation occasioned by the death of this distinguished man is greater than the public in general can have any conception of. The Chapel-wardens had put up an announcement of his death in the porch of the chapel; when the congregation began to assemble, many learnt, for the first time, by this notification, that he was gone, and the effect produced can be more easily understood than described. Some, however, had entered the chapel without observing the notice; and when the officiating minister, in the course of his sermon, alluded to their "*departed minister*," two or three voices were heard exclaiming, "*Is he dead?—is he dead?—is he dead?*" and there was then, through the whole congregation, one loud and bitter cry.

We hope soon to present our readers with a full memoir of this extraordinary man.

THE REV. THOMAS HARPER.

We have just received the mournful intelligence in time to announce the death of the Rev. Thomas Harper, of Walworth, the respected Secretary of the Board of Congregational Ministers, which took place at his residence, Walworth, on Sunday, Nov. 11th, in the seventieth year of his age. His remains were deposited in Bunhill Fields' Burying Ground on the 19th of November, when the Rev. T. Russell delivered the address, and the Rev. G. Clayton offered up the prayer.

We are enabled to present our readers with the address of Mr. Russell, and hope

to give some memoir of Mr. Harper in a future number.

"There is no topic more common and familiar than that on which I am called to address you on the present occasion. Death meets us every where. We all do fade and fall as the leaves in autumn. We are instantly passing away from the present state of being; the place that now knoweth us shall shortly know us no more. But really we do not give this subject the consideration which its importance demands. We require to have death, in its origin, its nature, and its consequences, more deeply impressed upon all our hearts. Men are too liable to regard it only as an ordinary event in the course of nature, to which we must submit when it arrives. They forget that the course of nature is reversed, and that man was originally made to live for ever. They do not reflect that by *sin* death entered into the world—that death is the wages of sin—that every child of Adam, brought under the dominion of the undistinguishing Destroyer of life, in the article of death, is bearing the impress of the curse of heaven.

"Death is the separation of our souls and bodies. There is a moment when the close and mysterious union between them is dissolved. Every function of the animal frame ceases. The tongue no longer speaks, the ear no longer hears, the eye no longer gazes, the pulse no longer beats. All is still. We see a motionless, lifeless corpse. Is there now an utter extinction of being? Has my father, my mother, my sister, my brother, my child, or my friend, ceased to exist for ever? Had I been born in Greece or Rome in the zenith of their splendour, and possessed all the light of nature, by the aids of the most refined philosophy, I should have feared so, or I should have believed so. But with the New Testament in my hand, I *know* better—I *know* that it is not so. The poor, wretched, pitiable infidel comes too late now to tell me that the sleep of death is everlasting. It may be his interest that it should be even thus, but it is not mine, and I trust it is not yours. I rejoice in that gospel which has brought life and immortality to light. I feel a celestial glow thrilling my inmost soul, while I hear the voice of the Son of God, 'I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live.' I hail the Restorer of our fallen race. I believe, that as by man came death, so by man came also the resurrection from the dead; and that as in Adam all die, even so in Christ shall all be made alive. I see Jesus, in the wonderful economy of human redemption, dying for my sins, and raised again for my justification. By believing in him, I am united to him—made the subject and heir of all his promises—the inheritor of his glory. All things are mine, whether the world, or life, or death, or things present, or

things to come; for I am Christ's, and Christ is God's. 'Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.'

"I exclaim with triumphant exultation for myself, and my brethren in Christ, 'Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us, who are kept by the power of God through faith unto salvation.' 'O death, where is thy sting?—O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.'

"We are come to this astonishing receptacle of the dead, to inter the remains of a beloved brother in Christ, and a revered minister of the gospel, the Rev. Thomas Harper. Here around us are the tombs or memorials of our Owen, and Bunyan, and Watts, and Lardner, and Neal, and Price, and Hunter, and Simpson, and Townsend, and Waugh, and Orme, and a long list of Christian worthies, which time would fail me to recount. They have served their generation, and their record is on high. Some of them have performed the same office for one another, as that in which we are now engaged for our departed friend. In a little time some of us may be added to the number—how soon God only knows. Let us attempt, for a few moments, so to review, and meditate on, the character, the life, and death of him whom we now commit to the grave, that we, each of us in this assembly—relatives, friends, ministers, spectators—may be better prepared to follow him, and those who have preceded us, through the valley of the shadow of death, to the judgment-seat of Christ.

"I could say much respecting our brother, for I knew him well and loved him, and he loved me, and that love was strong in death. But I will not trespass farther than I can help on the province of my esteemed and dear friend by my side, who will, next Lord's-day, preach the funeral sermon at his chapel in York-street, Walworth. I will only bear my testimony, in few words, to what I do know, and which it may be useful to this auditory to hear. I affirm, then, that, as a man, he possessed, in an eminent degree, many of the noblest qualities of our nature, and was what a man should emulate to be, among his fellow-men. He was above all that is mean, servile, and sycophantic. He had an uneven path to tread, and he trod it

with a firm step; he had difficulties to meet, and he met them with an undaunted spirit.

"As a Christian, the peculiarities of the man, new-modelled, were subordinated to the advancement of the glory of God and the good of mankind. On the basis of deep personal religion and a sound mind, by much laborious self-cultivation, he became, as a minister of the gospel, a workman that needeth not to be ashamed. After five or six and twenty years' acquaintance, long since ripened into a generous friendship that would allow us to tell each other of our faults, I have seen stand out prominently, in his character, the sterling virtues of integrity, fidelity, independence, and disinterestedness. If, on any occasion, any individual did not meet with so much of the *suaviter in modo* as he might wish, he could not fail to carry away the conviction that he had to do with one who was sincere, upright, and honest, without any deceptive covering. As a pastor, he was both faithful and affectionate, a searcher into the meaning of scripture, a textual, practical, and useful preacher. His flock laboured as well as himself under many discouragements; but they devotedly adhered to their shepherd to the last; and, in so doing, reflected both honour on themselves and their guide. I see them around me, dropping the tear of affection, and offering their heartfelt tribute of respect to his memory.

"Although our friend had, in consequence of his growing infirmities—for he has long lived a dying life—for some time resigned his charge, yet he delighted in the work in which he had been engaged nearer fifty than forty years, and he preached four or five successive Sabbaths before his decease. On the Thursday before this event I spent some hours with him, as he sat in his chair, and conversed and kneeled down with me, with his family, around his domestic altar. On the Sunday evening, on calling to see him, I found a considerable change had taken place. He dozed and breathed with difficulty. On recognizing me he held my hand and prayed, 'God bless you!'—and on my observing that nature was sinking, and that he could adopt the words of the psalmist, 'My heart and flesh fail, but God is the strength of my heart, and my portion for ever,' he made an effort to speak on, either in continuance of his desire that God would bless me, or in reference to the cited passage; but all that could be understood was, 'With my whole heart, and my whole soul.' In a short time after, without a struggle, he ceased to breathe. So gentle and peaceful was his departure, we could scarcely perceive or persuade ourselves he was gone. It was entirely accordant with the description of the excellent Newton—

" 'One gentle sigh their fetters breaks,
We scarce can say, They're gone!
Before the willing spirit takes
Her mansion near the throne.'

" 'Let me die the death of the righteous, and let my last end be like his.' You are all ready to unite with me in saying this, but, let us remember, if we would die like him, we must *live* like him. Let us hear his voice. He being dead yet speaketh. He addresses us from that grave with the solemn accents of eternity. He tells us not to deceive ourselves, that he that soweth to the flesh shall of the flesh reap corruption, while he that soweth to the Spirit shall of the Spirit reap life everlasting. He speaks to the widow and daughter, in the deserted habitation of the chamber of mourning, and calls upon them to put their trust in that God who is the husband of the widow, and the father of the fatherless, in his holy habitation. He charges you, my dear young friends, his sons, to remember his prayers, his instructions, his solicitude for your salvation. Oh! give yourselves no rest till you can call your dear departed father's God your own God and Father. From this hour choose him for your portion, and cleave to him, and he will never leave you nor forsake you, but guide you by his counsel, and afterwards receive you to glory.

"He speaks to every relative in terms suited to your circumstances, temptations, and responsibilities. You have your talents: occupy them. Here is an end of all the world calls great or good. See the perishing, evanescent nature of every earthly possession. We brought nothing into the world, and we can take nothing out of it. Love not the world, nor the things of the world; for if any man love the world, the love of God is not in him. Beware of covetousness. The love of money is the root of all evil, which, while some have coveted after, they have pierced themselves through with sorrows, and sunk into perdition. What shall it profit a man if he gain the whole world and lose his own soul?—or what shall a man give in exchange for his soul? May we each remember that we must appear before the judgment-seat of Christ, to receive according to the deeds done in the body, whether good or evil!

"He speaks to us, ministers of religion, and exhorts us to watch for souls, as they that must give account—to be instant in season and out of season—to save our own souls, and the souls of them that hear us—to be faithful unto death, that we may receive the crown of life, which the Lord will give unto all them that look for his appearing.

"To all he says, Prepare to meet thy God. Whatsoever thine hand findeth to do, do it with all thy might, for there is no work, nor knowledge, nor wisdom, in the grave whither thou goest. May we, then, brethren, 'be steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord!'"

MISSIONARY CHRONICLE

FOR DECEMBER, 1832.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, 26, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William McGavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.

SOUTH SEAS.

EIMEO.

Extracts of a Letter from the Rev. William Henry, Missionary, dated Afareaitu, Eimeo, March 22, 1832; addressed to the late Treasurer.

DEAR SIR,

Having just been informed that the ship "Harriet," Captain Read, now in Wilks's harbour, at Tahiti, is to sail for England in a few days, I hasten to prepare this to send over. My last communications went by Captain Lock, in the beginning of last November, soon after our settlement here. At their date, Vara, the pious and worthy principal chief of this district, who had been long a zealous and valuable deacon of the church, was in dying circumstances, which I noticed in the above communications, and in a day or two after he had a happy dismissal from an emaciated body and a world of sin and sorrow. His death proves to be a most serious loss to this part of the island, and to the church; but, there is good reason to believe, it is his own unspeakable gain. Several other members of the church have been since taken off, apparently in the faith and hope of the gospel; and, at present, there is another member, who is a chief of some consequence, apparently at the point of death. Since my last, a number of children have been baptized at this station, but no adults: a few have been received into the church, and one or two excluded for improper conduct. A few marriages, also, have been solemnized. No addition has been made to the schools, and the attendance at them is, at present, discouraging. About the middle of December, a violent storm so shattered the old building of the institution here, in part of which we resided, as to make it necessary for us to take shelter in one of the school houses, which was formerly a chapel, and in which we still reside. The people are building us a house, which is in a state of for-

wardness, but it will probably be a considerable time yet before it will be fit for us to reside in.

Visit of Judges of the Supreme Court at Tahiti, to decide a Law-suit respecting Land.

We have witnessed much contention among some of the people, and several law-suits about land, since we have been here. In a late one, the person who lost the suit, and was censured by the judges, made an appeal to the supreme court at Tahiti; in consequence of which, two of the supreme judges, Tati, the principal chief of Papara, and Utami, the principal chief of Atakuru, with one or two inferior court-officers and other attendants, came over to decide the business. They held their court in a large public native building, near our present residence. About 10 A.M., a crier was sent about the town to give notice, and to assemble the people. While the people were assembling, I went into the court to learn whether we might expect the judges to honour us with their company to dinner. On approaching and saluting them, they immediately desired me to take a seat by them on the bench, which I begged to decline; and, making known my business, and having received their answer, I withdrew. I should gladly have remained to witness the examination of the case, and the proceedings of the court, but knowing that the judges would have me to sit near them, had I remained, and that I might be suspected of using my influence with them, in favour of one of the parties in preference to the other, I thought it prudent to absent myself. The two judges were dressed nearly alike, and had a very respectable, yea, venerable and noble appearance, being robed in long scarlet dresses which reached nearly to their feet, which, from the waist up, somewhat resembled military uniform, with other parts of dress suitable thereto, and under which one of them wore a fine *purau*, the fringes of which appeared gracefully below the scarlet robe. I had not been long returned to my study

when I had the satisfaction of learning that they had, like true Christian judges, caused one of their pious attendants to open the court with prayer; and I was further gratified to learn, afterwards, that they closed it in like manner, after having come to a decision satisfactory to both parties. At dinner I expressed to them the satisfaction it gave me to learn that they had set our judges here so good an example, in opening and closing their court with prayer; to which they replied, that they thought it proper to call

upon God for guidance and direction in the affair before them, &c., and that they thought it proper, also, to give him thanks, at the close, that the business had been brought to such a conclusion. We had much interesting and Christian conversation on the occasion. The judges had each of them a boat, and set off early the next morning to return to Tahiti. You will, I doubt not, excuse my giving so particular an account of the above-mentioned occurrences. I feel persuaded you will peruse it with interest.

ULTRA GANGES.

CHINESE MISSIONS.

OPINIONS on the means of diffusing Christian knowledge throughout the Chinese language nations, and the Chinese settlements on the Asiatic Islands of the Eastern Ocean, from Java to Kamschatka, and from the coast of China to the Bonin Islands, near Japan.—February, 1832.

I. A CENTRAL STATION, supplied with books, teachers, students, preachers, authors, and presses. Say Malacca, at the Anglo-Chinese College. The languages to be employed are—

<i>Chinese—in the</i>	<i>Cochin Chinese,</i>
<i>Mandarin, Fokëen, and Canton Dialects.</i>	<i>Japanese,</i>
<i>Malayan,</i>	<i>Corean,</i>
<i>Bugis,</i>	<i>Loo-chuan.</i>
<i>Siamese,</i>	

II. LOCAL STATIONS, as at Pinang, Singapore, Java, Siam, Canton, and other places, where a residence can be obtained.

III. ITINERANT PREACHERS, and distributors of Christian books at all these stations, to the number and extent that are practicable.

IV. SCHOOLS both for boys and girls wherever practicable.

V. LOCAL PRESSES for the vernacular dialects, from which religious tracts and monthly publications should be issued.

VI., and lastly. *Christian voyagers*, with preachers, bibles, and tracts, to go among the islands of the Eastern Ocean, and along the coasts of the continental nations, every where scattering the seed of the word—by preaching, and conversation, and books—from time to time forming new stations, and annually visiting churches already planted.

The Agents desirable to effect these operations, under the power of Jehovah, our *Aleim*—Father, Son, and Holy Ghost, are as follows:—

1st. Opulent Christians locating themselves at any station they please, to render such voluntary aid as they deem right to those preachers, schoolmasters, schoolmistresses, poor Christian scholars, or native converts, who may join the missions.

2nd. Missionaries sent from and supported by existing missionary societies.

3rd. Teachers of schools sent out and supported by voluntary associations, or congregations.

4th. Pious naval officers, or other sea-faring Christian men, acting as volunteers to perform one or more voyages.

5th. Owners of ships, or merchants, making a single trading voyage, or more, as they see fit, subservient to missionary pursuits.

6th. Voyaging preachers to be joined by one or more younger missionaries, to assist in all cases of sickness, danger, &c.; also to learn the languages spoken—to become acquainted

with and fitted for the work to be performed—or to remain behind where opportunities occur, and originate new stations. The families of married voyagers to be taken care of, if desired, at the central, or some local station. All the parties in these voyages to be volunteers.

7th. Native vessels may sometimes be freighted by Christian associations, or induced, by pecuniary considerations, to undertake missionary voyages, carrying on, in subordination thereto, in order to lessen the expence, their trading concerns.

8th. Local associations of Christians, in any part of the world, to afford pecuniary aid to such voyages or persons as they may approve of.

These opinions are, with the greatest respect, submitted to the conscientious consideration of all those who love our Lord Jesus Christ in sincerity, to whatever church or nation they may belong, by their fellow-servant,

(Signed)

ROBERT MORRISON.

In the twenty-fifth year of his missionary labours abroad.

PINANG.

Extracts of a Letter from Rev. Samuel Dyer, dated Pinang, 20th of April, 1832, addressed to the Directors.

MY DEAR AND HONOURED FRIENDS,

Nothing could have been more agreeable to my mind, than your truly kind, affectionate, and Christian letter, dated 23rd September, 1831. It tended very much to strengthen the confidence which we have always reposed in you; and it excited with fresh stimulus the feeling of affection and regard which I trust we shall never cease to cherish towards you.

I cannot abstain from urging again the vast importance of having at least two labourers in one department at the same station;* and I send two additional arguments: the one is, that friends who love the Saviour in sincerity, and look on, not unfrequently exclaim, "The society ought to have two missionaries at least in one language at one station;" and I consider these as impartial judges. The other, that we hear solitary labourers exclaim, "O that I had a fellow-labourer!" Most sincerely can I sympathise with such, having been nearly five years a solitary labourer. I think it would put new energy into every little plan; it would stimulate every exertion, and animate to fresh vigour and renewed ardour, to be associated with a kind, affectionate, and heavenly-minded fellow-labourer in the Lord's work. Not that, for a moment, I would intimate the slightest idea of distance between us and Brother Beighton's family, for the utmost cordiality exists between us; but, so far as co-operation in *native* work is concerned, we can assist each other but very little.

Concerning our work, I must say but little; not that I have nothing of a pleasing nature to communicate, but that

the longer I live in India, the more I see the need of caution. Deeply do I feel my own insufficiency for so arduous a work, and often sigh over my inability to do what most intensely I desire. Oh, that I could lean more simply upon the Divine arm, and believe the promise, "My grace is sufficient for thee!" However, I must say, I feel encouraged to see people, though but a little number, come to ask about the religion of the Saviour, and to hear that our books are sometimes read by one heathen to a surrounding group. Most earnestly do I desire to see a far brighter day for these dark and guilty lands; and may I but publish the name which hereafter shall be worshipped, and revered, and adored, I will esteem this a blessed privilege. But, peradventure, I may yet be permitted to see sinners snatched from the destruction: oh, what an unspeakable joy would it be! Then, with good old Simeon, I would sing, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Our schools continue—two girls' and one boys' school; we could have many more boys' schools, but for want of funds, as I have lately been obliged to decline one or two applications. Mrs. Dyer, and Miss Wallace, at Malacca, regularly correspond, and their correspondence, I believe, has animated and encouraged both, and they co-operate pleasantly, so far as a distance of 300 miles will allow. I believe both would delight to be associated together.

During the last year, I have done much toward a more complete fount of Chinese metal types. The calculations are very tedious, but, I am happy to say, far advanced. I am obliged to be cautious, I shall be the responsible individual for the due proportion of each character. If any think that I procrastinate, I can only answer, that every day enriches the calculations; and, could they see the autographæ, they would at least allow that much time has

* At Pinang, Mr. Beighton acts alone as Missionary to the Malays, and Mr. Dyer, alone, as Missionary to the Chinese.—ED.

been consumed upon them. Perhaps it may be three or four months more before all is ready for cutting the blocks.

All the members of the mission families at Pinang are quite well; my own has been blessed with a large share of health. Oh, that our spared lives may be entirely consecrated to the service of him who bought us with his own blood! With our united affectionate regards, I remain,

Very sincerely,
Yours in the gospel of our Lord Jesus,
(Signed) SAMUEL DYER.

FAST INDIES.

SOUTH TRAVANCORE.

Reports of Native Readers who Labour in the Eastern Division of the Mission.

[Translated from the Tamil in an abridged form.]

(Continued from page 496.)

CANNANOR.

Boothroyd Moorhouse's Report, 1831.

There are twenty-six families belonging to the Cannanor congregation, consisting of seventy-five persons; of these about forty are constant attendants for worship on Sabbath. The attention of some while exhortation is given, and the diligence of others in their attainment of the catechisms, continues to be pleasing.

On the other days of the week I have been reading to and exhorting the Christians and heathens, teaching and examining catechisms and Scripture passages. Since the commencement of my labours as a reader, I am happy to say, it has pleased the Lord to turn thirteen heathen from their vanities, to seek the living God; these reside near the chapel, and are constant attendants on the means of instruction. They have cast away their idols, with the trinkets, apparel, shields, &c., used in the idolatrous ceremonies. I frequently visit these people, and tell them that the demons they have been worshipping have ruined their souls, but that by the mercy of God they may yet be saved. They give attention to instruction with much appearance of joy and satisfaction. The number of children in the school is about fifteen.

At the village called Tachenvilly there lived an aged man, who, like others, formerly forsook the worship of evil spirits, and embraced the true way. In the time of the persecutions he relapsed into heathenism. The idols he once cast away, and their ceremonies and vanities, were again his delight. He talked to his friends and relations, in order to turn them likewise; saying that it is disgraceful to walk according to Christianity, for it teaches what is contrary to the customs and pleasures of this world. When

I was employed in the school I once saw him, in company with several heathen, quite drunk, and speaking wicked and indecent words, desiring his friends not to call him by his Christian name, but by his heathen name (Mayakondan). He even persuaded his youngest son, Abraham, to forsake the true way, to join him in singing profane songs—for he was one who used to play and sing before the devils—and, therefore, advised him to procure new instruments for playing on, saying, "If we do not do so, we shall gain no fame or honour amongst our heathen friends." While he and his youngest son were thus pursuing the paths to hell, the father fell ill, and, a few days before his death, his eldest son, Vadamanikum, hearing that his father was in danger, went and conversed with him thus:—"Father, it appears you will not have many days to live; you have forsaken the Lord Jesus Christ; you have not believed on that precious Saviour, and, by so doing, you have brought on yourself the curse of God; and will you persist to advise my brother also to continue in the destructive way?" On hearing this, his father became angry, and desired him to look to himself—to walk according to the new religion he professes, and to be gone from his presence. Another day his eldest son went by his death-bed, and advised his father to repent, and believe on the Lord Jesus Christ, that his soul might, even at that late hour, be saved from hell; adding, that peradventure God may look upon him in pity, and receive him into eternal rest. To this his father cried out, "Away from me! I need no other saviour but Mayandau Pooden (the name of a great demon), and other evil spirits;" and ordered him from his presence, uttering abusive language. When the end of this poor wicked man was approaching, he sent for his youngest son, Abraham, and directed him to have his remains interred in a sitting posture, and to build his grave with mortar, &c., and to perform the ceremonies as customary amongst their Shanar caste. But it is singular that, at the same time, he advised him to join his eldest brother, with his family, in worshipping the true God, and, after giving this direction, immediately expired. The youngest son, Abraham, remained for some time a heathen, till his son, a child of five years of age, was removed by death. On this occasion he again turned to the saving way, and is constant in attending to and reading the word of God; and when he was lately dangerously ill of the small-pox, he was not wavering in his faith, and is now employed as schoolmaster. The small-pox has been lately very fatal in this village, carrying to eternity many of the Christians and heathen. The former, while breathing their last, evinced proofs of their faith and zeal towards the Christian religion, and ardently

desired their families and friends to continue steadfast in the word of God, and in attending his worship.

PILLYPANDEM.

Peter J. Hosch's Report, 1831.

I have addressed those that assemble in the Nadan's house on the Lord's-day mornings (from thirteen to fifteen), and those who assemble at noon-time in the school-shed (from twenty-five to thirty). I usually read a chapter from the Old and New Testament, and imparted instruction from the same, commencing and concluding the service with prayer. During the week-days I visit the Christians regularly, and catechise them on the principles of Christianity, and also instruct them in select passages of Scriptures. I preach to them nothing but Christ crucified, and show them the nature and perfection of Christ, who suffered and died for sinners—his meritorious work of redemption, and the inestimable blessings he has thereby procured. I have often reminded them of his coming, in the last day, to render unto every man according to his works. I visit, also, the sick, and read to them portions of Scriptures adapted to their different cases. The conduct of the people in general, I am happy to say, gives me encouragement. Though they have been eye-witnesses to the conduct of some, during the time of persecution, who relapsed, yet they persevered in bearing afflictions with patience, and in hearing the word of God, and in prayer; they still continue to remain steadfast, and worship no other but the only one and true God. When they reflect on the times past, while they were idolaters, they are quite ashamed of themselves, and feel convinced, when comparing their present state with their former, that the religion of Jesus is the only one that confers peace, joy, and happiness to the soul—that it alone shows the one true, mighty, and glorious God. Howbeit, much cannot be said regarding some of them, for a few evince that they are only hearers of the word, and not doers of it; for they are wanting in that genuine love which Paul treats of in his Epistle to the Corinthians. Notwithstanding these things, I still go on in my work among them, and look up to the God of all grace for support, who, I hope, will, in his own good time, bring to perfection the word now sown amongst them.

I visit the neighbouring villages, Eravepoodoor, Elandayambalam, Saicodoo, &c., where I read to and discourse with the Roman Catholics, Mahomedans, and heathen of all castes and denominations, and distribute tracts. On one occasion I addressed some Roman Catholics, and told them, that though they call themselves Christians, yet they believe and walk contrary to

the truth as it is in Jesus, and give heed to the rules of the Pope's Vedam, made up of lies, after the thoughts of vain man, and so make God's commandments of none effect. I ask them, "By whom, then, do ye expect to be saved?—by the Pope, or by the Lord Jesus? What good will you derive in adhering to commandments invented by the Pope?" To this they reply, "We also go by the commandments of God." Then said I, "If so, you will never give heed to the lies of the Popish faith, for a man cannot serve two masters; and you know well that you do not walk according to the commandments of God; for, in the first instance, you act contrary to the second commandment, which enforces the first, saying, 'Thou shalt have none other gods but me.' This proves that you do not keep to God's commandments, but to the devices of men. Though it is evident that you are fallen creatures, still you deny it, exalting yourselves, making out that you are upright, and profess that you are Christians, and that you really keep the commandments of God, and that popery is the only way of salvation. You know well how the angels were cast into the bottomless pit for withstanding and rebelling against the commands of the Most High; beware, then, if you do not soon repent, and turn to the Lord, to keep his commandments, and if you forsake so great a salvation, the same will be your doom likewise."

I go often among the heathen. Some of them, at first sight of me, shut their door against me; others receive me, and hear me gladly; while a few of the latter observe that it was their intention to embrace Christianity, but, in consequence of the Nairs ill-using Christians, they durst not publicly make this profession. To these remarks I reply, that if they are so much afraid of man that perisheth, how much more should they fear the mighty and terrible Jehovah. I occasionally labour amongst the heathen at Mattoor and Teruvundecary, from three to five miles from Pillepanum. Most of the people in those parts give good heed to the word read.

NEYATTANGHERRY.

James Rathbone's Report, 1831.

For two months I laboured at Kullyvilly, about which time it pleased the Lord to add three families to the Christian faith. At the beginning of March I was sent to Neyattangherry; here I have read to and instructed three Christian families, and numberless heathens. I have, likewise, visited occasionally the several new congregations lately formed in this district, in which places preaching the gospel was my chief business. The word of God seems to be attended with divine power at a village called Tamaravilly;

it pleased the Lord to add five families more to the congregation during my short stay there. I chiefly devote my time in going among the heathen that live in various villages that lie on the western side of the river Neyar, where my sphere of labour is now settled. The people are of various castes and religions. I have had many conversations with the Soodras (the higher class of heathen people here). To these I read the gospel and tracts, and exhorted them from the same. I have preached to the few families at Valeatory, near Trivanderum, chiefly on the Sabbath. The heathen and Roman Catholics formerly lent an inattentive ear to my preaching, and my very appearance struck them with disgust; but their treatment is now much altered; they listen to me with great attention. The Christians at Terupooram are too much concerned for the things of this world, and, consequently, are not very attentive to instruction, and seldom devote much time for that purpose. At this place about four to nine have attended worship on Sabbaths; and at Valleatory, from ten to twenty. At two different villages, two Roman Catholic families have renounced the popish faith, and have joined us. The priests are exasperated at them, and likewise at me, and advise their followers not to hearken to me, and compel them to give an oath that they will not embrace "the religion of the Father" (as Christianity is called). Thus they use all their exertions to prevent the people from coming to the light.

On a former occasion I read the history of Naaman to several heathen, when several Nairs beat me for preaching the new religion, and threatened to take me to prison, but on the way they let me go. The very same men hear me now with pleasure, and do not interrupt me in my labours. The people in authority hear me read, and acknowledge the Scriptures to be very good. I seek an opportunity to explain the truths of the gospel to * * * * *, who is very rigorous towards the poor; but hitherto, I am sorry, I have not met with an opportunity. I am happy to say that several of the local officers, as well as the Soodras in general, express a desire of hearing more about Christianity.

Thus I have been using my poor endeavours, and humbly hope that God will, in his own good time, bring all who have heard the gospel to worship him alone in spirit and in truth.

DAVYDODOO.

Charles Glover's Report, 1831.

The following are the names of the villages belonging to the Davydoodoo congregation:—viz., Paraparavilly, Mangunnuvilly,

Parapoo, Paloor, Madalakaudo, Moccalam-padoo, Kannenvilly, Pandaravilly, and Potacully. The number of Christian families residing in these nine villages is twenty-two. I have taught them catechisms, Scripture passages, &c., as well as reading to and instructing them from the word of God, and religious tracts. I have likewise had prayers daily with those who assembled in the evening. The number that attended on Sabbath morning was from twelve to fifteen; and those for service at noon has been about fifty. They were examined before service in their catechisms, and were taught the commandments. Some have made tolerable improvement in Christian knowledge, and a few feel an interest in what they learn; while others, though not so forward, yet are convinced of the folly of heathenism, give good attention to instruction, and keep from most of the hidden, as well as public, deeds of idolatry. By the knowledge they have derived from Christianity, they are not backward in showing the heathen the true way, and in advising them to turn from their vanities to the one living and true God. When they see any thing offensive in the conduct of their fellow Christians, they show them their errors, and advise them to amend. These instances create a hope that they are themselves trying their endeavours to walk agreeably to the gospel. A child in one of these families lately died of a fever, on which occasion several heathen came to the parents, saying, "You see you have lost your child by your having embraced the new religion; therefore, take warning, and now, at least, forsake it, and offer sacrifices to the demons." But the parents, in return, answered them, "The Lord gave, and he has now taken away. We must also prepare for death; the soul that dwelleth in us is the principal thing, and that soul is defiled by the sin of our first parents. If we believe on the Saviour, who came to remove sin, and to save men, we shall be freed and saved from sin." They dismissed these people, with exhorting them to forsake idolatry, and to come to Jesus for life everlasting.

I have not only instructed the Christians, but read to the heathen as I met them, and showed them the glorious attributes of God—man's transgression and sinful state—spoke of the Saviour of sinners, the salvation he has purchased, and of the benefits derived by those who turn to him in sincerity; not forgetting, at the same time, to bring to their view the danger and folly of idolatry and sin. Some of them acknowledged what I said to be true; so that, by preaching the gospel, many have expressed their intention to renounce their idols and vanities, and turn to the way of life. Though they have not as yet done so, still their views are improving, and their approval of the way of salvation is increasing. Some heathen one

day observed, "We are sure that we shall derive much benefit, and have our sins cancelled, and at last enjoy heaven, if we wash ourselves in the Ganges, and make journeys to other sacred places." I said, "By washing yourselves in the Ganges, or any where else, your bodies may become clean, but your souls can derive from it no good whatever," and advised them to seek salvation through Jesus Christ only.

PAYENGOODY.

Peter Roe's Report, 1831.

The number of Christian families belonging to Payengoody congregation is nineteen, consisting of fifty-eight individuals. These reside in seven different villages. The attendance on Sabbaths is from thirty-five to fifty-eight, of whom thirty persons are regular, and give good heed to instruction, and evince other proofs of sincerity. I have visited the Christians at their houses, and continue catechising, reading, and teaching passages from the Scriptures. Those of the congregation who reside in the village of Alamvilly are making good progress in the principles of Christianity. They feel that they are sinners, and that they are not to walk in sin as in time past, when they were ignorant of God and his will; they feel a contrition for their sins, and seek the grace of God in prayer. In time of sickness and death they are not afraid of evil spirits, as they used to be, but bear afflictions with patience. They are assured that this world can afford them no consolation, and that after this tabernacle is dissolved, they have an house, not made with hands, eternal in the heavens, where they hope to enjoy happiness. They believe and trust in none other but Jesus, the Saviour of sinners, and seek pardon on account of his merits. With

these thoughts they continue in prayer, both in their families and in public.

I have likewise laboured amongst the heathen, Roman Catholics, Mahomedans, and among those who formerly discontinued attending the chapel. I examine, also, three schools — namely, Payengoody, Cuddapagoody, and Carinshancodoo. During the past half year, five heathen families, consisting of about eleven persons, have renounced idolatry, and attend worship pretty regularly. In the course of my conversations, a Roman Catholic said that it was wrong in us not to believe in saints, and seek remission of sins from our ministers, as the Papists do. I told him that the saints, when on earth, were once sinners, and if sinners become saints, it must be in and through Jesus Christ, the only Saviour of sinners; that we might follow the pious examples of saints, but not seek salvation from them; therefore, we must not seek remission of sins from any human creatures, but from Jesus, who is the way, the truth, and the life. You do not depend on the Rock of Ages, but trust in vain man, and seek salvation in your works and ceremonies. If you wish to know the only way to eternal life, you must read the gospel with attention, which will show you of the love and sufferings of the Saviour. You will then see your error, and be enabled, by God's help, to seek pardon through none but him, who is able to save, to the uttermost, them that come to him. He appeared to be convinced.

(To be Continued.)

ARRIVAL OF MISSIONARIES OUTWARDS.

On Sunday, the 22nd of July, Mrs. Scott and her children arrived at Demerara in the ship "Albinia," Captain Purvis, in perfect health.

LETTERS RECEIVED FROM MISSIONARIES, &c.

	<i>Names.</i>	<i>Places.</i>	<i>Date.</i>
SOUTH SEAS.....	Rev. J. M. Orsmond.....	Tahiti	22 April, 1832.
	Tiroti, Chief of Talarabu.....	Ditto	1 May, ditto.
	Chiefs at Mataoae	Ditto	1 Ditto, ditto.
	(No Signature)	Matchihæ	1 Ditto, ditto.
ULTRA GANGES....	Rev. T. Beighton	Pinang	7 April (2 letters), ditto.
	— S. Dyer	Ditto	20 Ditto, ditto.
	— C. H. Thompson	Singapore	9 June, ditto.
EAST INDIES	— Jacob Toulmin	Ditto	25 Ditto, ditto.
	— W. Fyvie	Kaira	2 July, ditto.
	— A Fyvie	Surat	4 Ditto, ditto.
RUSSIA.....	— W. Swan	St. Petersburg	5 October, ditto.
SOUTH AFRICA....	Mrs. Jane Philip	Cape Town.....	15 and 22 August, ditto.
MEDITERRANEAN..	Rev. S. S. Wilson	Malta	11 October, ditto.

DOMESTIC MISSIONARY INTELLIGENCE.

MONTHLY MISSIONARY PRAYER-MEETING.

QUILON.

QUILON* (or *Coulan*) is situated on the Malabar coast (or extreme south-western part of Peninsular India), in N. Lat. 8°. 49', and E. Long. 76°. 40', distant 88 miles N. W. from Cape Comorin, and 80 miles W. from Nagercoil. The climate of this part of the Peninsula, notwithstanding the humidity of the atmosphere, is considered, by professional gentlemen, as healthy. Quilon is a scattered town, consisting of several streets and bazaars, under the shade of trees. The population, including that of the numerous villages near it, previously to the breaking up of the military cantonment in its vicinity, which took place in 1830—31, was estimated at about 40,000 souls. It consists of Hindoos, Mohammedans, Syrians, Parsees, and Roman Catholics, which latter are chiefly Portuguese. The number of Hindoos, it is supposed, is equal to all the rest taken together. The language chiefly spoken is Malayalim, which is vernacular; but the Tamil, also, is spoken by many, and understood by most of the inhabitants. The number of natives who speak Malayalim is estimated at 2½ millions. The Hindoos have, at Quilon, a temple dedicated to *Seeva*, of very ancient date, and the Roman Catholics several congregations.

The Society's mission at Quilon was commenced in 1821. The destitution of that part of Travancore, as to moral and religious advantages, had, for some time previously, excited the compassion, and engaged the attention, of the missionaries at Nagercoil; and, in February of that year, Mr. John Smith was, accordingly, requested by his brethren to proceed thither, for the purpose of ascertaining the facilities which it might afford for the establishment of native schools, and also to apply to the British Resident for permission to commence a mission at the station.

On his arrival at Quilon, the late Colonel Newall, British Resident at that place, not only granted him permission to establish a mission there, but subscribed towards the expense of building the requisite school-rooms. This example was followed by other European gentlemen resident at the place.

Notwithstanding the acknowledged salubrity of the climate, the operations of the mission at Quilon have been, in a remarkable degree, impeded by sickness, especially during the earlier years of its establishment. Shortly after the arrival of Mr. and Mrs. Crow (12th July, 1823), both Mr. Smith and Mr. Crow were visited by severe illness. Mr. Smith found himself, after a few months, under the necessity of embarking for Europe, which he did in the beginning of 1824; but Mr. Crow's health became so far re-established as to admit of his then remaining at the station; but a relapse afterwards occurring, he also was obliged to return to England, where, with Mrs. Crow, he arrived on the 12th of December, 1826. Both Mr. Smith and Mr. Crow, during their illness at Quilon, experienced very kind and assiduous attentions from K. Macaulay and J. Brown, Esqrs., professional gentlemen attached to the military establishment of the place. Mr. and Mrs. Thompson arrived at this station on the 10th of November, 1827. During the interval which elapsed between the departure of Mr. Crow to Europe and the arrival of Mr. Thompson at Quilon, the mission schools were under the superintendence of Mr. Ashton, assistant missionary from Nagercoil. Mr. Mault, missionary at the latter station, also visited Quilon twice during the same period, for the purpose of inspecting the state of the mission; which, in each instance, was satisfactory.

* The ancient Quilon was situated on the sea-coast, about two miles northward of the present town. It was once a place of considerable importance. A very few houses are still standing, which are inhabited. With this exception, scarcely any thing now remains of it but ruins.

Mrs. Thompson having, from the time of her arrival in India, suffered much from the ill state of her health, and that of Mr. Thompson being likewise bad, they repaired, in November, 1829, to the Nilguries (or *Neilgherries*), for the benefit of their salubrious atmosphere. They returned to Quilon on the 27th of October, 1830, the health of Mr. Thompson having been re-established, and that of Mrs. Thompson being partially restored; but the health of the latter having shortly afterwards suffered a relapse, she was recommended, by her professional advisers, to return to Europe. She survived the voyage, and arrived in England on the 6th of November last, but lived only till the 12th of the January following. While Mr. Thompson was at the Nilguries, he was engaged, as far as his health would allow, in the study of Malayalam, and in the performance of occasional ministerial services, for the benefit of European visitants and others. During that period the mission at Quilon was under the charge of Mr. William Miller, missionary, from Neyoor, and Mr. Cumberland, assistant missionary, from Nagercoil. Mr. and Mrs. Harris joined the mission on the 27th of September, 1831.

Communication of the Gospel to the Natives.

From the unavoidable interruptions in the studies of the missionaries, and in the general operations of the mission, to which we have briefly adverted, less has been done at this station, in the department of *direct* missionary labour, than might otherwise have been effected. But although, for the reasons stated, the Gospel was not preached for several years by any resident missionary, in the vernacular tongue, exertions were yet made at the station, by the brethren connected with the Nagercoil mission, by some of the assistant missionaries belonging to the same, and by public Readers stationed at Quilon, to disseminate Christian knowledge among the natives. The latter, beside frequently engaging in the public reading of the Scriptures, availed themselves of opportunities to converse with the natives in the bazaars, and other places of popular resort, visited the schools, assisted in the examination of the scholars, and distributed the Scriptures and tracts. A separate district is now assigned to each of the Readers, who performs a service every Sabbath (in some one or more of the villages situated in the district in which he stately labours), catechises the children, and communicates religious instruction to their parents, and to any other natives who assemble on those occasions, the number of whom is sometimes considerable. According to the latest returns, the number of Readers is five; and there are several promising native youths whom Mr. Thompson has taken under his immediate tuition, for the purpose of training them for the office of native teacher. The first instance of the visible efficacy of divine truth, connected with this mission, was in the case of a Gun-Lascar, who, in 1825, received important spiritual benefit by the instrumentality of Mr. Crow, and is now a member of the native church at Bangalore. In 1826, a native congregation, consisting of about 20 persons, was collected by Mr. Ashton, the public services being then performed by him, assisted by one of the Readers. In 1828 the congregation increased, fluctuating between 20 and 50. In that year, during the temporary absence of the Hon. Company's chaplain, the Rev. Mr. Spring, Mr. Thompson performed the English services of the station. In 1829 a further increase took place in the native congregation, among the members of which were some young persons, as voluntary hearers, who had been educated in the mission schools; others of the congregation were observed to have advanced in Christian knowledge, and to have acquired more correct ideas concerning the character and privileges of the Christian.

The persecution which raged against the native converts connected with the western division of the Travancore mission, in 1829,* remarkably operated in favour of the mission at Quilon; a considerable number of the natives at the latter place being led thereby to inquire

* Vide page 498.

for the word of God; and it is worthy of notice, that the number of books put into circulation during that year was twice as great as in any preceding one. In 1830 two stated native services, on the Sabbath, were commenced; one of them in Malayalim, and the other in Tamil, but the attendance was small. Various other opportunities, however, of exposing the errors of false religion, and exhibiting the excellence of the true one, were improved, particularly those afforded by the assembling of the people at the school-houses, and by occasional conversations with the natives generally. In 1831 the attendance of the congregation did not exceed that of the preceding year, but some of its members appeared to evince a scriptural conviction of sin, and were led to inquire what they should do to be saved, while others offered themselves as candidates for baptism. In the same year a bungalow, forming part of commodious premises, purchased on behalf of the Society for the use of the mission, was fitted up as a place of public worship. The expense of this alteration has been defrayed by means of subscriptions made for the purpose of providing a place of worship at Quilon, by respectable individuals on the spot, and at the Nilgries, during the residence of Mr. and Mrs. Thompson in that quarter. The place will accommodate 300 persons; the average attendance is about 80.

Mr. Crow, in 1822, commendably exerted himself for the purpose of providing a place of worship for English services, but the decline of his health, and his eventual return to Europe, prevented him from prosecuting the object. Subsequently to his departure, the English service, which had been instituted independently of the mission, was performed more efficiently than it had formerly been; and Quilon having latterly ceased to be a military station, such service is now no longer necessary.

Native Schools.

Several native schools were formed in 1821, the year in which the mission was commenced. In the following year their number was 6, two of them being supported by Colonel Newall, and the rest by the Society, as already stated. In 1823 they were increased to 8, and the Scriptures, as well as Dr. Watts's Catechism, introduced into them. In 1824 the number of the schools continued the same; that of the scholars was 353, of whom 15 were girls. In 1827 the schools were increased to 9, containing 293 boys. Two native female schools were formed during this year, containing together 46 girls, who were instructed in the principles of Christian truth. In 1828 the schools were in number 11, containing 222 scholars. In 1829 the boys' schools were increased to 12, containing 274 scholars; and the native female schools to 3, containing 44. In 1830 the schools were in number as in the preceding year, viz., 15, containing 397 children on the books; the attendance fluctuating between 260 and 340. In 1831 the schools increased to 20, of which 13 were boys' schools, containing 370 scholars, and 7 girls' schools, containing 110. By the latest returns from the station it appears that the number of the schools has been increased to 24, consisting of 14 boys' schools, containing 380 scholars, and 10 girls' schools, containing 190; making together a total of 570 native children and young persons, who receive, exclusively, Christian instruction, no heathen books whatever being allowed to be read in any of the schools.

A more ample supply of school-books, and a more vigilant superintendence than formerly, have been followed by evident improvement in the scholars, who advance with greater proficiency in reading, and better understand what they commit to memory. Many of them are able to repeat considerable portions of the New Testament; such as the Gospel by John, the Epistle to the Romans, and the First Epistle to the Corinthians. The missionaries receive numerous applications for additional schools, which they are compelled to decline from the want of funds. It may not be improper to add, under this head, that the reason of the proportion of girls instructed in the mission-schools at Quilon being so much greater than it

is at other stations in the Peninsula, arises from the circumstance of the Malayalim people having less powerful prejudice against the education of their female offspring than is prevalent among the Hindoos in general.

Distribution of the Scriptures and Tracts.

Numerous portions of the Scriptures and Tracts in different languages, but chiefly in Malayalim and Tamil, have from time to time been circulated among the inhabitants of Quilon, and at the neighbouring villages. For the means of such distribution, the missionaries have been chiefly indebted to the Committee of the "Madras Auxiliary Bible Society," and to the Committee of the "Malayalim Tract Association;" and they have endeavoured, as far as possible, to supply every family in Quilon in which at least one member of it is able to read, and willing to receive it, with some book or other containing a statement of the essential truths of the Gospel.

In surveying the results of the mission of which they have now presented a brief summary, the Directors have the satisfaction to know that a greater or less portion of Christian knowledge has been disseminated in the minds of several hundreds of the young persons and children at the station, in some of whom the beneficial effect of religious instruction has been manifested;—that the light of the Gospel has been diffused among not a few of the adult population;—that some are desirous to become better acquainted with Christian truth;—that others are dissatisfied with idolatry;—that prejudice is dying away among many of the people; and that some perceive the evil and demerit of sin, and desire to participate in the blessings of salvation. Let us pray, that the light of the Gospel (the effects of which are beginning to appear, at this station, as at many other of the stations, of our own and other kindred Societies, like the "morning spread upon the mountains"), may be as "the shining light, that shineth more and more unto the perfect day;" and that in every realm and region of the globe, the pure light thereof may so shine and continue to increase, till the whole earth shall be filled with the knowledge and glory of the Lord—till all nations be blessed in Him, and all nations call Him blessed. Amen and Amen.

Austin Friars, 20th November, 1832.

Letter of George Bennet, Esq., to the Home-Secretary, with particulars of some late collecting-tours in which he kindly engaged on behalf of the Society; dated London, Nov. 19, 1832.

REV. AND DEAR SIR,

Two days ago I was permitted to return to my London home loaded with many mercies, after a series of tours, during seven months, undertaken at the desire, and with the hope of promoting the cause of the London Missionary Society (which I cannot but regard as the cause of humanity and of true religion), and I am happy to testify, that, in the parts visited, it seems to find increasing favour, both with ministers and people.

The counties, &c., visited, have been Suffolk, Staffordshire, Westmorland, Cumberland, Yorkshire, Durham, Northumberland, Shropshire, South Wales, with part of Montgomeryshire, &c.

You have already received accounts from

my respected coadjutors and myself, respecting the meetings in the above parts, except those in the county of Salop, and I now send you a brief notice of the visit to that county, though you will, doubtless, receive the details, as well as the proceeds, from the respected local Secretaries.

Agreeably to your request, I proceeded from Durham (through Sheffield and Birmingham) to Shrewsbury. The first meeting was held at Bridgenorth, on the 22nd of Oct., the Rev. J. A. James, of Birmingham, giving his valuable aid; on the 23rd, at Newport, Rev. J. Whittenbury; 24th, at Whitchurch, Rev. Mr. Potter; 25th, at Drayton, Rev. Mr. Barton; 26th, at Wem, Rev. Messrs. Pattison and Mandeno; Lord's-day, 28th, morning service, at Clive, Rev. Mr. James, afternoon, at Hadnall, Rev. Mr. James, and again at Wem in the evening, to a crowded congregation; Monday, 29th, at Prees, Rev. Mr. Minshall; 30th, at Whixall, Rev. Mr. Minshall; 31st, at Ellesmere, Rev. Mr. Roaf;

Nov. 1st, at Oswestry, Rev. Mr. Jenkyn; Sabbath, the 4th, at Welchpool, Rev. Mr. Morgan; 7th, at Dorrington, Rev. Mr. Beynon; 8th, at Shrewsbury, at the special request of the Rev. Mr. Weaver (the collection being to be added to a very liberal one made by his people the Sunday but one before, after a sermon by their pastor).

Some very pleasing and numerous-attended meetings, composed of influential individuals, and young persons attached to the missionary cause, were held in respectable private dwelling-houses at Wem, Oswestry, and Shrewsbury.

Some trials of little moment, a few exposures to danger, and some personal losses,* have attended these excursions; yet the pleasure enjoyed from intercourse with the valuable ministers and other Christian friends with whom I have been associated in travelling, and with numerous other pious and intelligent individuals I have met in the different counties visited, and especially from the hope that my feeble efforts have, in some small degree, aided the cause of Christ, is a sufficient remuneration.

To many families and individuals, both ministers and others, I feel much indebted for their hospitality and kind and liberal attentions, both on my own account, and on that of the Society on whose behalf I have travelled.

Trusting that God will continue to smile on a cause so manifestly his own, and praying that the requisite wisdom and grace for conducting the affairs of this important Society may be granted to all who participate in its management, especially yourself and your immediate coadjutors,

I remain,

With affection and respect,

Your friend and servant,

GEORGE BENNET.

* Amongst the losses I have met with is, that of my pocket-book, on the 10th of June, as Dr. Morgan was driving me in his single-horse chaise from Haverfordwest to Milford, where I was to hold a Missionary service that morning.

This pocket-book contained valuable papers, documents, tabular statements, and memorandums; also a Bank of England Note for Twenty Pounds, No. 1860, dated December 26, 1831. On the back was written my name in Greek letters, and the day on which I received it, viz. January 12, 1832.

This notice in the Chronicle may possibly lead to the recovery of the pocket-book and its contents, in which case I shall present the money contained in it to the Society.

ANNIVERSARIES, &c.

SOMERSETSHIRE.

Tuesday, Oct. 2nd, the twentieth general meeting of the Somerset Auxiliary Missionary Society was held at the Rev. John Gunn's Meeting-house at Chard; on which occasion the Rev. Samuel Thodey, of Cambridge, and the Rev. Edward Ray, (Missionary from Calcutta) kindly attended as the deputation from the Parent Society. In the morning the Rev. T. C. Hine introduced the services of the day by reading the Scriptures and prayer; after which the Rev. Mr. Thodey delivered a most suitable and impressive discourse on the subject of prayer, and its beneficial influence on the missionary cause; and the Rev. Edward Paltridge concluded. At the public meeting in the afternoon, after prayer by the Rev. Mr. Anstie (Baptist minister), the Rev. T. Luke was called to the chair; and the Rev. Messrs. Golding, Gunn, Hine, Ray, Jukes, Thodey, Buck, Lewis, Wright, and Wheeler, successively moved and seconded the resolutions. The evening service was begun by the Rev. Mr. Wright, of Honiton; when the Rev. Mr. Ray delivered an address of considerable length, detailing several most important facts relative to the deplorable state of the Indian population, which had come under his own observation when resident in India, which deeply affected and interested the assembly, and then concluded the business of the day. There was a respectable attendance throughout the day, especially in the evening, the congregation retiring from each service evidently gratified, and it is hoped much benefited, by the things which they had heard. Mr. Ray proceeded from this anniversary service to visit the different congregations throughout the county.

ORDINATION OF MISSIONARIES.

On Wednesday, October 10th, Mr. James Mirams, Missionary appointed to Berbice, in the colony of British Guiana, was ordained at Sheerness. The Rev. Joseph Slatton, of Chatham, commenced by reading portions of the Holy Scriptures and prayer; Rev. Robert Halley (one of Mr. Mirams' tutors) delivered the introductory discourse; Rev. W. C. Loveless, of Herne Bay, asked the usual questions and received the confession of faith, &c.; Rev. J. Prankard (Mr. Mirams' pastor) offered the ordination prayer; Rev. John Clayton, jun., of London, gave the charge; and the Rev. Ed. Jinkings, of Maidstone, concluded. Several of the neighbouring ministers were present; the congregation was large; and it is hoped that the impression made, and the feeling excited, as to the great objects of Christian missions, will be lasting, and productive of the most beneficial results.

BATH.

The Anniversary of this Auxiliary Missionary Society was held October 30th, and two following days.

At the Public Meeting, which was held in the Assembly Rooms, the chair was taken by James Hammet, Esq., and the cause of Missions was effectively pleaded by the Rev. G. Clayton; W. Ellis; Edward Ray (the deputation from the Parent Society); and James Doney, of Trowbridge. Also by J. C. Hartsinck, Esq.; W. Stroud, Esq., M.D.; W. T. Blair, Esq.; T. Kingsbury, Esq.; and W. Kent, Esq.

Sermons were preached by the members of the deputation, and the devotional services were conducted by the Rev. W. Jay, J. J. Richards, T. Eastman, and John Owen.

The divine presence and benediction appeared to attend the several services, and circumstances have resulted which raise the hope of increasing zeal and liberality in this great cause.

FORMATION OF NEW SOCIETIES.

On Monday, October 22, a public meeting was held, for the purpose of forming a Missionary Society, at Bridgenorth, Salop, in aid of the London Missionary Society. Rev. Samuel Barber, the pastor of the church, was called to the chair. The Rev. Mr. Clark (Baptist) implored the divine blessing; and addresses were delivered by the Rev. J. Roaf, J. Whittenbury, J. A. James, and George Bennet, Esq. The whole of the proceedings were highly gratifying and interesting, and the sum collected was upwards of £15.

PARIS MISSIONARY SOCIETY.

Departure of Missionaries.

On Tuesday evening, November the 6th, a special public meeting was held at the Poultry Chapel (Rev. J. Clayton's), of the members of the London Missionary Society and others, for the purpose of testifying their cordial approbation of the objects and operations of *The Paris Missionary Society*, and of expressing their fraternal love and Christian sympathy to three additional brethren, who were on their way from that Society to South Africa, namely, the Rev. Thomas Arbousset, Rev. Eugene Cassalis, and Mr. Constant Gossilen, artisan. After the object of the meeting had

been stated by the Rev. John Arundel, Home Secretary, the Rev. Henry Townley read appropriate portions of Scripture and implored the divine blessing; after which the Rev. Dr. Bennett delivered an appropriate address from Acts xxviii. 15.; and the Rev. E. Cassalis, one of the missionaries, in a very touching and interesting manner, addressed the numerous assembly, and traced the progress of the Paris Missionary Society; the Rev. George Collison, by solemn prayer, then commended our beloved brethren, and their mission, to the care and benediction of God.

On the Sabbath following (Nov. 11th) our dear brethren sailed from Gravesend in the ship "Test," Capt. Browne, for the Cape of Good Hope, where they will be cordially received by the Rev. Dr. Philip, and from thence proceed to join those brethren from the Paris Society who went out under his charge in the year 1829, and who are now labouring, in connexion with that Society, among the Zoolas, a people still further in the interior of South Africa than Lattakoo.

NOTICES.

On Wednesday morning, December 12th, Mr. John Evans, Missionary, appointed to the Ultra Ganges' station, will be ordained at Hertford (Rev. Isaac Anthony's). The Rev. Dr. Bennett, Rev. Dr. Fletcher, the Home Secretary, and others, are engaged to conduct the service.

On Thursday evening, December 20th, Mr. John Campbell, Missionary, appointed to Bengal, will be ordained at Kensington (Rev. R. Vaughan's). The Rev. Dr. Smith, Rev. T. Binney, Rev. Henry Townley, and others, are expected to engage.

SOCIETY'S PUBLICATIONS.

Should there be any surplus copies of the Society's Annual Report for 1832, or of any former years, remaining with any of the Officers of the Auxiliaries, or friends of the Society, or any odd Numbers of the Quarterly Publications, it is respectfully requested that they be forwarded, with as little expense as possible, to the Rev. J. Arundel, Home Secretary, Mission House, Austin Friars, London,

MISSIONARY CONTRIBUTIONS.

* * The Officers of Auxiliary Societies are earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5, and upwards, received from 1st September to 31st October, 1832, inclusive.]

Miss Ware.....(DON.)...	10	0	0	Wimbourne Association—Rev. S. Spink—			
S. D.	2	0	0	Collected by			
A Friend, by Rev. J. Burnet.....	5	0	0	Mr. Hodges	1	11	2
A Lady, by Master Treble	1	0	0	Miss Bonfield	0	13	3
Thank-offering—H.	1	0	0	Miss Long	0	14	11
Peter O'B.....	1	0	0	Miss Moggridge.....	1	11	6
Legacy by the late Mr. James Haynes—				Miss Reeks	0	11	11
Mr. W. Haynes, Executor—(Less Duty)..	50	0	0	Miss Sp	0	10	3
David Niven, Esq.—Mr. O. Robin-							5 13 0
son, Mr. J. North, and Mrs. L. Niven,							
Executors.....	300	0	0	Essex Auxiliary Society—T. Hodges, Esq.,			
Mrs. Mary Robinson—Mr. F.				Treasurer—On Account.....	1052	5	9
Clement, and Mr. S. Edwards, Executors.	10	0	0	Stratford—Rev. J. Emblem and Friends..		16	8 2
Albion Chapel Missionary Association—							
Rev. J. Young	25	0	0	Gloucestershire—Wotton-under-Edge—			
Aldermanbury—Female Association—				Tabernacle—Rev. T. Jones ...	12	16	6
Mrs. Dean, Treasurer	8	19	11	Mrs. Smith	5	0	0
Bedfordshire—Roxton—Rev. H. Winzar—				Workmen at Messrs. Long's			
Subscriptions	8	14	6	Factory	27	7	0
Mrs. C. Metcalfe, for the Sup-							45 3 6
port of a Native Child in				Hertfordshire Auxiliary Society—			
Mrs. Mault's School, South				G. Starkins, Esq., Treasurer—			
Travancore	2	5	0	Bishop's Stortford—Rev. W. Chaplin—			
Collected by				Subscriptions	46	17	8
Miss F. Metcalfe	1	14	6	Missionary Box.....	1	0	0
Mr. C. Metcalfe, Jun.	3	12	0	Collection at Annual Meeting..	26	1	0
			16 6 0	Donation.....	2	0	0
Cambridge—A Lady, by Rev. J. Arundel ..	1	0	0				75 18 8
Devonshire—Escot—				Buntingford—Rev. T. Q. Stow—			
Sir J. Kennaway, Bart.	5	0	0	Subscriptions.....	12	0	0
For the Anglo-Chinese Col-				Hadham—Rev. W. Foster—			
lege	10	0	0	Subscriptions	4	1	9
For the Widows' Fund	5	0	0	Collection after Sermon by			
			20 0 0	Rev. Mr. Jarratt.....	3	10	10
Tavistock—Rev. W. Rooker—							7 12 7
Subscriptions and Collections.....	25	8	0	Hertford—Rev. J. Anthony—			
Dartmouth—Rev. T. Stenner—				Subscriptions.....	28	2	1
Subscriptions, and Sabbath				Collection after Sermon by			
School Association	13	1	9	Rev. J. Campbell.....	11	13	9
Missionary Boxes.							39 15 10
Mr. Frogwell's Counting House	2	14	0	Hitchin—Rev. J. W. Wayne—			
Rev. T. Stenner	2	11	0	Mr. Langford, Treasurer—			
On board the "Susan and				Subscriptions.....	14	9	6
Mary"	0	9	2	Back Street Meeting House			
"Alpha"	0	10	0	Female Association.....	6	2	3
Collection after Sermon by				Missionary Boxes.....	3	0	0
Rev. W. Drew	6	1	7	Whitwell—Young Gentlemen at			
Rev. E. Ray	5	10	6	Rev. R. Elliot's School.....	1	3	6
			30 18 0	Collected at Wymondley—			
Tor Cross Sabbath School	2	10	0	By Mr. Lloyd.....	1	5	0
			33 8 0	By Mr. H. Toller.....	2	5	0
Dawlish—Rev. T. Collett—Collected by							15 15 9
Rev. Messrs. Thodey and Ray	5	8	4	Collections by the Rev. J.			
Dorsetshire—Charmouth—Rev. B. Jeanes—				Jefferson—			
Subscriptions	8	0	6	At Baldock.....	2	13	6
Mrs. Kennaway....(DON.)....	5	0	0	Wymondley.....	5	1	6
Collections	7	19	6	Hitchin	7	15	6
			21 0 0	Walkner, by Rev. W.			
Wareham—West Street Meeting—				Thompson.....	1	2	8
Rev. R. Harris	7	0	0	Villages, by the Secretary..	2	2	0
							47 0 5
				Less Expenses.....			1 6 5
							45 14 0

Sawbridgeworth—Rev. H. Tyler—

Subscriptions.....	17	16	6
Collection after Sermon by Rev. Mr. Jarratt.....	3	8	11
Missionary Boxes.....	2	3	1
	23	8	6

Ware—Old Independent Meeting—

Rev. E. Miall—			
Subscriptions.....	8	8	4
Collection after Sermon by Rev. J. Campbell.....	5	12	4
	14	0	8

New Independent Chapel—

Rev. J. Lockyer—			
Subscriptions.....	2	1	0
Collection after Sermon by Rev. J. Campbell.....	3	10	3
	5	11	3

Less Expenses..... 224 1 6

7 19 4

216 2 2

Kent—Dimchurch—Miss Coleman's School. 1 5 0

Deptford—Butt Lane Meeting—

Rev. J. T. Barker.....	15	0	0
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Lancashire—West Auxiliary Society—

J. Job, Esq., Treasurer—

Liverpool—Subscription..... 1 0 6

Bethesda Chapel—Collections

after Sermons by Rev. J.

Carruthers and Rev. J. Kelly 111 0 0

Ladies' Branch, per Mrs. Hey-

worth, Treasurer..... 40 0 0

Missionary Boxes of

Juvenile Society, per Mr.

Heyworth..... 20 0 6

Agnes Cartlich..... 0 10 0

Mary Little..... 0 16 6

173 6 6

Great George Street Chapel—

Collections after Sermons by

Rev. R. Newton and Rev. J.

Edmonds..... 112 6 4

Public Meeting..... 31 8 0

Collection after Sermon by

Rev. J. Bunting..... 16 7 11

Ladies' Branch, per Mrs. Raf-

les, Treasurer..... 72 12 10

Juvenile Society, per J. Jones,

Treasurer..... 7 2 5

William Kay, Esq. (DON.)... 50 0 6

A School-room Missionary Box

Toxtish Park Girls' Sunday

School..... 1 0 0

Boys' Sunday

School..... 0 18 7

Mr. Kay's Servants' Missionary

Box..... 3 0 10

299 16 1

Hindley—St. Paul's Chapel—

Per Rev. W. Howe..... 3 11 0

Hanover Chapel—Collections

after Sermons by Rev. E.

Edmonds and Rev. J. Tusstal

Newington Chapel— Collec-

tions after Sermons by Rev.

J. Edmonds and Rev. P.

Thomson..... 11 6 6

Gloucester Street Chapel—Col-

lections after Sermons by

Rev. J. Widdows and Rev.

S. Saunders..... 15 0 0

St. Helens—Collections by Rev.

W. Vint..... 40 6 6

Great Cross—Hall Street Chapel

Juvenile Society, by Mr.

Hughes, Treasurer..... 26 15 1

Donation..... 1 0 0

Interest..... 2 13 8

107 2 10

580 6 3

Less Expenses..... 13 5 10

567 0 5

Lincolnshire—Lincoln Auxiliary Society—

R. Coupland, Esq., Treas.—On Account.. 40 0 0

Middlesex—Mill Hill Grammar School, and

Village Association—

Subscriptions, &c..... 3 3 0

Miss Crump's Young Ladies... 2 10 0

The Pupils, &c., at the Gram-

mar School..... 4 14 0

Collection after Sermon by

Rev. Dr. Morison. 5 0 6

Less Expenses.. 0 7 0

4 13 6

15 0 6

Barnet—Wood Street Sunday School—

Per Mr. W. Brunt..... 3 17 6

Edmonton—Rev. J. L. Davies (deceased),

by Mr. Pitt..... 8 0 0

Totteridge—Mrs. Puget, for the Support

of a Native Teacher in South Tr-

vancore..... (a)..... 10 0 0

Tottenham—M—R. Lloyd—Towards the

Support of Native Schools in India—

(2 years)..... 1 1 0

Uxbridge—Rev. Mr. Stamper—

Subscriptions and Collections..... 58 18 2

Northamptonshire—Peterborough—

Rev. J. E. Isaac—

Collected at Prayer Meet-

ings, &c..... 2 4 1

Collected by

Mrs. Ellis..... 6 9 0

Miss Stokes..... 0 10 8

Collection after Sermon by

Rev. J. Blackburn..... 4 14 7

13 18 4

Less Expenses.... 0 7 4

13 11 0

Nottinghamshire—Nottingham Auxiliary

Society—R. Morley, Esq., Treasurer—

Mansfield..... 18 9 10

Collection after Sermon..... 20 13 10

Sunday School..... 1 3 7

Castle Gate..... 58 13 4

Friar Lane..... 32 13 8

St. James'..... 20 0 0

Salem Chapel..... 2 4 1

Collection after Public Meeting 23 8 10

Heanor..... 3 10 0

Keyworth..... 5 0 0

C. H. Clarke.... (DON.)..... 1 1 0

186 18 2

Less Expenses..... 30 11 3

156 6 11

Somersetshire—Bristol Auxiliary Society—

R. Ash, Esq., Treasurer..... 1055 4 0

Bath Auxiliary Society—

J. C. Hartainck, Esq., Treas. 121 16 6

Towards the Support of Na-

tive Schools in India..... 3 3 6

125 0 0

Sussex—Lewes—T. Dicker, Esq.—

A Lady at Madeira..... 1 0 0

Yorkshire—Sheffield and Attercliffe Auxiliary

Society—Mr. W. F. Rawson, Treasurer—

(On Account)..... 42 0 0

Scotland—Greenock—

Female Missionary Association—			
Per J. Ker, Esq.....	10	0	0
Perth Auxiliary Society—Rev. J. Newlands	10	0	6
Torres—A. C.	5	0	0
Aberdeen—Auxiliary Missionary Society—			
Per P. Duguid, Esq.	25	0	0
Juvenile Missionary Society—			
Mr. J. Barker, Treasurer—			
Male Branch	10	6	5
Female Branch.....	10	2	10
Quarterly Collections	1	12	6
Bridge of Don—Heathen's			
Friend	1	5	0
Missionary Boxes.....	0	14	8
Interest	0	9	0

24 10 5

Less Expenses.... 0 15 1

23 15 4

Towards the Support of a Native

<i>Tracher</i> , under the direction of Rev.			
Messrs. Fyvie, Surat (India)—By Mr.			
G. King.....	7	0	0

Mint Lane—Old Deer—Male and Female			
Societies, per Rev. J. Robison— <i>For</i>			
<i>the Circulation of the Scriptures</i> ...	3	10	0
Ordiquill—Friends to Missions, by Rev.			
Dr. Morison	0	16	0
Dalkeith—Rev. Mr. Napier—Collected at			
Monthly Prayer Meetings	5	0	0

Wales South Auxiliary Society—

Carnarvonshire Association—			
Rev. D. Peter—			
Rhydybont—Rev. W. Jones—			
Collection	1	10	6
Sunday School	1	0	6
Lan Vaughan School	1	10	0
Capel Nonni—Collection.....	1	13	9
Sunday School	2	0	0
Miss Walters, <i>towards the</i>			
<i>Education of Native</i>			
<i>Females in India</i>	1	0	0
Subscriptions	1	11	0

10 5 9

Additional Donations towards Relieving the Distress at Hunkey (South Africa), occasioned by the late Inundation; particulars of which were detailed in August Chronicle, p. 363.

H. C.....	6	0	0
A. H.	1	0	0
Middlesex—Barnet—Per Rev. A. Stewart	2	6	0

H. C.— <i>For the Purchase of Medicines for Campbell</i>			
<i>Station (South Africa)</i>	4	0	0

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following:—

To Thomas Pringle, Esq., for Prizes for Negro Children in the West Indies. Young Men at Messrs. Thomas and Sons, Oswestry, for Gold Ends. Mr. Macdonald, Mrs. Child, Mr. Woolams, and Anonymous, for Volumes and Numbers of the Evangelical Magazine, Work Bags, &c. &c.

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE.

FOR THE YEAR 1832.

MEMOIR OF THE LATE MR. THOMAS SALMON,
OF ULVERSTONE, LANCASHIRE.

THERE is, perhaps, no department of history more truly interesting and profitable than that of biography. The different characters of men, with the almost endless variety of light and shade which distinguish them from each other, and give them *individuality*, are subjects which cannot be perused without considerable advantage by the contemplative mind. Every life is a volume—differing, it is true, wonderfully in the interest they afford, yet each one presenting *something* which may be rendered beneficial. In some, we are presented with the gradual unfoldings of a powerful mind, towering above its fellows, and erecting, in its progress, gigantic monuments of its strength, to stand amidst future generations as the memorials of its energy. In others, we behold a bright and lofty genius, struggling, perhaps, at the first, with all the disadvantages of an imperfect education, and with the difficulties, too, of pecuniary embarrassments, yet rising at last to eminence and fame; while in some, again, we are

led to admire the loveliness and excellence of moral worth, exhibiting, in almost every page, the benevolence of its spirit, and the unbending firmness of its integrity: or, on the other hand, our hearts may be pained by beholding before us a reckless and abandoned character, on which may be seen the stains of indelible infamy, and “written within and without with lamentation, and mourning, and woe.” These, I say, may all be made subservient to the improvement of mankind, according to the light in which they are viewed. The efforts of the learned, the noble, and the virtuous, have a tendency to excite in us a spirit of emulation, and to stir up the soul to similar deeds “of high emprise;” while the conduct and fate of the wicked afford an awful lesson of the consequences of guilt, and should be a beacon-light to warn us of the rocks on which they split and were lost for ever. But of all the descriptions of character, whose life and whose death may be equally productive of advantage to the

living, there is *one* which stands pre-eminent—that is, the Christian. If consistent with his principles, he is lovely in life, and lovely in death. His character is a fine and beautiful epistle—“known” at once as the impress of God, “and read of all men;”—by the good, with pleasure—by the wicked, with admiration and respect; while, in death, there is generally a softened splendour around him, and a holy triumph in his soul, which, while it strengthens the faith of the righteous, and cannot but excite the envy of the ungodly, proclaims that he is entering the vestibule of heaven. To record, then, the character and end of such an individual, is the pleasing task which is allotted to the writer; yet, delightful as it is to pay this tribute of respect to the memory of one who was dear to him as a brother, the writer feels that, in giving to the public a faithful and *unbiased* memoir of his tried and early friend, he has to accomplish a work of considerable difficulty. But he will endeavour to do it as impartially as possible; and should it be thought, by any of your readers, that it is coloured too highly, or that *too much* has been made of the excellencies of his character, he entreats pardon of their charity for the error of his heart; and if, on the other hand, it may be thought, by his friends, that justice has not been done to his inestimable worth, and that *too little* has been said of the loveliness of his disposition, and the consistency of his life, he hopes they will pardon the error of his judgment. He has not to record the efforts of genius, nor the splendid achievements of a powerful mind; but he has to pourtray, what is to him a far more pleasing picture,—the virtues of one who, “in the midst of a crooked and perverse generation,” maintained, for a num-

ber of years, “a life unspotted from the world,” and whose path was indeed like the sun of heaven, “shining more and more until the perfect day.” Thinking, therefore, that such an example cannot but be productive of interest and profit, and since “the righteous are to be had in everlasting remembrance,” this short memorial of departed worth is submitted to the public.

Thomas Salmon, the subject of this memoir, was born July 5th, 1758, at Shaw, in Cumberland, a few miles from Broughton, a market-town ten miles north of Ulverstone. The advantages of his childhood were extremely small. He has frequently been heard to say that he never went to school for more than two weeks; not that he was idly inclined, or averse to instruction, but it was owing to the circumstances in which he was placed. At twelve years of age, he was apprenticed to a Mr. Dawson, tailor, residing at Broughton, and who, fortunately for the boy, was religiously disposed, and had a taste for evangelical preaching; for, perceiving that the ministry at his own parish church was not in strict accordance with the faithful exhibition of gospel truth, he was in the habit of walking, on the Sabbath-day, to Ulverstone, a distance of ten miles, to hear such ministers as came there occasionally to preach the gospel, before the present Independent chapel was built. T. S., the apprentice, from the encouragement of his master, as well as from his own inclination, frequently accompanied him across the intervening hills and moors to hear those excellent men, who at that time preached at Ulverstone in hired factories and barns. Notwithstanding such local disadvantages, he soon became enamoured of the doctrines of the cross, hearing and receiving them, “not in word only,

but in demonstration of the Spirit and of power," and finding, experimentally, the gospel of the grace of God to be a savour of spiritual life, peace, and joy to his soul. Nor did he lose the relish all his days.

At the expiration of his apprenticeship, he came to reside at Ulverstone; and it appears that, shortly after his arrival, he was appointed clerk of the newly-erected meeting-house, which was opened July 8th, 1778. And as the circumstances of this chapel, on account of its insulated situation and distance from London, are not generally known, and as its interests are in a manner identified with the individual before us, the writer will perhaps be pardoned for the introduction of a list of its ministers to the present time. The services on the occasion of its opening were performed by the Rev. Messrs. G. Burder, then of Lancaster, Gibbons, and Collins. Mr. Burder preached from Ps. cxxxvi. 1: "O give thanks unto the Lord, for he is good, and his mercy endureth for ever;" Mr. Gibbons, from Matt. xvi. 18: "Upon this rock I will build my church;" Mr. Collins, from 1 Cor. iii. 11: "Other foundation can no man lay," &c. After the dedication of the building to the worship of Jehovah, it was supplied by the Rev. Messrs. Burder, Alliot, and Philips, for the space of two years; when Mr. Gibbons accepted an invitation from the people to become their pastor, and was ordained July 5th, 1780. Mr. Philips, of Ellswick, gave the charge, from Rev. ii. 10: "Be thou faithful unto death," &c.; and Mr. G. Burder preached to the people from Heb. xiii. 17.

Mr. Gibbons's ministerial labours terminated Sept. 18th, 1785, and he died Dec. 11th the same year. After his decease, the congregation was supplied by different ministers

until Nov. 18th, 1786, when a Mr. Ellis, from Wales, became the pastor. He, however, left on May 24th, 1791, and was succeeded by a Mr. Williams, also from the principality, May 20th, 1792, who left in July, 1794. He was succeeded by Mr. Atkins, on Oct. 11th, 1794, who was ordained June 3rd, 1795, but left Ulverstone Oct. 12th, 1801, becoming subsequently, I believe, classical tutor at the old College, Hoxton. They were then supplied by Mr. Collins, from Kendal, who continued with them until his death, which took place Jan. 7th, 1805. Mr. Collins was succeeded by Mr. Barber, who left after having been with them for three years; and who was followed by J. Davies, Sept. 12th, 1809, who, through the patience and tender mercies of the great Shepherd of the flock, has continued his labours to the present time. In the subject of this memoir he at all times found a steady, sympathising friend, and diligent assistant, faithfully discharging the duties of his office as deacon of the church.

From several letters, found amongst his papers, it appears that a very intimate friendship and correspondence early commenced between Thomas Salmon and Thomas Bond, then clerk of the Independent meeting at Lancaster. It is, however, much to be regretted, that the letters of Mr. Salmon are not to be found, as they would no doubt have furnished us with the most faithful transcript of his mind and character; for there is nothing, perhaps, which so much discovers *the man*, as the epistles of friendship—when the soul unbosoms itself, and "out of the abundance of the heart the mouth speaketh." The introduction of one letter from Mr. Bond may serve to show their mutual confidence and regard for each other. It is evidently in reply

to expressed diffidence, and a deep sense of the importance of the office which T. S. had undertaken. It is as follows :—

“*Lancaster, April 6th, 1779.*

“DEAR BROTHER,—I humbly beg your pardon for my long neglect in not writing to you, having no apology whatever to make. I cordially congratulate you, and humbly pray to Almighty God that he will help and comfort you, with his power, and *fear-re-moving* grace, in your new office. I can easily believe you have many discouraging and distressing thoughts. I sympathise with you. Nor do I know of any thing, but a persuasion of the favour, and love, and grace of Jesus, that can remove “the fear of man which bringeth a snare.” Suffer a word of advice from your unworthy brother. When you stand up to praise, lift up your heart to Jesus our helper. He will be as good as his word—he will be with you. But, perhaps, all this is very unnecessary advice to you. Well, if it be, be thankful to God. But as face answereth to face in water, so does the heart of man to man. For my own part, I do assure you I need much of the divine presence, for without Jesus I can do nothing. I think I hear you saying, ‘Nor I neither.’ Let us, then, bless God for this knowledge of our infirmities, and also of our great and sure help, which is in Jesus.

“From your unworthy brother in the Lord,
“THOMAS BOND.”

Such a specimen of their epistolary correspondence, though simple, is pleasing, as serving to display the operations of grace upon the hearts of both, and their mutual sympathy with each other in the respective offices in which they were placed. Nor was it possible for any one to discharge more faithfully the various duties which necessarily devolved upon him, as the clerk and deacon of the chapel, than Thomas Salmon. Never was he known to shrink from the performance of any task, however irksome or laborious, which the nature of his office required of him. Early and late he was found at his post; sustaining, by the activity of his exertions, and the fervency of his prayers, the hands of the minister, thus enabling him to press forward amidst those numerous discouragements, which it is the lot, more or

less, of every servant of Christ to have to encounter. And often, too, amidst the darkness and coldness of a winter’s morning, while others have been indulging in their beds, has T. S. taken his lanthorn, and gone to the chapel to prepare a fire in the vestry for the comfort of the Sunday-scholars who were usually taught there. Nor was this performed as a drudgery, but with all that alacrity and cheerfulness which peculiarly characterised him, both in his conversation with the world, and in his deportment as a Christian. In every thing that he said and did, it might truly be said of him, that “he was an Israelite indeed, in whom there was no guile.” Nor can there, perhaps, be a more striking proof of the sterling excellence of his character, than what is furnished by the fact, that oftentimes when persons, who were known to be destitute of every semblance of religion, have been railing against its professors, and condemning them *in toto* as nothing but hypocrites, they have all agreed that there was *one* exception to these sweeping clauses, and that exception was *Thomas Salmon*. Nor was this opinion gained by that species of *trimming* so common with many who make a profession of religion in the present day, and who, by a partial conformity to the maxims of the world, may hope to enjoy the benefits of the service both of God and of mammon. His mind was cast in a nobler mould. He valued his principles too highly to barter them for the smiles and approbation of the worldling. Nor had he *need* to purchase them at such a price; for the great esteem in which his character was universally held, even by the irreligious and profane, was gained by the uniform integrity of his conduct, by the unruffled sweetness of his temper, and by the unflinching firmness with which

he maintained the honour of his Lord and Master. Therefore the sentiment referred to above was not the expression of triumph over sinful compliance, or unworthy vacillation, but a sentiment extorted by the genuineness of Christianity: "His light so shining before men, that they could not but glorify his Father who is in heaven." Such a testimony, from such a quarter, is a higher eulogium than any which the tongue of friendship could utter: not that we would for a moment contend for that perfection of character, that freedom from the shadow of a spot, which no one but the Redeemer himself has ever possessed; but surely, if ever there was an individual who "adorned the doctrines of God our Saviour in all things," and whose life was a mirror of the beauty of religion, I am perfectly justified in saying, that "*This was the man.*" In proof of this, I shall take the liberty of transcribing a paragraph from a provincial paper, written by a fellow-townsmen, and inserted at the time of his death, speaking, I believe, the sentiments of the whole town. It is as follows:—

"On Monday, the 26th ultimo, died, Mr. Thomas Salmon, of Ulverstone, aged sixty-nine. Seldom does it fall to our lot to record the death of so worthy a character as Mr. Salmon. He was forty-nine years clerk of the Independent meeting-house in that town, in which capacity he was never 'weary in well doing,' himself affording an exemplary character to all around him. To 'The Amicable Friendly Society' in Ulverstone he was the good and faithful steward, almost from its establishment, in the year 1792; and such was the high esteem in which he was held by the members, that a subscription was a short time ago entered into, for the purpose of having his portrait painted, to be placed in the club-room, where it now remains, and will often bring to remembrance the genuine worth of the venerable original. But he is gone, and his services are past! Yet it is trusted that, at the last day, when he will appear to give an account of his stewardship, he will not be found wanting."

—From the Kendal Advertiser, June 7, 1828.

During the last ten years of his life, he performed (as the strength of the minister was not equal to it) the whole of the afternoon service, without any remuneration; and, in the absence of ministers, he was always a very acceptable supply. In doctrine he was uncorrupt: a decided Calvinist in his sentiments, exhibiting, in the whole of his deportments, their *practical* efficacy. Averse to dispute about words to no profit, his concern was to "give all diligence, to make his calling and election sure." He was highly gifted in prayer; and, whether he led the devotions in the family, or in the sanctuary, his petitions were distinguished for their fervour and their rich variety. On such occasions, there was always about him an impassioned earnestness of manner, which bespoke the sweet communion of his soul with God, and which seldom failed to communicate to his fellow-worshippers a portion of his own intensity of feeling. Prayer was indeed his element—the delight of his soul; and he was happiest when engaged in it. Nor, amidst the varied duties of the sanctuary, was his lawful occupation by any means forgotten; for, while he was "fervent in spirit, serving the Lord," his "diligence in business" was known unto all. Often, till just the time of the weekly service, on the Tuesday evening, the writer has seen him actively engaged in the pursuance of his occupation, going from one place to another; yet, coming as he did directly from the world, the devotion almost of a seraph appeared in his exercise of praise. But his worth it is impossible to tell. The pen of friendship fails, unequal to the task: to do *justice* to his character, it must be dipped in hues more bright than earth affords. Perhaps the best description that can be given of him is to say, that "*He lived the*

gospel." The closing scenes of his existence were worthy of such a life. The writer could have wished that he had been able to furnish a more detailed and explicit account of the dying expressions of this estimable man; but the limits of the present memoir, as well as the numerous engagements of the minister (which prevented his being with him as much as he could have desired), compel him to be brief, and must be his apology for its conciseness.

A few weeks previous to his death, he had a slight stroke of paralysis, which deprived him for a short time of speech. Being assisted up stairs by his son and daughter, he immediately went on his knees, and, while breathing an inward prayer, his speech returned; and never was he known to be more copious and fervent. After this, it was evident that his constitution had received a fatal shock, and that the earthly tabernacle was crumbling. The closing scenes of his affliction may be inferred from his life. No airy flights, but "peace and joy in the Holy Ghost," arising from an unwavering reliance on the all-sufficient merits of his Saviour, and from the sweet assurance of his *personal* interest in the blessings of his redemption. His soul shone brightly in the graces of the Spirit, as it set upon the scenes of earth, to rise and shine upon a brighter world. Had an infidel been there, his creed must have suffered—to have seen the composure with which the Christian can die, and with which, committing his soul to God, he looks forward, "with a

sure and certain hope, to a glorious resurrection." The writer, and a few other friends, were at his bedside about a quarter of an hour before his death. One of us engaged in prayer, in which he fervently joined. He then expressed a wish to be raised up in bed. This was done; when, in a few words, he uttered his last prayer, saying, "May the Lord God Almighty take us all to his holy keeping in time and eternity, through Jesus Christ our Lord. Amen."

The feelings of the church, and of its minister, at his loss, may be more easily imagined than described. From one and all, the exclamation seemed to arise, "My father, my father!—the chariot of Israel and the horsemen thereof!" It consoled them, however, to think, that *their* loss was *his* eternal gain. His funeral was numerous and respectably attended; and, on the following Sabbath evening, the minister of the place improved his death to a numerous and attentive auditory.

Such is a brief memoir of this faithful servant of God. In the hearts of numerous friends, his memory will long be enshrined, and their recollection of him will be sweet. May his children emulate his bright example, and endeavour to tread in his steps. His eldest son has succeeded him as clerk. May the mantle of his father, with a double portion of his spirit, rest upon him; and may it be the happy lot of the writer, after having finished his work on the earth, to meet with his tried and faithful friend in heaven!

Ulverstone. JOSEPH DAVIES.

A BURNING HEART.

It happened, one evening in the spring of 1816, that the ordination of a Missionary was solemnized in an ancient market

town. The congregation that assembled to witness the novel scene was very large, and much affected. One gentleman who

attended was so deeply interested, that the next morning he sent the missionary a gold seal, wrapped in a two-pound note, and accompanied by a beautiful letter, of which the following is an extract:—

"I beg your acceptance of this seal; and, with the note in which it is enveloped, I wish you to get engraved on it this device—*A heart*, and from the heart a *flame* issuing, and over the flame the word *Messiah*. I wish to have this done, from the conviction on my mind, that a flame of love is continually ascending from your heart to that adorable Person."

If this were a faithful picture of the missionary's heart, he must be a happy man. Alas! that the likeness should be so faint! Yet it suggested what ought to be the case, and furnished a constant memento to watchfulness and prayer.

Since that period, half of the people who were then living have been called into eternity. What a solemn thought! Perhaps the benevolent gentleman who presented this seal is also dead; but, if he is still living, and his eye should behold this, he will recollect the circumstance, and please to accept the grateful acknowledgment of the recipient.

A burning heart, or a heart on fire with love to the adorable Redeemer, is mentioned but once in the whole Bible. The persons who were favoured with this sweet experience were "the two disciples going to Emmaus." It was produced by the conversation of the condescending Saviour, and the effect arising from it was what might have been expected. It was, indeed, peculiarly delightful. Let us join the interesting travellers, and see how much instruction we can gain from their society.

On first coming up with them, we hear them "*reasoning*." The name of one is Cleopas, but the name of the other disciple is unknown. No doubt they witnessed the scenes of Gethsemane, where their Master was apprehended: they also saw him on Mount Calvary, nailed to the cross, and insulted by the multitude, and pierced by the soldier's spear. When Christ was apprehended in the garden, all his disciples forsook him and fled; but they soon began to collect together again. John followed his Lord to the high-priest's hall; and poor Peter could not refrain from getting as near to him as possible, though, in doing it, he fell into bad company, and Satan sifted him as wheat, and there he thrice denied his Master. Oh! we cannot tell with what an anxious and disappointed

look they gazed on Him whom they once thought would have redeemed Israel. But now he is crucified, dead, and buried; and his enemies were indulging their insolent triumph, and the disciples were scattered, as sheep having no shepherd. Cleopas and another had now left Jerusalem, and were going to a village about sixty furlongs off; and, as they went, they *reasoned*.

In a time of great darkness, of spiritual conflict and depression, the enemy is peculiarly active. This is the hour and the power of darkness. All his fiery darts are levelled at the soul. It is Satan's sifting time; and a truly pious man may be so harassed by temptations, as to be ready to give up all for lost—to be hopeless—to dispute—to doubt—to despair.

Perhaps all these feelings were operating, at this moment, upon the heart of Cleopas and his brother; for we next perceive they were *gloomy*. Joy and peace flow from believing; but gloom and unbelief are intimate companions, and they are seldom long absent from each other. What a dreadful state of mind this is! and what a still more dreadful state it leads to, if boundless mercy do not interpose! For "the fearful and *unbelieving* shall have their part in the lake which burneth with fire and brimstone." But, happily for these gloomy disciples, there is one near them who can turn their mourning into joy. Jesus himself drew near, and said unto them, "What manner of communications are these that ye have one with another, as ye walk, and are *sad*?" This question seems to have astonished them. "Sad!" Strange if it were not so!—if thou wert merely a stranger in Jerusalem, thou couldst not have asked this question. How can we help being sad? Hast thou not heard what things are come to pass there in these days? And he said, "What things?" "Concerning Jesus of Nazareth, who was a prophet mighty in word and deed before God and all the people, and how the chief-priests and our rulers delivered him to be condemned to death, and have crucified him; but we trusted that it had been he who should have redeemed Israel." Yes, once we had great hopes—we saw his miracles—we witnessed his devotion—we heard the gracious words which proceeded out of his mouth; and we surely thought, This is the promised seed—this is the Virgin's Son—the Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; but now he has been

crucified as a blasphemer, and all our hopes are buried in his grave. Yet, we know not how to account for it, but we cannot give up all hope respecting him. Surely he cannot be a deceiver. There is yet truth in all he said. Thus our minds are torn asunder between hope and fear, and joy and grief. "Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and, when they found not his body, they came, saying, that they had seen a vision of angels, which said that he was alive." What can all this mean? This, this is the cause of our sadness.

Now, mark the change. Christ begins by chiding them: "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?" Was it not a suffering Messiah that was promised? Was he not to have been cut off, but not for himself? Is it not by his stripes that sinners must be healed? Why, you seem quite to have mistaken the matter. You fancied that you were to have a Messiah crowned with the glories of this world, and forgot that he was to be "a man of sorrows, and acquainted with grief." "And, beginning at Moses, and all the prophets, he expounded unto them, in all the scriptures, the things concerning himself."

And now, now is the happy moment when the heart begins to warm. A spark is kindled; and, as he proceeds, the flame increases—"Did not our hearts burn within us while he talked with us by the way, and while he opened to us the scriptures?"

Here let us mark the advantages of being well acquainted with the Bible in early life. As soon as the verses were quoted they recollected them; as soon as their connexion was pointed out they saw it; as soon as their suitableness to describe the person, and character, and work, and sufferings of Christ was mentioned, they felt it—it burst at once upon their view, and they saw it clearly.

You who are engaged in the important and delightful work of educating youth in the principles of the Bible may take great encouragement from this. Behold here one of the advantages which will result from your pious labours. You are preparing the way for training up a noble race of holy and enlightened people: you are sowing seed which one shower of divine grace will cause to spring up, and produce a plentiful harvest: you are pre-

paring materials, and the divine blessing falling upon them will be like a spark on tinder, it will set the whole in a flame. Therefore, "be steadfast and immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Now let us trace the effects of this burning heart on the two disciples.

1. Behold their kindness to the stranger. "Their eyes were holden, that they should not know him;" but he had touched a string in their heart which set their whole souls in motion. They felt an indescribable attachment to him, and here we see it.

The village, whither they went, was at hand. The stranger "made as though he would have gone further;" but that could not be: no, no: you have made our hearts glad; you have cheered our souls by those views of divine truth which you have given us; and, though you are a stranger, yet we cannot permit you to pass this village without one mark of our grateful esteem. "Abide with us, for it is toward evening, and the day is far spent." We hail you as a friend and a brother.

Is not this a lovely sight? Does it not confirm what we have often heard, that the chief ingredient in the religion of the Bible is *love*? How many pious people have been comforted by the assurance that they loved the brethren!—for, if this be laid down as an evidence of having passed from death unto life, then they possess it. And where this is wanting, it makes the character not only defective, but suspicious. Be not deceived: religion destitute of love is not the religion of Christ. If a brother or sister be naked, and destitute of daily food, and one of you say, "Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which they need," what doth it profit? "Even so faith, if it hath not works, is *dead*, being alone." True religion is very practical; but it is not a hard service. It is not enforced by a taskmaster. No: it is the fruit of love, the sweet expression of a *warm* heart, if not of a heart *on fire*.

2. It led to an affectionate and reciprocal communication of their religious experience.

Their hearts had been burning for some time; yet they did not know what was passing in each other's breast, until their lips unfolded the secret. "Did not our hearts burn within us while he talked with us by the way, and opened to us the scriptures?"

This may furnish some observations on the conversation of disciples. What profitable moments might be spent while visiting a friend, if the time were occupied in a reciprocal communication of religious experience! Christ cannot be expected to draw near, and to introduce himself, and to warn your hearts, if all the talk is engrossed by worldly things. We need not wonder at the coldness, and leanness, and uselessness of multitudes, where so much of their precious time is spent about matters, if not sinful, yet of no importance.

Travellers, whether by sea or land, may here discover the true way to secure a visit from the Saviour. Let your mind fix upon him. Speak for him and to him, and then you will not have to complain that he hid his face from you.

That some men do not like to speak about religion is not to be wondered at; the reason is pretty obvious; but we ought to hope and pray that they may be brought to *feel* it, and *delight in it*: for it will be dreadful indeed for them, if they die without experiencing it.

But there are others, who talk on religious subjects, who had far better be silent. When a man's words and actions do not harmonize on this point, we would rather he should talk about any other thing than religion. We can almost see a mark in his forehead, which proves that Christ is not his Master.

I am always afraid that religion is in a languishing state, when controverted subjects are called in to fill up the hour. A burning heart would produce something better; and where two or three burning hearts meet in the same company, we may expect the most profitable, edifying,

comforting, and animating conversation.

3. They made known the glad tidings to others.

The flame was at work; and, although it was a hidden fire at first, yet it could not long remain so: it must have vent. Midnight was approaching, and it might not appear quite so safe to return to Jerusalem at that unseasonable hour: yet to wait until the morning was impossible. They had something to communicate to their brethren, which to them appeared of infinite importance: and away they go—"the love of Christ constrained them." *Sleep, distance, midnight, difficulties, dangers*—all, all seemed as nothing to the enraptured disciples. Oh! what a mercy would it be, if there were such a heart in every one of us!—if the word of the Lord were like a fire in our bones!—if we felt a zeal for God not to be repressed nor intimidated; which would lead us to rise early and to sit up late, and to labour in season and out of season; yea, to circumnavigate the globe, in order to proclaim the love of the crucified and risen Saviour! This would be delightful indeed. Oh! if this feeling were general among Christians, then we might confidently expect that the gospel would soon be preached to every creature.

These men afterwards became preachers—and *what* preachers! We cannot expect equal endowments in the present day; yet it may be set down as a solemn truth, that, whatever qualifications a preacher may have, if his heart is not warm, there will be little good done by his ministry. A blunt instrument, if it be burning hot, will make a deep impression. Nothing can stand before fire.

RELIGIOUS BEQUESTS.

For the Evangelical Magazine.

MANY of the following remarks do not, in strictness, come within the scope of a religious publication; but their moral and useful tendency, and their connexion with the above subject, will, I have no doubt, excuse their intrusion.

I propose to show the right of persons to dispose of their own property—to mention instances of abuse of this power—and to offer a few practical suggestions.

Whatever may be considered the rights of mankind, during their primeval sim-

plicity, and in their wandering condition, and still their rights in barbarous nations, it is admitted, by all writers on natural law, that when mankind, by their industry, art, and labour, devised conveniences for their own use—such as habitations for shelter, and raiment for warmth and covering; and, by tillage and other means, procured regular means of subsistence; they thereby obtained the right of exclusive dominion over such property: for no man would be at the trouble of providing

such conveniences—no man would go to the ant, consider her ways, and be wise, if the next stranger were at liberty to watch the opportunity of seizing upon the product of his industry. This universal principle is well described in the laws of Menu, son of Brahmá: “Sages, who know former times, pronounce cultivated land to be the property of him who cut away the wood, or who cleared and tilled it; and the antelope, of the first hunter who mortally wounded it.” Sir W. Jones, iii. 341.

This is agreeable to the reason and sentiments of mankind, prior to all civil establishments; and the power of giving and transferring seems to follow, as a natural consequence. It has been said, I am aware, that, considering men as absolute individuals, and unconnected with civil society, their interest in property, although thus acquired, must cease upon death, and the next occupant would acquire a right to it; but such a constitution would be at variance with the natural feelings of mankind, and would lead to confusion, and be productive of endless disturbances. The law, therefore, of almost every nation (which, in this respect, is a kind of secondary law of nature), has either given the dying person a power of disposing of his property by will, or declared who shall be his successor.

It would not be convenient that a man's children or next relations should, in all events, succeed to his property. They might be undeserving characters, or his greatest enemies. Such a system would prevent him from providing for his family as its exigencies require; or for his more distant relations, or others, who might be dependent on his bounty; and it would usurp his right of exclusive control over his own property.

The law of England confirms this right of persons to dispose of their own property; and that, with certain limitations, to such persons and for such purposes as they please. If we consider the various purposes for which it is sometimes necessary to provide, we shall find that the latter course is often more important to be adopted than the former.

A direction to apply part of a son's portion in putting him to some business or profession, is in some cases far more serviceable to him, and at the same time more beneficial to society, than for such son, at the age of twenty-one, uninstructed in any business, to receive his whole patrimony. Directions, as to the application of the portions of females to their sepa-

rate use, powers of jointure, and many other provisions which could be mentioned, are sometimes indispensable.

With respect to many charitable institutions, it is absolutely necessary that their buildings should be of a substantial nature. Such as would stand during the lives of the founders only would not answer the purposes of the institutions. Hospitals and places of worship are of this description. Had Highbury College been a mere temporary building, to last only during the existence of the subscribers to its erection, it would not only have been ill-judged economy, but it would frustrate some of the purposes for which it was erected. I might mention alms-houses, and other buildings, which are similarly situated. If the intended alms-houses, to commemorate the passing of the Reform Bill, stand wind and weather for the present generation only, the *patriotic* intention of the founders will be entirely defeated. It is not only with respect to buildings, but to endowments also, that provision should be made beyond the founders' lives. We shall be leaving to posterity a burthen, instead of a memorial of our new Magna Charta, if the intended alms-houses are erected, without any endowment being made for them. Stated or occasional contributions are not always sufficient, in amount or certainty, for the support of some charities; such, for instance, as hospitals, public schools, &c. Many institutions have not received public patronage until several years after the founders' death; and, if the founders had not provided for them in their infancy, their benefits would have ceased. Indeed, bequests upon trust have been one efficient means of handing down to us the literature, arts, and sciences of former ages. I cannot do otherwise than observe, that, if some of our religious societies were thus endowed, the interest to be applicable towards their regular expenditure, and the principal to be available as circumstances should require, it would greatly add to the stability of the societies, to the confidence of the directors, and to the societies' general usefulness.

But this right to dispose of one's own property has been abused; either from imposition on testators by others, or by testators' own caprice.

It has been abused by persons using undue influence over testators, to induce them to leave their property to themselves or their own relations; by which means they who were the proper objects of the testa-

tors' bounty have been unjustly deprived of their rights. Such conduct, to obtain property, is shamefully dishonest.

Priests of false religions have also imposed upon testators, by inducing them, under the delusion of pleasing their gods, to leave their wealth to themselves, or their priesthood, or to the temples of their idols. The popish clergy, by acting in the double capacity of priest and lawyer, and by the doctrine of purgatory, were, in this respect, very successful; and monasteries became exceedingly rich, from bequests upon trust, to sing masses for ever for testators' souls.

And this right has been abused by persons who, feigning piety, have persuaded young converts, or persons of imbecile minds, to devote the whole, or an unreasonable portion, of their property to religious purposes, in which they themselves were pecuniarily interested. This also is gross imposition.

Testators have themselves abused this right. A man knows best, himself, the circumstances of his own family, their necessities, and deserts, and the use they are likely to make, of his property; and therefore it is not because the bequests in his will are apparently unequal, that he is to be considered as not exercising a sound judgment. But there are cases, where such unequal distribution proceeds from ill-will and angry feelings; and, when these are entertained, the judgment will be perverted. That these feelings are sometimes mixed up with the judgment, may be fairly inferred from the fact, that such unequal bequests, or exclusions from sharing in the testator's property, are accompanied, occasionally, by angry or insulting expressions in the will.

This power has been abused by testators, too, when they have overlooked those who obviously ought to have been the objects of their wills, for some wild, romantic, absurd, or unprofitable disposition of their property.

Testators who have acted niggardly all their lifetime, have, on their death-beds, when they themselves could enjoy their property no longer, made large and improvident dispositions for an hospital, or for alms-houses, or other charitable purposes. This was one of the evils intended to be remedied by the statutes of mortmain. These statutes, however, affect cases not within the mischief contemplated by them; which makes it necessary, when persons leave legacies for charitable or religious purposes, and free-

hold property is to be appropriated towards the payment of the legacies, to direct that the particular legacies to charitable or religious uses be paid out of the *personal* estate.

The owner of property is therefore the proper person to direct the application of it after his death; but which he should do, according to the emphatical words, occasionally used in wills, as "being of sound mind, memory, and understanding."

The consequence is, that it is the *duty* of a man that has property to make his will; his relations look to *him* for *his* direction as to his property. A man that is possessed of property, and dies without a will, is like a judge who hears a case, without ever giving his judgment; or a jury who try a cause, without delivering their verdict. It is true that the law has provided for cases of intestacy; but survivors ascribe intestacy to an omission of the deceased, and are by no means satisfied that such was his intention: although they accept the share allotted them by law, they often feel disappointed.

The stamp-duties on letters of administration being much higher than those on probates of wills, and the necessity, in the former case, of a bond for faithful administration, is another inducement in favour of wills. The difference in expense is sometimes so much, that it would be acceptable to many a religious society as a legacy.

I would not wish to bias a person's judgment in the disposition of his property; but it is possible that the following hints may be serviceable to some of your readers.

In the first place, it is a person's duty, if he has the means, to provide for his own family; for he who provides not for his own household, we are told, hath denied the faith, and is worse than an infidel.

Then, if his property is sufficient, they who have fair grounds of expectation from him should not be disappointed. Their expectations should be, at the least, moderately realized. I may mention, amongst this class, near relations, and other persons, who have been the objects of the testator's bounty or promise in his lifetime. Some acknowledgment should be made to the executors for their trouble, unless they are otherwise, directly or indirectly, interested in the will; it being improper to appoint persons to that office, without giving them any remuneration.

Small tokens of friendship, to those who have partaken of the testator's friendship and hospitality, look well. Servants who, by their long and faithful services, or otherwise, deserve some mark of the testator's approbation, might also be remembered.

I would also mention religious and charitable societies. When a person is making a distribution of his property is certainly the time that he should remember the objects of his esteem; and when religious objects have met with a person's approbation and support, it is natural to expect them noticed in his will. It must be admitted that when these objects are about to lose such person's stated and occasional contributions, they particularly need his support, by way of legacy.

The amount of a person's annual contributions is no criterion by which to expect legacies; for there are many who give liberally during their lives, but whose circumstances prevent their leaving much or any thing, by their wills, to the same purposes; there are others, whose contributions have necessarily been limited, but whose property enables them to give liberally by their wills; and there are some who, happily, have the means of giving handsomely in their lives, and also of bequeathing handsomely by their wills.

Testators often forbear to leave legacies to religious and charitable societies from miscalculation. They look at the fortunes which others have left, and, comparing them with their own, they are induced to think they have nothing to spare; without duly considering that, had their lives

terminated sooner, or had many a circumstance transpired less favourable than it did, their property would have been much less.

If testators were to consider how much the ultimate amount of their property is dependant on the price of the funds, and on the executors' success in realizing the value of their other property, and in getting in their outstanding debts, and on other contingent circumstances, they would find legacies to religious purposes less important items in the executors' accounts, than they at first appear.

I am persuaded that many religiously and charitably disposed persons have neglected to remember religious objects in their wills, through want of consideration and advice. The religious societies of the present day certainly deserve the notice of testators; and to those whose affluence, after making provision for their families, and other persons for whom they are desirous of providing, leaves them large sums at disposal, such societies present a wide and fruitful field for the exercise of their benevolence.

I have the less hesitation in offering these suggestions, as I feel assured that no one, having the welfare of immortal souls at heart, will, on account of any bequests in his will, to religious objects, abate his zeal in his lifetime, for the same objects.

Solomon says, "*Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.*" Prov. iii. 9, 10

TRUTH.

THE ABSURDITY OF ADDUCING THE LAW OF MOSES IN JUSTIFICATION OF COLONIAL SLAVERY; OR, COLONIAL SLAVERY BROUGHT TO THE TEST OF SCRIPTURE.

No. I.

SLAVERY is the foul offspring of human depravity; it was originally, and is still, part of the system of war carried on by the petty tyrants of barbarous nations. It existed among heathen nations of the remotest antiquity. Moses found it established in his time; and, in the laws which he was commissioned to publish, the divine benevolence is manifested, by express enactments for the mitigation of its hardships and miseries. These enactments chiefly recognise it as a punish-

ment for crime. To crimes which consuetudinary law visited with death, the law of Moses awarded slavery. All cases of theft appear to have been thus punished in default of restitution. That this was then more conducive to the ends of justice than capital punishment in such cases, divine wisdom assuredly judged.

Among the Hebrews, slavery or bondage was of two kinds—temporary and perpetual.

I. Temporary bondage, including all

cases of Hebrews being the bond-servants of Hebrews.—This might happen—1. By the commission of *theft*, in default of restitution: Exod. xxii. 2—4; Nehem. v. 4, 5.—2. By *debt*, without ability to pay; the creditor, in this instance, might seize parents or children: Levit. xxv. 39, and 2 Kings iv. 1.—3. By *birth*, the issue of married bond-servants being the property of those who owned the parents. Such were denominated “homeborn:” Levit. ii. 14; Gen. xiv. 14.—4. A poor Hebrew might sell himself for a servant; but this voluntary act did not preclude him from subsequent liberty. The law obliged his kindred to redeem him: Levit. xxv. 39, 47—52.

It must, however, be remarked, that in every case above specified, Hebrew bondmen became entitled to freedom at the end of six years, or in the Sabbatical year. But if the bond-servant, from love of his master, or of his wife and children, desired to remain, he was to undergo the significant rite of having his ears bored in the presence of the judges, and relinquish his claim to freedom till the year of jubilee, which occurred every seventh Sabbatical year, or at the end of every forty-nine common years. “Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family:” Levit. xxv. 10.

Perpetual slavery and poverty to Hebrew families was impossible. Like the ancient Germans, or Scottish clans, the descendants of Abraham were kept together in tribes and families, their property and liberty being absolutely unalienable. With their liberty, they were also entitled to liberal supplies and presents from the master: Deut. xv. 12—18.

II. Perpetual bondage was sanctioned by the Hebrew law. Foreigners of the heathen round about, and of the children of such that sojourned among them, the Hebrews might buy for bondmen, and bond-maids, and retain them for life: Levit. xxv. 44—46. This is pleaded in justification of colonial slavery. As this law was prospective (Levit. xxv. 1, 2), and is thought to refer to the Canaanitish nations who had usurped possession of the land long before given to Abraham and his posterity, so does it illustrate the divine benevolence. These nations were justly expelled as usurpers, and were

devoted to destruction for their crimes. Perpetual bondage, therefore, was a commutation for death—a milder punishment for the severest; and their being spared and allowed to dwell among the Hebrews was, doubtless, that they might become acquainted with the true God. Compare Levit. xviii., and Gen. xvii. 8; Exod. xii. 43, 44.

But it is absurd to plead the bondage sanctioned by the Hebrew law in justification of colonial slavery.

1. Because it is well known that colonial slavery did not exist under that law; nor can any thing analogous to the system of the West India colonists be found in the Old or New Testament Scriptures. In resorting to such a mode of defence, the colonists adduce one kind of bondage in defence of another and totally different kind. The bond-service permitted by the Hebrew law was stripped of its hardships and miseries, and blended with civil and religious privileges. By the covenant of God, the purchased bond-servants of the Hebrews were entitled to admission into the professional church by circumcision: Gen. xvii. 10—14; and to partake of the Pascal feast: Exod. xii. 43, 44. By the same law, the bond-servant was to be treated with kindness—“Thou shalt neither vex a stranger nor oppress him. The stranger that dwelleth with you shall be unto you as one born amongst you, and thou shalt love him as thyself:” Exod. xxii. 21; Levit. xix. 34. Here is the law of love, afterwards enforced by the Lawgiver under the milder dispensation of the gospel. Let the consolidated slave-code show how different is the condition and treatment of colonial slaves.

2. It is absurd to plead the Hebrew law in defence of slavery now, because they who plead it must admit the present authority of other enactments of that law long since abrogated. If one part of the civil and ceremonial law is in force now, all its parts are. But who will pretend that it is in force? The ancient Hebrews were under a theocracy, long since superseded by the gospel dispensation. They could say, The Lord is our Lawgiver; the Lord is our King. Even their reputed kings were viceroys under the special direction of God. The special permission to buy and retain possession of heathen bond-servants was given to the Hebrews, as we have seen. It has never been given to any people since. The colonists, instead of adducing the peculiarities of the abolished theocracy, are bound to show

their right to retain slaves under the gospel dispensation. They reason thus: *Slavery was permitted under the Hebrew law; it cannot, therefore, be morally wrong now, because God permitted it.* It has already been shown, that what the West India colonists denominate slavery now is a very different thing to slavery or bond-service among the Hebrews. If this were not the case, to question the moral propriety of any thing sanctioned by the Hebrew law is impious. Shall not the Judge of all the earth do right? The Creator of all nations has an absolute property in man; and shall he not do what he will with his own? *The whole Mosaic system was bondage*, under the special appointment of heaven; and the whole nation of Hebrews, as well masters as servants, were under it.

But, to give the advocates the full benefit of their mode of reasoning in defence of modern slavery, let us assume the present force of the Hebrew law, and that, by that law, modern slavery is sanctioned. It follows that the following, among other enactments, are now in force.

I. Every slave and owner, who are

males, must submit to the rite of circumcision: Gen. xvii. 9—14.

II. The man-stealer, or retainer of stolen men, must be put to death: Exod. xxi. 16.

III. Adultery should be punished by death, inflicted on both the parties by stoning: Levit. xx. 10, and xxii. 22—24.

IV. Runaway slaves are not to be delivered over to their masters: Deut. xxiii. 15.

In like manner, it might be shown, that the same law denounces death against the rebellious drunken son for striking his father or mother: Exod. xxi. 15—17; against the Sabbath-breaker: Num. xv. 32—36; against the blasphemer: Levit. xxiv. 10—16; and permits forcible divorce.

The man who maintains that it is now morally right to retain possession of slaves, and pleads the Hebrew law in defence, is bound to admit that it is now morally right to enforce the laws and customs above adduced.

Edgehill,

Oct. 24th, 1832.

N. H.

A REMARKABLE DREAM.

COMMUNICATED IN A LETTER FROM A MINISTER ABROAD TO FRIENDS AT HOME.

It is generally supposed that the sentiments which have occupied our minds during the day often give a bias to our thoughts when we are asleep; so that our dreams are often affected by them: and the following statement confirms this opinion.

On Monday last, I was meditating on those solemn words of the apostle, "*Absent from the body, and present with the Lord;*" and, although the subject occupied my mind far less than it ought to have done, yet it had the effect which I have alluded to. I dreamed that the hour of my departure was come, yea, that I was really dead, but with that indistinctness which generally attends dreams. It seemed afterwards that I was not yet dead, but that I was to preach one sermon more, and then I was to give up an account of my stewardship. I said to a person who was standing by, "This is very strange! It has often occurred to me, when composing my sermons—Perhaps this is the last sermon you will preach, or it may be the last sermon that some of your

hearers will hear; therefore, be faithful to your own soul, and be faithful to their souls, and urge them immediately to flee to Jesus, the sinner's friend. This has often been my thought in the prospect of going to preach; but it never was made certain until now, that this would be my last sermon." On saying this, I awoke. You may suppose I awoke in a serious frame. I cannot tell you all the thoughts which have since occupied my mind on this subject; but I hope it has been a blessing to my soul. I pray that the force of this passage may have an influence on all my future days; and I will tell *you*, my beloved friends, the improvement which you may all derive from it. "*Absent from the body, and present with the Lord.*"

1. It teaches us that, at death, the souls of believers do immediately pass into glory.

How solemn is this consideration! A spirit released from the clay, removed from the society of mortals, and ushered into the presence of the great God! It is grand, awful, overwhelming! A world of

sin, dying friends, an afflicted body—all left behind. Temptations, doubts, fears, complaints, to be known no more for ever! Never more to mourn over a cold heart, or the hidings of a Father's face. Never more to see God dishonoured, Christ despised, the gospel slighted, or sin indulged: but peace and joy shall fill every breast, and holiness to the Lord shall be engraven on all the acts of every inhabitant. This is to be the portion of all that fear thy name, O Lord.

"There we shall see, and hear, and know,
All we desired or wished below;
And every power find sweet employ,
In that eternal world of joy."

What a transition! Is it not wonderful? Happy, thrice happy, are all they who are thus admitted into the joy of their Lord!

2. In order to appear in the presence of God with joy, there must be a preparation for it while we are in the body.

No change can take place in my state after death, for then the time of probation is ended. "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." He who dies unpardoned, will doubtless remain so for ever.

Now, there are very few persons who do not acknowledge that some preparation is necessary in order to be admitted into heaven; but there is a diversity of opinion respecting the *nature and degree* of preparation which is required. Thanks be to God, we are not left in uncertainty on this all-important subject; for he himself has given the necessary instruction. And I beseech you, my friends, not to be satisfied with any other preparation than that which he has prescribed. Mark his words: "Except a man be born again, he cannot see the kingdom of heaven." John iii. A little outward reformation will not do: it must be a thorough change—a new birth: and this great change being really effected, it will be followed by the continual supply of the Spirit of God, which will produce that "holiness, without which no man shall see the Lord."

Again, God says, "By the deeds of the law shall no flesh living be justified; for by the law is the knowledge of sin." But all who believe in the Lord Jesus Christ *are justified* from all things, and shall not come into condemnation. Being thus justified and sanctified, the soul is

made meet for the inheritance of the saints in light; and, when you arrive at heaven's gate, Christ will recognize the robe of righteousness in which you are arrayed; the Holy Spirit will approve the graces which his influence produced; and "an abundant entrance shall be administered unto you into the everlasting kingdom of our Lord and Saviour, Jesus Christ."

3. How supremely desirable it is, that *every one of us* should be *thus* prepared—daily, hourly, continually—for "we know neither the day nor the hour wherein the Son of Man cometh." But, if this peculiar blessedness is ours, then, though we never meet again on earth, we shall *surely meet* in heaven. Then, if fever, or apoplexy, or pestilence, cut us off suddenly, we shall be "*absent from the body, and present with the Lord.*" Then, however varied our lot on earth, "*to live will be Christ, and to die will be gain.*" Then we shall *see God*. Then we shall *be near to God*. Then we shall *be like God*. Oh, blissful thought! Surely it ought to swallow up every other consideration. Surely, the greatest joy which can be experienced on earth, is, either to have the "full assurance" of God's favour, or to be panting after it; and yet, it is deeply to be lamented, that this "*one thing needful*" is very generally neglected; and that men are attracted by almost every other subject, more than they are by that which concerns the salvation of their immortal souls.

4. Consider what dreadful consequences must follow, if the soul is hurried into eternity unprepared!

Let us not blink the matter; let us not try to drive the thought from our minds. Oh, no!—too many have done this already. Let us, my dear friends, act a wiser part. Let us look at the danger, and be well assured of its reality, and "*flee from the wrath to come.*" Oh, study the subject, as it is revealed in the Scriptures, and there you will see that, as the spirits of the just do immediately pass into glory, so the spirits of the unregenerate, the unsanctified, the unpardoned, go down quickly to hell. "The rich man died, and was buried; and in hell he lifted up his eyes, being in torments." It is in vain to plead excuses. "You have Moses and the prophets"—Christ and his servants: "*hear them.*" You cannot escape God's displeasure, if you "neglect his great salvation." "He will turn the wicked into hell, and all the nations that forget God." After having

sent his Son into the world, to become a "propitiation for our sins," he will not permit him to be trampled upon with impunity, but will surely take vengeance on them that obey not the gospel. And this is the sin, and this is the danger, of thousands around you. Oh, how many never think of this, until they open their eyes on eternity, and there find they are ruined for ever! And will any of you thus slight the offers of mercy, and resist the Holy Spirit, and shut the gate of heaven against yourselves? God forbid!

5. With what seriousness ought you to examine the state of your hearts! "Enter into your closet, and shut your door," and take your Bible, and compare your heart with its requirements. Do not be careless—"It is for your life." Do not be discouraged—God will help you. Now apply the touchstone. Am I, in deed and in truth, a disciple of the Lord Jesus Christ? Is his atonement my plea? Is his righteousness my robe? Is his blood my confidence? Is his name my strong

tower? Is his Spirit my sanctifier? Is his word my guide? If it be so, then you are a disciple indeed: then your faith is of the right kind—"it purifieth the heart, and it worketh by love." Then you do love the Lord Jesus Christ in sincerity, and where Christ is, there shall you, his servant, be; and I doubt not, my beloved friends, but the anticipations of it will sometimes produce "joy unspeakable."

Oh, strive to walk worthy of your high calling! Honour him who has done such great things for you. Earnestly endeavour to lead other poor sinners to seek the same blessings. Live continually in the exercise of that faith which will disarm death of its sting, which will sustain you in your sharpest conflicts, and make you "more than conqueror" over "the world, the flesh, and the devil." Then, "absent from the body, you will be present with the Lord," and there I hope to meet you. Amen.

REVIVAL IN RELIGION AMONGST THE CALVINISTIC METHODISTS IN CARNARVONSHIRE, NORTH WALES.

SINCE there are rejoicings among the angels of heaven when a sinner turns from the error of his ways, it cannot but be pleasing to saints below. The cause of religion in this county was but cold and languid, although the means of grace were dispensed in a regular and orderly manner, until the beginning of January last, when the supplications earnestly made (to Him who has power to kill and make alive) for the Spirit of God to create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night, were answered by the conversion of multitudes. The prophets were surrounding an open valley full of very dry bones; and when thus prophesying, the Spirit breathed upon these slain, and they were brought to life again, and stood upon their feet an exceeding great army. Fifteen hundred souls have been added to the churches since the above period; these mostly from the Sunday-schools; and the gospel to them is not in word only, but also in power, and in the Holy Ghost. In general the commencement of this powerful operation is of an alarming kind; the subjects of the change mourn

greatly on account of their awful situation, how improper their conduct has been at the Sunday-school, and under other means of grace—how lightly and carnally they have been handling divine truth—how neglectful of the sweet invitations of the gospel; in a plaintive mood, they admire the longsuffering of God towards such sinners; and, under the influence of such reflections, they fall upon their knees to implore his mercy and forgiveness. When they recollect such passages as, "The Lord is gracious and merciful," they are seen raising their hands in exultation, glorifying God that there is a hope of being saved from eternal torments left to them. When "the blood of Jesus Christ which cleanseth from all sin," is mentioned, their thanksgivings are mutual. Their conversation, in general, is as it becometh the gospel of Christ. Our earnest prayer is, that it may please the Lord to set watchmen on Zion's walls, who shall never hold their peace day nor night. Ye that make mention of the Lord, keep not silence, and give him no rest, until he establish, and until he make Jerusalem a praise in the whole earth.

Tremadoc, Oct. 13, 1832.

J. J.

PROVISION FOR THE WIDOWS OF MISSIONARIES.

To the Editor of the Evangelical Magazine.

DEAR SIR,—I have long felt that our British churches are far from being sufficiently alive to *one* object of Christian beneficence—(I might have used a stronger term)—which, though frequently brought before them *indirectly*, has never yet been submitted to them in a *sufficiently definite form* to awaken their sympathies, and call forth their united exertions. I refer to the claims of *the widows and orphans of deceased missionaries*. Several years since, I embraced the occasion of a general meeting of the Directors of the London Missionary Society, to suggest a proposition on this subject, which appeared to me *then*, and still appears, very practicable; in the hope that, under the sanction of that body, an earnest and impressive appeal might be made by them to the churches of Great Britain. Had this been done, I am persuaded that, long ere this, the suggestion would have been followed up by the contribution of a *separate fund* fully equal to all the exigencies of the case. I have no intention, Sir, of charging the Directors at that time, or those who have succeeded them in office, with indifference to the proposed object. Their hands are sufficiently filled with the necessary labours of the various and vast machinery committed to their charge; but, on many accounts, instead of making any further efforts in that quarter, I prefer to make my appeal through the medium of the *Evangelical Magazine*.

It will, I think, be agreed on all hands, that the funds of all our missionary societies should, as far as possible, be *exclusively* devoted to the prosecution of the one great and magnificent object for which they have been raised—the propagation of the gospel in heathen lands—and that they should not (except in cases of urgent necessity) be appropriated to *any other object*, however interesting to our feelings, or calculated to awaken our sympathy and compassion. So long, indeed, as no *adequate separate fund* exists for the support of the families of deceased missionaries, it is unquestionably a matter of equity, of *positive obligation*, that they should receive such support, and that in no scanty measure, from the funds of our missionary societies; and I have every reason to believe that the conductors of those societies have honourably discharged

this obligation. Yet I cannot but esteem it a subject of deep regret, that, familiar as the subject of Christian missions has long been to the minds, and dear to the hearts, of British Christians, this claim should have been hitherto merged in the general cause, and that no separate fund (at least to any extent) should have been raised, not for the missionaries of one society alone, but those also of all denominations.

It will be admitted, too, that it is of high importance that the minds of our beloved missionary brethren, in entering upon and prosecuting their arduous work, should be relieved, as far as possible, from worldly solicitudes. And since the melancholy experience of every year proves that many of them must feel a probability, and almost certainty, that, ere the lapse of many years, they, like their predecessors, shall sink beneath the overwhelming pressure of labours “above measure and far beyond their strength;” should not the cheering consolation be afforded them, amidst the prospect of early dissolution, that their bereaved families will not be left dependant on *ordinary* charity, but that the churches of their native land regard them as their peculiar charge? I have said, “the *peculiar charge*” of the associated churches of Great Britain, and I have employed the term most advisedly. For if there be a class of individuals who may be considered as the common property of the “universal church,” and not of individual believers merely, to whose comfort and support that church is most solemnly pledged, it is those in whose behalf I now plead. If it be inquired, “How, then, would you recommend that the fulfilment of this social duty should be attempted?” I reply, Just in the same manner in which the churches of Macedonia, and Corinth, and Ephesus, and many others, met the peculiar and urgent claims of the afflicted and necessitous members of the church at Jerusalem. When Christians are gathered together around the table of their common Lord, they are instructed to give full scope to the feelings of Christian benevolence; and if they would closely imitate, in this respect, the practice of primitive believers, that benevolence will not be *local*, and

selfish, and sectarian, but diffusive as the gospel which they profess. It is readily admitted that the poor of each separate church have a prior and principal, but not a paramount, and still less an exclusive claim.

After these somewhat lengthened remarks, it is time that I should proceed to state distinctly what is the specific proposition which I wish to submit to the attention of our associated churches. It is briefly this, that *on some one (say the first) Lord's-day in every year, on which the Lord's Supper is administered, it be distinctly understood, by previous announcement, that the sacramental collection will be appropriated to a general fund for the support of the widows and orphans of deceased missionaries.* If the poor of our churches are what they profess to be, sincere believers in Jesus Christ, breathing the spirit of the gospel, so far from murmuring and complaining, on account of this supposed infringement of their rights, they will rejoice to be enabled thus indirectly, and at so trifling a per-

sonal sacrifice, to aid most efficiently so desirable an object. Nor do I believe that, in reality, any sacrifice would be required at their hands, or that the amount of distributions in any one church would be materially lessened thereby. Were the plan I have ventured to suggest universally, or even *generally*, adopted (except by those churches which consist almost entirely of poor members), I am persuaded a sufficient, and even ample, fund would be annually raised, and that with the utmost ease, for the proposed object. The general funds of our missionary societies would be relieved from a weight which must of necessity, year by year, press more heavily upon them; nor do I imagine that there is the least ground of apprehension that the gross amount of contributions and benefactions to the several societies would be materially diminished thereby.

I am, Sir, yours, &c.,

THOMAS MORELL.

Wymondley House, Nov. 12th.

PROPOSED MISSION TO PALESTINE.

"WE, the undersigned, desirous of contributing to the revival of true religion in those regions where our Saviour and his apostles laboured and suffered, agree to raise the sum of 10,000 dollars, in 50 shares of 200 dollars each, for the support of a missionary, to be sent by the American Board of Foreign Missions, in the direction of Palestine; the money to be paid into the treasury of the Board as soon as the sum is completed.

"A. JUDSON, *one share.*

"J. WADE, *one share.*

"A FRIEND, *one share.*

"W. H. KAY, *one share.*

"C. BENNETT, *one share.*

"J. NISBET, *three shares.*

"A. COTHART, *one share.*

"E. B. MILLER, *three shares.*"

MY DEAR SIR,—The above I have copied from an American paper, "*The*

Christian Index." Will the Christians of *this* land refuse to aspire to the grandeur of a fellowship with our brethren across the Atlantic in this work of faith and labour of love? Forbid it Heaven!—forbid it every generous principle that can actuate the human breast!

I will be reponsible to an equal amount with these enterprising men (*viz.* the value of 200 dollars in our currency), if 50 others can be found who will join me.

As I have the pleasure, Sir, of knowing you, and as an anonymous communication of *this* description would not be likely to secure attention, I enclose my name. When it shall be necessary, it may transpire; but for the present I beg to be considered as

UMBRIS.

Nov. 9th, 1832.

POETRY.

HEB. iv. 9.

There remaineth therefore a rest to the people of God.

A mental calm is perfect rest,
Exalted state of all the blest,
Felicity complete ;
And foretastes of that bliss are theirs,
Who, freed from slavish fear and cares,
Surround the mercy-seat.

Employment of the Sabbath given,
Befitting this fair type of heaven,
Sweet interval of peace !
To pilgrims, wearied on the road,
While faith describes that blest abode,
Where every toil shall cease.

There saints, in purity, shall know
Perfection they desired below,
And wrestled to obtain ;
Each inmost thought from sin most clear,
And banished every cause of fear,
Lest it should rise again.

The summer's day, most calm and bright,
May followed be by furious fight
Of winds that rouse the deep ;
Now angry, dashing 'gainst the shore,
And thence repelled, it foams the more,
Reluctant long to sleep.

So passion, stirred by lurking foe,
Spreads o'er the mind, till it forego
Tranquillity possess'd ;
Restored once more, how soon 'tis lost,
If we are by new trials tossed !—
For this is not our rest.

Edgehill, Nov. 1832. N. HIGGINS.

JEHOVAH-SHAMMAH.

What means that sweet and heavenly sound,
From yonder dungeon swelling ?
What sheds such peace and gladness round
The captive's lowly dwelling ?
Though tightly drawn the tyrant's chain,
And foul that dark vault's air,
With these may joy and comfort reign,
And why ? The Lord is there !

What lights that meek and placid smile
On yon lone couch of sorrow ?
What thoughts can those sad hours beguile,
Which death may close to-morrow ?
That upward glance, that glistening eye,
Those features sunk, yet fair ;—
All, all with one consent reply,
'Tis this,—the Lord is there !

Why shows that frail and aged form,
Who has with labour piled
Yon hut, to shelter from the storm
Himself and shivering child,—

Why shows he still that look serene,
By hearth and rafters bare ?
He knows, e'en midst that cheerless scene,
And feels, the Lord is there !

In Hubert's towers though plenty flows,
No mirth or festive din
Disturbs that order and repose
Which rule and rest within :
Why thus should stately baron's hall,
With parks and gardens rare,
The soul to hallowed musings call ?
The Lord, the Lord is there !

And, oh ! what other source than this
Sends forth that glorious stream
Of joy, which laves the courts of bliss,
Of angels' harps the theme ?
The charm which bids the realms of light
Such matchless splendour wear,—
The charm which makes heaven's self so
bright,
Is still, the Lord is there !
Edinburgh. H. E.

REDEEMING GRACE ADORED.

Lord ! we adore redeeming grace,
That sought alone to save
A lost, a ruin'd, guilty race,
From folly and the grave.

'Tis this that we to-day have heard,
Oh, may we hear it still !
The brightest pages of thy word
Those lines of mercy fill.

This is the song of men below,
And perfect saints above,
In earth and heaven our praises flow,
To bless redeeming love.

Homerton.

JAMES EDMESTON.

PRAYER FOR CONTENTMENT.

Discontent should never shade
Christian bosoms, who possess
All the best that God has made,
To support, sustain, and bless.

Have we little earthly good ?
All we needed has been sent ;
Having home, and clothes, and food,
Let us be with those content.

If to covet, it be right,
Let us covet better things ;
Riches, which the gospel-light
Only to the knowledge brings.

Homerton.

JAMES EDMESTON.

THE CHRISTIAN'S HOPE.

BY DR. RAFFLES.

(From the Amethyst for 1833.)

I live to die—I die to live,
And live, no more to die again :
In death, I shall a life receive,
In worlds remote from death and pain !

This life I owe to Him who died,
And rose, and reigns in yonder skies ;

I triumph through the Crucified,
And, dead with Christ, with Christ shall
rise.

His wondrous death my life ensures ;
His wondrous rising death destroys :
While Jesus lives, my life endures—
That life the measure of my joys.

Then let me live, and let me die,
To Him who lived and died for me ;
That I may rise with Him on high,
To life and immortality.

REVIEW OF RELIGIOUS PUBLICATIONS.

THE MISSIONARY ANNUAL FOR 1833. Edited
by WILLIAM ELLIS.

Seeley and Sons, Holdsworth and Ball, Simpkin
and Marshall, Suttaby and Co.

WE are truly glad to find a man of Mr. Ellis's superior talent and experience embarked in a work of this description. It is but simple justice to the cause of missions that it should have all the advantage of a popular advocacy, and that intelligent youth, in our several family circles, should be taught to associate it with all that is animating, instructive, and heroic. We beg to state, that the *Missionary Annual* is a work of considerable literary as well as religious merit. Its chief parts have been contributed by individuals well known in the religious world as writers of eminence; and most of the subjects introduced have a direct or remote bearing on the evangelization of the world.

A list of the subjects treated will speak for itself, and will doubtless induce many of our readers to furnish themselves with a volume so replete with interest and instruction. "The Immolation of Hindoo Widows," by the Rev. James Hough, B.A.—"The Missionary," by Bernard Barton, Esq.—"A Sunshine Prospect," by the Author of the "Natural History of Enthusiasm"—"Sonnet of the Captive Jew," by F. R. C.—"The Temple of Gaudama; at Pegu,"—"The Song of the World," by Josiah Conder, Esq.—"The Resurrection," by Archdeacon Wrangham—"On the Death of a beloved Youth," by Thomas Dicker, Esq.—"The Thunder-storm at Sea," by Rev. Elijah Hoole—"On the Portrait of Reginald Heber," by Robert Southey, Esq.—"Outline of a Sermon," by the late Rev. Robert Hall—"The first Christian Missions to Cafferland," by Thomas Pringle, Esq.—"The World Restored," by James Edmeston, Esq.—"The Suttée," by Rev. H. Townley—"The Living Temple," by W. Swan—"The Young Hindoo," by Sarah Stokney—"The first Christian Martyr," by Rev. G. Redford, A.M.—"Stanzas on the 'Forget-me-not'

flower growing on the Graves of Waterloo," by P. H. Dicker, Esq.—"Benares," by M. T. Adam—"The Chaldean,"—"The Festival of Juggernaut," by J. Peggs—"The Advent of Peace," by Miss Agnes Strickland—"The Destinies of England," by H. Rogers, Esq.—"The Field of the World," by James Montgomery, Esq.—"The House for Hidden Prayer," by William Ellis—"The Christian Caffer Widow's Lullaby to her Child," by Thomas Pringle, Esq.—"To the Missionary on departing," by Rev. John Alexander—"The last Command," by Rev. Dr. Fletcher—"The Church's Lament for St. John," by Rev. Thomas Dale, A.M.—"Syrian Christians in Travancore."—"The Missionary's Child," by Miss Sarah Stokney—"The Converted Brahmin," by J. Reed, A.M.—"The Hopeless Appeal"—Kangersluksodk in Labrador," by John Carua, Esq.—"Sechia"—"The Foremost King"—"Former State of the Negroes," by Rev. J. M. Philipps—"To a Negro Infant," by Mrs. Gilbert—"The Vihaza Buddha in Ceylon," by Rev. B. Clough—"The Missionary's Grave," by Rev. W. Swan—"Mahadeva"—"The Connexion of Prayer with the Conversion of the World," by Rev. George Redford, A.M.—"Concluding Sonnet," by Bernard Barton, Esq. We must add, that no friend of missions should be without this volume. It is the only one of its kind extant, and it deserves a high reputation.

1. ADDRESSES, at the *Induction of the Rev. ROBERT REDPATH, A. M., to the Pastoral Charge of the United Associate Congregation at Well-street, Nov. 10th, 1832.* By the Rev. WILLIAM SMELLIE, of Stranraer, the Rev. ROBERT BALNER, A.M., of Berwick, and the Rev. JOHN YOUNG, A.M., of Albion Chapel.

Douglas, 27, Portman-street.

2. A SERMON, by the Rev. JOHN NEWLANDS; an Outline of the Constitution of the Church of Christ, by the Rev. ROBERT

REDPATH, A. M. ; and a CHARGE, by the Rev. JOHN YOUNG, A. M. ; at the Ordination of the Rev. THOMAS ARCHER to the Pastoral Charge of the United Associate Congregation, Oxendon-street, Haymarket, May 3rd, 1832.

Douglas, 27, Portman-street.

WE regret the long neglect of these excellent and enlightened publications, which have been occasioned by events in a high degree propitious to the religious interests of the congregations to which they relate. Feeling as we do a sincere and heart-felt esteem for the pastors of Well-street and Oxendon Chapel, as well as for their pious and devoted flocks, we are most glad to embrace any opportunity of giving expression to our good-will, and of wishing them all prosperity in the name of the Lord. We have long felt ourselves in kindly fellowship with the predecessors of Messrs. Redpath and Archer ; and, from what we know of their Catholic spirit, we are sure that they have no wish to put up Presbytery at such a high price as to forget the endearing fellowships of the universal church. We long to see the Secession church and the Congregationalists one, and we believe the day is not far distant when our wishes will be realized.

We recommend to our readers these excellent Discourses, which we heard with unusual gratification. Mr. Balmer's Charge to Mr. Redpath is full of the best kind of unction, and is moreover a very elegant composition. All the other sermons and addresses are good, and contain very little indeed which every Christian may not read with interest and profit.

A CURE FOR PAUPERISM, in a Letter to the Rev. THOMAS CHELMERS, D. D. By the Rev. ADAM THOMPSON, Coldstream.

AT a time when the question of pauperism is brought so often under public discussion, we beg leave to solicit the attention of all who take an interest in the inquiry to this valuable pamphlet. It contains the details of a well-digested plan for the relief of the poor, adopted in the congregation over which the author presides—a plan which cannot be too well known, and from the adoption of which, modified, no doubt, according to circumstances, the most beneficial results might be anticipated. It is the plan of benefit and friendly societies, only much extended and more comprehensive. The leading features of the Congregational Friendly Society are—that all the members of the congregation, male and female, and all the regular sitters, shall be admissible ; that each member of the society, by contributing at the rate of one penny per week, shall, after having been a member for five years, be entitled, in the case of sickness, to 5s. for the first three months,

and after that to 2s. 6d. so long as the illness may continue. It is obvious that the scale of contribution may vary, as congregations may wish to secure to their members a larger or smaller allowance ; and that, by proper regulations, a person may derive all the benefits of membership even though removed to a different part of the country. The advantages of such a plan are well pointed out in the letter before us. It fosters the spirit of independence, by enabling the labourer to provide against the hour of distress ; it binds the humble and the more affluent, by enabling the latter to give their contributions without wounding the feelings of their poorer brethren. In a country where so much is done for the support and diffusion of the gospel, as well as for the relief of the destitute, by voluntary contributions, we trust that this plan of reducing the efforts of each congregation to a regular and an improved system, will obtain the notice and the consideration which it so well deserves. For all the more particular details, and for the results of the experiment in the author's own congregation—for a forcible statement of the motives and principles on which such societies should be conducted, we refer with much pleasure to the pamphlet itself.

A PICTORAL AND GEOGRAPHICAL CHART displaying, at one View, the Rise and Progress of the Evangelical or Christian Dispensation, from the Commencement of the Gospel Narrative to the Ascension of Christ. Arranged, by permission, according to Greswell's "*Harmonia Evangelica*." By R. MIMPRISS. Size, 68 inches by 50, mounted on canvas and roller.

Simpson Low, Lamb's Conduit Street.

WE have watched the progress of this extraordinary and unique undertaking, from its commencement to its close ; and we have always entertained but one opinion of its design and execution—an opinion highly favourable to the judgment and eminent talents of the modest and excellent individual to whom belongs the merit both of projection and execution.

The geography of this chart is constructed according to the divisions of the earth existing at the time of our Saviour's appearance in the land of Judea, and exhibits the situation of every place mentioned by the evangelists, with distinct representations of the journeys of our Lord, and of the principal circumstances of the gospel history, drawn upon the particular spots where the events occurred, from designs of the old masters. Of these pictorial illustrations there are one hundred and seventy vignettes, and about six hundred references in the body of the map, besides fifty large subjects in bold outline, in the margin, engraved on copper, in the very best style, by Mr. Warren.

The sum of *three guineas and a half* may seem a considerable amount for a chart; but, when the immense expense attending the publication of the several parts of such a work as this is taken into account, it will really appear to be a most reasonable demand. The chronological arrangement adopted by Mr. Mimpriss has been that of Mr. Greswell, in his "*Harmonia Evangelica*," and the period embraced in the chart extends from the prediction of the birth of John the Baptist to the ascension of our Lord Jesus Christ into heaven, and the return of the apostles to Jerusalem, comprehending the space of thirty-four years, seven calendar months, and twelve days.

The lecture-room, the study of the divine, and every seminary for the young, ought to be ornamented and improved by this splendid illustration of the history of our blessed Lord.

THE CHILD'S LIFE OF CHRIST; *interspersed with Original Poetry.* By the late REV. ISAAC TAYLOR, of Ongar, Author of "*Scenes in Europe*," "*Scenes of British Wealth*," "*Beginnings of Biography*," &c. 12mo. pp. 114. Embellished with fifty-one superior Engravings on Steel.

Wallis, Skinner Street.

THE youthful members of our several families will never, we are persuaded, forget their obligations to the deceased author of this beautiful and truly entertaining little volume. His name is so tenderly associated with the amusement and instruction of the nursery, that it has acquired an almost talismanic influence over the rising generation; and well is it entitled to this distinction. "Being dead, he yet speaketh."

This is a little work which is characterized by the sound sense, the simplicity, and piety, for which its late author was pre-eminently distinguished. The introduction consists of a brief memoir of each of the evangelists, who wrote the history of Jesus Christ, and the four chapters which follow comprise nearly the whole of the incidents which form the terrestrial life of the Son of God, till his ascension to his native skies. The poetry is easy and plain, and the whole well adapted to the capacity of childhood.

The work has been rendered more attractive by the engravings, some of which are well devised and executed; and we hope the publisher will be encouraged by its extensive circulation.

It will prove a suitable and seasonable Christmas present from parents, instructors, and friends, to the children in their respective circles.

1. BIBLICAL ANNUAL; *or, Scripture Cabinet Atlas. Specially Patronized by their Most Gracious Majesties, William IV. and Adelaide.* Designed and Engraved by THOMAS STIRLING.

Bull, Hollis-street, Cavendish-square.

2. GEOGRAPHICAL ANNUAL; *or, Family Cabinet Atlas. Specially patronized by their Most Excellent Majesties, William IV. and Adelaide.* Designed and Engraved by THOMAS STIRLING.

Bull, Hollis-street.

THESE are exquisitely beautiful works of art, and will form truly valuable additions to the libraries of ministers and of private Christians. As far as we are able to judge, the maps are executed with accuracy and taste, and have been constructed after the best models, so as to include the newest discoveries.

The Biblical Annual contains a new general Index, exhibiting, at one view, all that is geographically and historically interesting in the Holy Scriptures. This index appears to have been compiled with vast labour. It presents on one page the ancient names of places, and on the other the modern, with marginal references, to the principal occurrences which took place at them in days of old, as recorded in the sacred volume. The maps in the Biblical Annual are *twenty-four* in number, and that of the Geographical *fifty-two*, together with tables of all the principal places in each country, with their latitudes and longitudes. We can hardly conceive of a more suitable or more elegant present for young people of intelligent and well-educated minds; and we must say, that the enterprising publisher deserves well of the literary and Christian public, who ought not to suffer him to be a loser by the public spirit which he has displayed.

RELIGIOUS INTELLIGENCE.

LONDON.

ANECDOTE, ILLUSTRATIVE OF THE UNCERTAINTY OF THE REPENTANCE OF DYING CRIMINALS.

November 10th, 1832.

MR. EDITOR,—I have just now laid down your November magazine, after reading your review of the published conversion of Cook,

the murderer, whose case appears, from your extract, not to have been written with much caution. It reminded me of the case of a female murderer, who was hanged in Edinburgh many years ago, and whose name was Margaret Dickson. A venerable parish minister in that city, when preaching on the doctrine of repentance, and when cautioning

his hearers against trusting to a death-bed repentance, related the case of M. Dickson : that she was apprehended, tried, and condemned to be hanged in the Grass Market, for a barbarous act of child-murder. She was allowed the ordinary term of six weeks to prepare for her execution. During that time she was visited by several pious ministers, by means of whose instructions she appeared to be brought under deep conviction of her guilt before God, professed great contrition for it, and, after being some time in a despairing state of mind, professed to receive great relief and comfort from believing the gospel—that “ Christ died for the ungodly—for the chief of sinners—that his blood cleansed from all sin,” &c. Before her execution the ministers were so satisfied of her having experienced a work of grace upon her heart, and having obtained like precious faith with themselves, that they professed their expectation of meeting her in heaven.

She was taken to the place of execution and hanged. The day being extremely wet, and there being no awning to protect the magistrates from the rain, they ordered her to be cut down before the usual time, put into the coffin that had been prepared for her, and given to her friends, who had brought a cart from their home in East Lothian, to carry the corpse to their own burying ground.

There was a little country public-house near the eleventh mile-stone, into which the party went to have some ale, leaving the cart and coffin in front of the house. While enjoying their ale, a boy came in, under great alarm, declaring there was something making a noise in the coffin. All present hastened out to the cart, broke open the coffin, and, to their no small surprise, found the corpse perfectly alive—the jolting of the cart having restored the circulation of the blood.

Her husband and she left the part of the country where they were known, and took up their residence in the town of Berwick upon Tweed, where she had several additions to their family ; but, alas, gave no satisfactory evidence of a change of heart, so that all the favourable symptoms she showed, while under sentence of death, were thought to have proceeded from the workings of natural conscience.

Though I believe that one real, believing view of the Lamb of God will as effectually heal the maladies of the soul as one glimpse of the brazen serpent healed those of the body ; yet, with you, I think we ought to be very cautious in our assertions about the safety of persons who have hardly an opportunity of bringing forth the fruits of righteousness, or fruits meet for proving the genuineness of their repentance.

I remember the late Mr. Newton, of St. Mary Woolnoth, mentioning, at his own table, the death of a lady. A young lady, who sat opposite, immediately said, “ O Sir, how

did she die ? ” The venerable man replied, “ There is a more important question than that, my dear, which you should have asked first. ” “ Sir,” said she, “ what question can be more important than, How did she die ? ” “ How did she live ? ” was his answer. But, in poor Cook’s case, we cannot refer to his life ; wherefore it is safest to leave it to the judgment of Him who can do nothing but what is wise, just, and proper. I hope, however, that their belief respecting the state of him who died for that appalling murder will turn out to be more true than that our world was to be destroyed last month, in spite of many divine predictions and promises to the church remaining unfulfilled ; but these heavens and this earth cannot pass away till all these be accomplished. It is wonderful what human nature can work itself up to imagine !

I am not quite certain if the above narrative be required. I am,

Kingsland.

Yours truly,
J. CAMPBELL.

SABBATH TRADING.

A GREAT deal may be done to suppress this horrid evil, by kind and friendly visits to those who are guilty of the crime. In a particular district in the metropolis some hundreds of shops have been shut by the mere influence of voluntary effort.

AUTUMNAL MEETING OF THE SURREY MISSION.

THE autumnal meeting of the Surrey Mission was held at Dorking, October 11, 1832 ; on which occasion the Rev. Edward Nicholls, formerly student at Hackney, and who has been for some years labouring in the Godstone district, was ordained as a missionary for the county. The Rev. W. Percy read the Scriptures and prayed. The Rev. G. Browne delivered the introductory discourse, and asked the questions. The Rev. T. Jackson offered up the ordination prayer. The Rev. G. Collison gave the charge from John iii. 29, last clause. The Rev. J. Johnson concluded with prayer. In the evening the Rev. J. E. Richards preached from Heb. xiii. 16.

The friends of this mission will be gratified to learn that the aspect of its affairs is somewhat more favourable, and that, at this meeting, it was not deemed necessary to contract, at present, its operations, by giving up one of its stations, as was feared must have been the case. Still, however, the most strenuous and undiminished efforts will be requisite to support it on its present scale, while many villages and hamlets in the country will yet be left destitute of evangelical instruction.

TEMPERANCE SOCIETIES.

SIR,—If you think the few following remarks worth a place in your valuable Maga-

zine, I shall think it a great favour if you will insert them. It has been said that Temperance Societies have been the means of doing much good, and I am fully of that opinion; but I am far from thinking they have done all the good they might, for I shall not be satisfied till they have used all the means in their power to get the public-houses closed on the Sabbath-day, or at least to prevent the sale of spirituous liquors on that day. Perhaps, Sir, I go too far, but this is my opinion; for what is a greater disgrace, even to a parish, than to see a parcel of men waiting outside of the public-houses till the doors are open?—and this is the case to a very great extent in the parish in which I reside. I commend those persons who attempted to put a stop to the sale of Sunday newspapers; and how is it that they were not generally supported by the Christian public? I would beg leave to refer your readers to your Magazine for the year 1821, where there are many powerful and excellent articles on the profanation of the Sabbath.

I remain,

Yours very humbly,

Lambeth.

A.

ARGUMENTS FOR PRAYER AT THE PRESENT TIME.

MR. EDITOR.—Feeling myself solemnly interested, I suggest the following reasons why frequent special prayer-meetings should be held or continued in all dissenting places of worship throughout England.

1st. The destitute condition of many churches now in a widowed state.

2nd. The recent sudden removal of eminent and useful ministers of the gospel.

3rd. The lukewarm state of our churches generally.

4th. The still continued existence of pestilence in our land, which is evidently a token of the divine displeasure against the sinful state of the nation, an important part of which is general drunkenness, and the almost universal violation of the Sabbath-day.

It is true, Sir, some few congregations have set apart a day; but is this enough?—is one day or two so great a sacrifice to make under such awful circumstances? God speaks once, yea, twice!—he may speak louder yet! Are those who profess godliness so swallowed up with the concerns of time, and the pursuit of money, &c., that they cannot awake! Oh, be warned! The present may be but a sprinkling; if so, what will be the shower when he that is offended pours it down! Let the following passages of Scripture be considered and acted upon:—James iv. 2, 3, 1 John v. 14, John xiv. 14, Matthew xxi. 22, Jeremiah xxx. vi. Isaiah lviii., Jeremiah xxix. 7 and 12.

When Peter was shut up in prison, the church at Jerusalem was not satisfied with

one of two supplications being offered, but prayer was made without ceasing (or frequently) for him unto God, and even till the deliverance came. ACHOR.

PRESENT STATE OF DISSENTERS.

Resolutions, referring to the present state of Dissenters, passed by the Board of Baptist Ministers, specially convened at Fen-court, Nov. 6th, 1832.

The Rev. W. NEWMAN, D.D., in the Chair.

I. That, as Protestant Dissenting ministers, they rejoice in the increasing attention now awakened in the public mind to the rights of every part of the community.

II. That of all the rights which belong to them as British subjects, those which regard the spiritual interests of mankind are deemed the most sacred.

III. That, therefore, whilst they admire the patience with which their forefathers endured those disadvantages which still remain on the Dissenters, yet they are compelled to declare that those disadvantages are unjust, since God has ordained that religion should be free.

IV. That they therefore feel it a matter of injustice, to be compelled by law to support a religion from which they conscientiously dissent, convinced as they are that the expence attending the support of Christian ministers, the celebration of Christian worship, and the extension of the Redeemer's kingdom, should not be compulsory, but free; and that the most honourable maintenance any man can enjoy, is that of the Christian minister, when, like his Saviour, he derives it from the spontaneous, liberal, and affectionate contributions of those who receive spiritual advantage from his instructions.

V. That the employment of religion as an instrument for purposes of political government, and the employment of political force in the support of religion, are alike unjust to the people, and derogatory from the dignity and worth of religion itself.

VI. That they hold it incumbent on them, at all times, and especially at this time of high political excitement, to discountenance to the utmost of their power and influence, those measures (how good soever in their object) which are not legal, constitutional, and peaceable.

VII. That they entertain a lively confidence in his Majesty's Government, and an earnest hope that, by means of a reformed parliament, all compulsory payments for the support and extension of the Christian religion will cease.

VIII. That they feel it an imperative duty—which they owe to themselves, to their congregations, to their king and country, and, above all, to their Lord and Saviour,

whose they are, and whom they serve—most publicly to make an avowal of those principles, which are deeply fixed in their own minds, and will ere long, they doubt not, be the governing principles of all who worship the true God in every nation.

J. B. SHENSTON, Secretary.

PROVINCIAL.

FOUR ELMS, KENT.

On Wednesday, the 15th of Sept., 1831, a chapel in the Independent interest was opened for religious worship at Four Elms, below Westerham, in the county of Kent. The Rev. Wm. Chapman, of Greenwich, preached in the morning; and the Rev. Mr. Shirley, of Sevenoaks, in the evening. Most of the neighbouring ministers were present. Messrs. Chapman (of Dormer's Land), Broady, Ball, Payton, &c., took part in the services of the day.

This chapel, substantial in its construction and chaste in its design, capable of accommodating 300 persons, has been erected entirely at the expense of a gentleman of landed property in the neighbourhood, assisted by one or two members of his family; but, although he saw the building completed, it pleased the wise Disposer of events to remove him by death, before the work of his hands was dedicated to that cause he so ardently wished to cherish.

HEACHAM CHAPEL.

This neat and commodious place of worship (with school-room attached) was opened on Wednesday, June 27; when two suitable sermons were preached—that in the afternoon by the Rev. Wm. Snell, of Lynn, and in the evening by the Rev. H. L. Adams, of Burnham Market. Rev. J. Tennant Wells, and Rev. Mr. Wilks (Baptist) conducted the devotional parts of the services. The congregations were large, and the day proved truly interesting to the friends of this infant cause. Heacham chapel is situated in a populous neighbourhood, more than ten miles distant from every dissenting place of worship. A debt remains upon the place, which, it is hoped, will soon be liquidated by the friends of religion. Donations will be thankfully received by Mr. Clowes, Heacham; Rev. H. L. Adams, Burnham; Rev. Wm. Snell, Lynn.

The Mission Chapel lately erected in the village of Marshalsea was opened for public worship on Tuesday, August 7th, 1832, when three sermons were preached; the first by Rev. B. Jeanes, of Charmouth, from Judges v. part of 11th verse; the second, by Rev. J. Wills, of Bridport, from Prov. xxix.

18; and the third by Rev. G. Evans, of Mile End Road, London, from Acts v. 28. The devotional parts of these interesting services were conducted by the Rev. Messrs. Bishop, of Beaminster, Griffiths, of South Chard, Wayland (Baptist), of Lyme Regis, Richards, of Milbourn Port, Hill, of Axminster, and Hargreaves, home missionary, by whom this place is supplied every Lord's day with the word of life, in connexion with Morcombelake and six other hamlets and villages in the neighbourhood, which are favoured with his services in the week, and upon which the divine blessing evidently rests.

ORDINATIONS.

On Wednesday, the 14th of March, the Rev. Joseph Evans, late of Newtown Academy, was ordained pastor over the church and congregation meeting at "Capel Sion," Llanddarog, Carmarthenshire. The introductory discourse on the principles of Non-conformity, was delivered by the Rev. W. Rees, Llwydhydown; the questions were proposed by the Rev. D. Rees, Llanelly; the Rev. E. Jones, Trelech, offered the ordination prayer; the Rev. D. Davies, Pantley, delivered a very appropriate charge to the minister from Ecclesiastes ii. 14—"The wise man's eyes are in his head;" and the Rev. D. Peter, of Carmarthen, to the church from Exodus xvii. 12. In the evening, sermons were preached by the Rev. Messrs. Evans, Carmel; Jenkins, Penygroes; and Williams, Landilo. Services were held likewise the preceding afternoon and evening, when the Rev. Messrs. Davies, Abergvily; Rees, Llanelly; James, Lanybree; and Owens, Butchnewydes, preached. The cause of non-conformity was introduced to the neighbourhood of Capel Sion upwards of a hundred and thirty years ago. The church was gathered and originally formed, and the chapel erected, through the exertions of the Rev. William Evans, of Pencader, who removed to Carmarthen about the year 1700, and became the founder of the Presbyterian college, which has for so many years flourished there; he was succeeded in Capel Sion by the Rev. Samuel James, the reverend and venerable Evan Griffiths, who laboured here for half a century, the Rev. — Gibbon, and the Rev. D. L. Jones, late Classical Tutor of Carmarthen College, who died September 8, 1830, at the early age of 42, having served this church for sixteen years.

On the 26th of April, the Rev. Joseph Hayne (late of Rotterdam) was publicly recognized as pastor of the Congregational church assembling at Ebenezer chapel, Darwen, Lancashire. The service was commenced by the Rev. J. Nichols, of Lower Chapel,

Darwen; the introductory discourse was given, and the usual inquiries presented, by the Rev. J. Ely, of Rochdale; the intercessory prayer was offered by the Rev. L. Foster, of Blackburn; the charge to the minister was delivered by the Rev. R. S. M'All, of Manchester; and the sermon to the people was preached by the Rev. R. Fletcher, of Manchester, who preceded Mr. Hayne at Darwen; the Rev. S. Ellis, of Bolton, concluded with prayer.

On Wednesday, June 20th, 1832, the Rev. S. J. Breeze was ordained pastor of the Independent Church at Queenborough, Kent. The Rev. S. Stennett, of Sheerness, commenced the service by reading the Scriptures and prayer; the Rev. John Moreland, of Milton, near Sittingbourn, delivered a succinct and scriptural introductory discourse; the Rev. H. J. Rook, of Faversham, asked the usual questions, which, on behalf of the people, were answered by Mr. James Batchelder; the Rev. Joseph Slatterie, of Chatham, offered the ordination prayer; the charge was given by the Rev. James Prankard, of Sheerness; and the Rev. Thomas Bastard, of Minster, concluded. The hymns were read by W. Moreland.

In the evening, the service was commenced, by reading and prayer, by the Rev. G. W. Moulton, of Mill Town, Sheerness; the sermon to the church and congregation was preached, in his usual kind and appropriate manner, by Rev. Joseph Slatterie, of Chatham; and the services of this peculiarly interesting day were closed by the Rev. S. J. Breeze, the newly ordained pastor.

On Tuesday, the 26th of June, the Rev. Charles Bathurst Woodman, from the Bristol Academy, was ordained pastor of the Baptist church, Ebenezer Chapel, High Street, Shoreditch, London. The Rev. Charles Stovel, of Little Prescott Street, commenced the service by reading and prayer; the Rev. J. J. Davies, of Tottenham, delivered the introductory lecture; the Rev. J. Belcher, of Chelsea, proposed the usual questions, and received the confession of faith; the Rev. Isaiah Birt offered the ordination prayer, with the laying on of hands; the Rev. Thos. Morgan, of Birmingham, delivered the charge to the minister; the Rev. F. A. Cox, LL.D., addressed the people; and the Rev. J. Campbell, of Kingsland, concluded in prayer. The Rev. Dr. Newman, Mr. Knibb, from Jamaica, and other ministers, were also engaged in the service.

On Tuesday, July 3rd, the Rev. Messrs. G. Weight, of Cheltenham, and M. Butler, of Rye, late students of Cheshunt College,

were ordained to the work of the ministry at Spa Fields Chapel, London. The Rev. J. Mather, of Beverley, commenced with reading the Scriptures and prayer; the Rev. John Jones, of Birmingham, delivered the introductory discourse, and asked the usual questions; the Rev. James Bridgman, of Chester, offered the ordination prayer; the charge was delivered by the Rev. J. K. Foster, Classical Tutor of Cheshunt College, from Heb. xiii. 17, middle clause; and the Rev. W. Hodson, of Zion Chapel, concluded. The hymns were given out by the Rev. Messrs. Bates, White, and Paull.

On Thursday, July 19th, 1832, Mr. Madgin, late of Newport Pagnell Academy, was ordained over the Independent church at Duxford, Cams., in connexion with the Rev. B. Pyne, for many years the beloved and successful pastor in that place. Mr. Medway, of Melbourne, stated the nature of a gospel church; Mr. Burgess, of Shelford, proposed the usual questions; Mr. Pyne, the senior pastor, presented the ordination prayer; Mr. Bull, of Newport Pagnell (Mr. M.'s tutor), delivered an affectionate charge from 2 Tim. ii. 14: "Of these things, put them in remembrance;" Mr. Hopkins, of Linton, preached to the people, from Deut. i. 38: "Encourage him." Mr. Davies, of Royston, preached the preceding evening from 2 Cor. x. 3, 4. Several other ministers assisted in the devotional parts of the service.

July 24th, 1832, the Rev. Isaac Evans, from the North Wales Academy, was ordained to the pastoral office over the Independent church at Weedon Beek, Northamptonshire. The service was commenced with reading the Scriptures and prayer by Mr. Miller, of Branston. Mr. N. M. Harry, now of Broad Street, London, stated the authority and constitution of the Christian church. Mr. Davies, of Daventry, proposed the usual questions, the answers to which were highly interesting and satisfactory. Prayer was then offered for the minister by the former pastor, Mr. Pinkerton, of Totteridge. The charge was delivered by Mr. Scott, of Rowell, from 2 Tim. iv. 8—"Make full proof of thy ministry." And Mr. Prout, of Northampton, closed the morning service with prayer.

In the evening the congregation assembled again, when, after prayer by Mr. Woodwork, of Northampton, a sermon was addressed to the people by Mr. Griffiths, of Long Buckby, from 1 Cor. xvi. 10—"See that he be with you without fear." And the service was closed with prayer by Mr. Gray, of Northampton. Suitable hymns were read in the morning by Mr. Islip, of Yelvertoft, and in the evening by Mr. Williams, of Creaton.

On the 7th of August, the Rev. W. Craig was ordained to the pastoral office at Belthem, Lancashire. The Rev. B. Nightingale, of Park, introduced the service; the Rev. J. Hayne, of Ebenezer Chapel, Darwen, gave the introductory address and asked the usual questions; the Rev. E. Miller, of Silcoates, (formerly pastor at Belthem), presented the ordination prayer; the Rev. T. Craig, of Bocking (brother of the ordained minister), delivered the charge; the Rev. J. Nichols, of Lower Chapel, Darwen, preached to the people; and the Rev. B. Winder, of Edgeworth, closed with prayer.

On the 29th of August, the Rev. J. Cummins was ordained to the pastoral office at Blackpool, Lancashire. The Rev. E. Edwards, of Gurstang, opened the service; Rev. J. Hayne, of Darwen, delivered the introductory discourse; the Rev. D. Griffiths, of Wickham, presented the ordination prayer; the Rev. R. Slate, of Preston, gave the charge; the Rev. D. Curnson, of Preston, addressed the church, and closed the service with prayer.

The ordination of the Rev. John Hoxley over the Independent Church at Sherborne, in the county of Dorset, took place on Wednesday, the 6th Sept. The Rev. Robert Halley, Classical and Resident Tutor of Highbury College, delivered the introductory discourse, exhibiting a vigorous and masterly analysis of the structure and privileges of a Christian church. The Rev. John Jukes, of Yeovil, proposed the usual questions to the candidate, to which pertinent and satisfactory replies were given. The ordination prayer was offered by the Rev. Alfred Bishop, of Beaminster; and the charge, comprising a series of faithful and affecting admonitions, founded on Col. iv. 17, was given by the Rev. Thomas Durant, of Poole.

In the evening, the usual sermon to the people was delivered by the Rev. Richard Keynes, of Blandford, from Gal. vi. 6, to a large and attentive congregation. The meetings of the day were numerous and were marked by unusual feelings and expressions of interest.

On Wednesday, September 12th, Mr. G. H. Orchard was ordained over the old Baptist church in Steventon, Bedfordshire, when Mr. Phillips, of Harrold, commenced the service with reading and prayer; Mr. Simmons, of Olney, delivered the introductory discourse, on the principles of dissent, and asked the usual questions; Mr. Knight, of Staughton, offered up the ordination prayer; Mr. Bull, tutor of Newport College, delivered the charge to the minister, from 2 Tim. ii. 14; Mr. Brooks, of Fenny Stratford,

preached the sermon to the church, on the duties they owe their pastor, from Deut. i. 38; Mr. Vorley, of Carlton, closed the very interesting services with prayer; met again in the evening at six o'clock, when Mr. Paul, of Wilberforce settlement, in Upper Canada, America, read and prayed; Mr. Middleditch, of Biggleswade, preached from Rev. xxii. 3; and Mr. Alliot, of Bedford, closed with prayer. The hymns were read by Messrs. Phillips, Cecil, Morris, Worth, Brooks, and others.

On Thursday, September 13th, 1832, the Rev. Henry Edwards, from Highbury College, was publicly recognized as the pastor of the Independent church at Thetford, Norfolk. The Rev. W. Snell, of Lynn, commenced the service by prayer, and read appropriate portions of Scripture; the Rev. R. Drane, of Guestwick, delivered the introductory discourse, and proposed suitable questions to the minister; the ordination prayer was offered up by the Rev. A. Creak, of Yarmouth; the Rev. E. Hickman, of Denton, gave an affectionate and impressive charge; the Rev. W. Garthwaite, of Wattisfield, presented the concluding prayer. The hymns were read by the Rev. Messrs. Atkins, of Wymondham, and Diffey, of Watton. In the evening, the Rev. R. Fairbrother, of Dereham, preached to the people; the hymns were read by the Rev. A. Creak; and prayers were offered, before sermon, by the Rev. M. Jeula, of Bury St. Edmonds, and, after sermon, by the Rev. O. Atkins. The attendance on each occasion was numerous and respectable, and the services were highly interesting and edifying.

On the preceding evening, an interesting discourse, on Luke xviii. 1, was delivered by the Rev. A. Creak; previously to which, prayers were offered up by the Rev. Messrs. Fairbrother and Hickman.

On Monday, September 17th, at Dursley, Gloucestershire, the Rev. John Granville was ordained as an evangelist, in the Wesleyan chapel, which was kindly offered for the purpose; when the Rev. W. Yates, of Stroud, commenced the service by reading and prayer; the Rev. J. H. Cox, of Uley, described the nature of a Christian church; the Rev. E. Jones, of Rodborough, asked the usual questions; the Rev. J. Lewis, of Wotton-under-edge, offered up the ordination prayer, with imposition of hands; and the Rev. J. Burder, of Stroud, delivered a most impressive and judicious charge.

In the evening, the Rev. Rowland Hill preached to a very crowded and attentive congregation from 2 Cor. i. 12; after which the Rev. E. Jennings concluded with prayer.—The whole of the services were deeply interesting, and will be long remembered by the ministers and friends who were present.

On Wednesday, the 19th of September, 1832, the Rev. John Whitby, late of Highbury college, was ordained to the pastoral office over the church and congregation in the Independent chapel, Nicholas-street, Ipswich, under the previous care of the Rev. H. Cresswell. The Rev. James Sprigg (Baptist minister of the town) commenced the services by reading and prayer; the Rev. R. Halley (classical tutor of Highbury college) delivered an impressive discourse on the nature of a Christian church; the Rev. W. Notcutt, of Ipswich, asked the usual questions and received the confession of faith; the Rev. W. Ward, of Stowmarket, offered the ordination prayer; the Rev. J. Roberts, of Melton Mowbray (Mr. W.'s pastor), gave the charge from Col. iv. 17; and the Rev. Algernon Wells, of Coggeshall, preached the sermon to the church and congregation in the evening, from Phil. i. 27. The Rev. John Raven, of Hadleigh, G. Pearce, of Debenham, and Bromley, of Rendham, engaged in the service, and the Rev. M. Jeula, of Bury, concluded the solemn exercises of the day with prayer.

During the last ten months the cause of religion has greatly revived in this new interest from a temporary lapsed state; the preaching of the gospel has been attended with pleasing and animating success, and the present prospect is peculiarly interesting and encouraging.

On Thursday evening, September 27th, the Rev. William Jarrett (formerly of Mission College, Hoxton, and late of Highbury College), was ordained to the work of the Christian ministry, with a view to the Independent church, Sydney, New South Wales, at Union Chapel, Islington. The Rev. John Yockey commenced the service by reading the Scriptures and by prayer; the Rev. Robert Halley (classical tutor of Highbury College), delivered an appropriate introductory discourse; the Rev. Daniel T. Bishop, (classical tutor of Homerton College), proposed the usual questions, and received the confession of faith; the Rev. Dr. Henderson (theological tutor of Highbury College), offered the ordination prayer; the Rev. Thomas Lewis gave the charge from Joshua i. 8, 9; and the Rev. William Ellis, Secretary of the London Missionary Society, concluded with prayer. The service was solemn and impressive, and will long be remembered by many.

On Tuesday, October 2nd, 1832, the Rev. T. Atkinson, formerly of Homerton College, and late of Halstead, Essex, was ordained over the church at the new Independent Chapel, Hounslow. The Rev. James Churchill, of Thames Ditton, commenced the service by reading the Scriptures and prayer. The Rev.

J. P. Dobson stated the nature of a Christian church. The Rev. Dr. Morison asked the usual questions, and offered the ordination prayer. The Rev. Andrew Reed gave the charge from 2 Tim. i. 14; and the Rev. Mr. Hall, of Powell, concluded with prayer.

In the evening the Rev. Mr. West, of Sudbury, began the service by reading and prayer. The Rev. Caleb Morris preached to the people, and the Rev. T. Atkinson concluded the services of the day with prayer.

On Wednesday, the 3rd of October, the Rev. W. Alliot, formerly of Wymondley College, and of the Universities of Glasgow and London, was ordained pastor of the Independent Church-assembling in the New Meeting, Bedford. The Rev. H. Winzar, of Roxton, read the scriptures and prayed; the Rev. J. Simmons, of Olney, delivered the introductory discourse; the Rev. R. Alliot, jun., of Nottingham, asked the usual questions, and received the confession of faith; the Rev. S. Hillyard, of the Old Meeting, Bedford, offered the ordination prayer, with laying on of hands; the Rev. R. Alliot, of Nottingham, gave the charge to his son; and the Rev. T. Morell, president of the dissenting college at Wymondley, preached to the people. The Rev. J. Morris, of Olney, concluded the solemn service with prayer. In the evening the Rev. T. Middleditch, of Biggleswade, and the Rev. W. Frost, of Cotton End, prayed, and the Rev. R. Alliot, jun., of Nottingham, preached.

The Rev. D. Williams, late of Forest Green, near Nailsworth, having recently accepted an unanimous invitation from the Independent church at Kingswood, Wilts, (vacant by the death of the Rev. C. Daniell), a public recognition of the union took place on Wednesday, October the 3rd. The Rev. — Neeton, of Dursley, commenced the service by singing and prayer; the Rev. T. F. Newman, (Baptist) of Shortwood, stated the principles of dissent; the Rev. J. Burder, of Stroud, offered up the designation prayer; the Rev. J. H. Cox, of Uley, delivered a sermon to the minister and the people on their reciprocal duties, from Heb. xiii. 17; and the Rev. — Whitta, of Chalford, concluded with prayer.

In the evening the venerable R. Hill, of Surrey Chapel, delivered a most animating and impressive discourse, from Acts xxvi. 17, 18. The Rev. D. Thomas, of Wotton-under-edge, the Rev. W. Richards, of Stonehouse, and the Rev. T. Jones, of Wotton-under-edge, engaged in the devotional services.

October 4th, the Rev. Peter Fisher, late of Hackney Theological Seminary, was ordained

over the congregational church at Wortwell, near Harlestone, Norfolk. The Rev. John Blackie, of Bungay, offered the introductory prayer and read the scriptures; Rev. Alex. Creak, of Yarmouth, stated the principles of congregational churches; Rev. Mr. Hickman, of Denton, offered the ordination prayer; Rev. George Collison, of Hackney, delivered the charge; Rev. John Alexander, of Norwich, preached to the people on their duties; Rev. W. F. Buck, of Harleston, concluded the morning service with prayer. In the evening Rev. Mr. Pearce, of Debenham, preached.

The services of this day were rendered peculiarly solemn by the circumstance of Mr. Fisher having succeeded to the office of his late brother, Rev. John Fisher, on whose ashes he stood when he delivered his profession of faith. The following characteristic notice of the late Mr. Fisher was written by a gentleman of the Church of England in April last, soon after the death of Mr. F. :—

"The unobtrusive zeal, the unaffected piety, the kind and amiable manners of this good man, will cause his loss to be deeply felt and deplored by all who knew him; and this humble tribute is offered to his memory by a member of the Church of England, who had frequent opportunities of observing and admiring those estimable qualities which, at the same time that they peculiarly adapted him for the exercise of the sacred profession to which he belonged, would have rendered him an object of affectionate regard and esteem in any situation and under any circumstances."

On Thursday, October 4th, the Rev. Charles Bateman, from Hackney Academy, was ordained over the church of Christ at Abbott's Roothing, Essex. Mr. Frost, of Dunmow, commenced with prayer; Mr. Carter, of Braintree, delivered the introductory discourse, and proposed the usual questions, &c.; Mr. Chaplin, of Bishop-Stortford, offered up the ordination prayer; Mr. Morell, of Little Baddow, gave the charge, from Prov. xi. 30, latter clause; Mr. Berry, of Hatfield Heath, addressed the people from 1 Cor. xvi. 10; and Mr. Finch, of Harlow, concluded with prayer. The services of the day were highly interesting, and a large measure of the Holy Spirit's influences, it is hoped, will rest upon this ancient congregational church.

On Tuesday, October 9th, the Rev. S. Weston (late of White's Hill, Gloucestershire), was publicly recognized pastor of the Independent church, Wooburn, Bucks. The Rev. T. Styles, of Marlow, delivered a luminous discourse on the constitution of a New Testament church; the Rev. L. Hall, of Poyle, fervently implored the divine bless-

ing on the minister and church; and the Rev. J. Harsant, of Beaconsfield, delivered a judicious discourse to the pastor and people on their reciprocal duties. The other devotional services were conducted by the Rev. Messrs. Hall, of Chesham, Pearce, of Maidenhead, Judson, of Wycombe, and Newbury, of Burnham. The attendance was good, and the services particularly interesting and impressive.

On Tuesday, October 9th, 1832, the Rev. M. Docker, late of Sheffield, was publicly recognized as the pastor of the Independent church at Broadway, Worcestershire. The Rev. T. Davies, of Stourbridge, commenced the service by prayer and reading of the Scriptures; the Rev. George Redford, M.A., of Worcester, delivered the introductory discourse, received Mr. Docker's reasons for removing to Broadway, and offered up the general prayer; the Rev. R. Ross, M.D., of Kidderminster, delivered the charge; the Rev. J. Dawson, of Dudley, preached to the people; and the Rev. E. Reeve, of Halesowen, concluded with prayer. The Rev. Messrs. Wright, Elliott, Turnbull, and Humphries, engaged in the other parts of the service. Dr. Ross preached in the evening.

On the 7th of November, the Rev. Wm. Hackett was set apart to the pastoral work at Inglewhite, Lancashire. The Rev. R. Slate, of Preston, commenced; the Rev. J. Hayne, of Ebenezer Chapel, Darwen, delivered the introductory discourse; the Rev. D. Griffith, of Kirkham, presented the ordination prayer; the Rev. G. Greatbatch, of Southport, addressed the pastor; the Rev. S. Nichols, of Lower Chapel, Darwen, preached to the people; and the Rev. R. Richards, of Walkerfold, concluded with prayer.

IRELAND.

BOOKS FOR IRELAND ON THE PROTESTANT CONTROVERSY.

DEAR SIR,

I notice in your Magazine for this present month a pressing request from a transatlantic brother for works on the popish controversy, to help them in their conflict with popery in that land of light and liberty. Permit me to put in a claim on behalf of parties nearer home. Without any invidious feeling towards friends in America, I would yet respectfully submit the opinion, that, in the distribution of works on the popish question, which you may be able to spare from your well-filled libraries, friends in Ireland ought not to be forgotten. There are many worthy and excellent ministers and evangelists labouring in remote corners of Ireland, to whom such donations would be peculiarly accepta-

ble and useful. They are daily called to contend, and that with subtle adversaries, for the faith once delivered to the saints. They have seldom the advantage of access to any public library, which would furnish them with weapons for the contest; and they have in very few instances the means of procuring libraries of their own. To send them on such a warfare without books, is somewhat like Pharaoh's expecting the full tale of bricks from the Israelites, without providing them with straw. Even the scripture reader ought to have his little library for reference and consultation. Should any benevolent friends be disposed thus to assist in promoting the cause of Christ in Ireland, I am persuaded

they might render an essential service, and have no doubt that there are ministers and others resident in London, who would gladly receive and carefully forward such donations. When last on a visit to your great city, the Rev. Mr. Williams, of Rose-lane, kindly presented me with two volumes of the Salter's Hall lectures against popery, for the purpose of being thus appropriated; and I dare say there are many friends to Ireland, who only need the hint in order to be induced to follow the example.

Yours, &c.

W. HAYES COOPER.

Sept. 11, 1832.

13, Manor-street, Dublin.

OBITUARY.

MR. WHELTON.

AN attempt to delineate the character of Mr. Whelton, who died at Macclesfield, of which he was a native and an inhabitant, on Saturday, February 4, 1832, aged twenty-eight years.

The education which he had received was judicious, liberal, and religious. The time which it was deemed necessary for him to spend from home in order to complete his knowledge for the affairs of life, was passed in the family of a pious clergyman, with whom an intimacy was then contracted, that grew stronger till the moment when death snapped it asunder. This fact reflects equal honour on the affectionate discipline of the preceptor, and on the heart of him who was placed beneath his care.

The principal features developed during the acquisition of useful learning, were such as might be expected to result from salutary and well-timed restraint imposed from principle upon unrenowned nature. There were no indications of piety; nor were there any flagrant violations of the law of God. Amid much frolicsomeness of disposition, and great energy displayed in all kinds of recreation, there was manifested the same same desire to excel as prevailed in the hours devoted to scholastic pursuit; but by an accurate observer it might have been perceived, after the utmost allowance for youth, that the object whence motives to diligence were drawn, was ambition rather than the love of God.

The science which claimed the chief regard of the deceased, was music, for which he was peculiarly endowed by nature rather than directed to it by peculiarity of early training. In this he displayed uncommon taste and ease of execution, when his age was, even for that science, more than usually tender. Possessed of a vigorous intellect, and exercising strong sense upon all subjects, the mind with

which he filled his musical performances was not the ordinary and prevailing sentimentalism, but high intellectual conception, drawn from sources, by universal acknowledgment, capable of supplying it, and made fully to bear upon his favourite entertainment. Some of the most splendid pieces of the most celebrated masters, he could thus exhibit in a style most masterly; which indicated that, in addition to his ability to appreciate and unfold their excellencies, he had gained access to thoughts, to which, it is more than probable, they were entire strangers.

But, before he arrived at this proficiency, he had been required, by the early death of his father, to act, even during boyhood, in the character and circumstances of a man. A concentration of difficulties, which may be supplied by the imagination better than they can be named, bore down upon him. In them he must act. Through them he must pass or die. The result to his character would be manifestly one extreme; either superlative strength, acquired from being enabled to surmount them, or complete prostration and final overthrow. By the blessing of God, connected with the counsels and prayers of a pious mother, the former of these consequences was realized. Ever after this crisis there was observable a seriousness, though still in youth, that would have adorned advanced age; a caution that could have originated in no other element than long difficulty, or extended suffering; a decided attachment to divine things, together with manifestations of love to Jesus Christ, which even the vigilance of a solicitous mother saw not until actually produced, but which had no doubt resulted from the same trials, practically proving the weakness of man; all combined with a degree of judicious insight which few attain to at all, so constant and uninterrupted by eclipse; and still fewer at the age when it was possessed by him.

His character would indeed be best represented by a mere description of the mode of conduct to which he had arrived. His diligence was unintermitted and energetic, so that he seemed restless except when busy. His chief recreation was an occasional hour spent in his favourite science, which it is believed increased the amount of his gratitude, and the elevation of his soul. His devotion was simple and uniform, founded upon the conviction of his necessities as a fallen creature, and of the consummate truth and beauty of divine revelation; giving his heart to its developments according to their various relations to himself and to their original. No engagement could divert him from conducting those that were dependent on his care to the throne of mercy, before which the domestic altar was morning and evening thus surrounded; nor would the presence of any with whom time had united him in bonds of intimacy before he was religious, deter him from showing the change that had passed upon his principles. These had been affected, not only in their essence, but in their mode of exhibition. Though connected originally with the established church, which numbered among its members nearly all his early friends, he took an active part in the erection of a new chapel for worship as practised by dissenters, Independents, to whose forms of service and of discipline, from the conviction that it was most scriptural, he adhered with increasing zeal.

His habits of business might be said, during the few latter years of his life, to be the continuance of his devotions. He had learned to combine business with religion. His perpetual thoughtfulness, and long practice of serious reflection, had issued in religious tendency of mind, and habitual dependance, even in ordinary affairs, on the teaching of the divine Spirit. His favourite books were the Bible, to which his attachment was intense, his reverence for it awful—Baxter's *Saints' Rest*, Doddridge's *Rise and Progress of Religion*, *The Pilgrim's Progress*, and *Williams's Diary*. The employment of his talents was always under the regulation of prudence at the command of principle. He was assiduous in the distribution of tracts, and attentive to the temporal wants of the poor. In his death, which was violent and sudden in its first approaches, though characterised by great composure immediately preceding its last stroke, the town of Macclesfield has lost one of its most valuable inhabitants, and the church, assembling in Roe-street Chapel has sustained a bereavement which can only be alleviated by reflection upon the present glory of one so distinguished among its members.

THE LATE REV. CHARLES THURMAN.

Died on Saturday, April the 28th, at the house of his father, in Nottingham, in the

twenty-eighth year of his age, the Rev. Charles Thurman, minister of the Independent church at Ripley, in Hampshire.

It was the happiness of Mr. Thurman to enjoy the advantage of an early and habitual religious education, his father having been a member of the Congregational church in Nottingham, under the pastoral care of the Rev. R. Alliott, nearly forty years, and having very faithfully and usefully discharged the office of deacon for a considerable part of that time. Religion appeared to have taken considerable hold on the mind of Mr. Thurman almost from his infancy. When quite a boy, he, in union with several other youths of the same age, devoted himself to the distribution of tracts from house to house, and formed a *Juvenile Missionary Society*, which was indeed literally juvenile, but which, from so small a beginning, rose to a state of very considerable utility.

Mr. Thurman having become a member of the church in which he had been brought up, and having evidenced a decided inclination towards the Christian ministry, was recommended by the church to the committee of the college at Homerton, where he passed his course of studies in a very respectable manner, and obtained the esteem and affection of his tutors and fellow-students. But, during that period, there appeared symptoms of incipient consumption, which, although they were at the time subdued, seem never to have been eradicated from his constitution.

After the conclusion of his studies, he accepted an invitation to take the pastoral care of an infant church recently formed at Ripley, in Hampshire, by the laborious and useful exertions of the Rev. D. Gunn, of Christ Church, where he was ordained in September 1830. Here he continued to labour with acceptance and usefulness, till the beginning of last March, when he was suddenly seized with symptoms of pulmonary consumption, which baffled all human skill, and, with almost unexampled rapidity, hastened his departure from this to a better world. He manifested, in the last days of his existence in this world, a steady faith in the Lord Jesus Christ, and Christian-like submission to the will of God. He lived and he died to the Lord; his course was short, but it was honourable and useful; and his end was peace.

MR. W. J. FERTELL.

On Lord's-day, October 7th, Mr. W. J. Fertell exchanged this life for a better. He had been a member and officer of the church at Union Chapel, Islington, for some time. His walk and conversation was uniform and consistent; so as to afford satisfactory proof of the renewal of his soul by the influence of the Holy Spirit; and his end was peace. His pastor improved his death from the testimony

given of Hananiah—"He was a faithful man, and feared God above many."

He has left a widow and five children to mourn his loss; but they have an interest in the divine promise: "Leave thy fatherless children; I will preserve them alive: and let thy widows trust in me."

Mr. F. is another proof of the importance of Sunday-schools, not only to those who are taught, but to those who teach, having been brought to the knowledge of the truth at the early age of fifteen, while engaged as a teacher in the Sunday-school belonging to Orange-street chapel, Leicester-square.

JOHN BULL EMERY, ESQ.

The subject of this short memoir is John Bull Emery, Esq., late of Glastonbury, a deacon of the congregational church in that town, who, on the 7th day of September, 1831, was called from a sphere of great activity and usefulness to his reward, in the 50th year of his age.

As a Christian, the graces of humility, gentleness, goodness, faith, meekness, temperance, shone in him with more than common lustre. He was eminently "the peacemaker." He was careful, not only of his own reputation, as a professed disciple of Christ, but he was at all times the faithful guardian of his brother's too. His benevolence was without ostentation; it seemed to arise from the silent overflowings of a heart well tempered with religion; and many in this town mourn in secret, that this heart no longer responds to their woe.

There was in him combined a lofty independence of mind, an acuteness of intellect, a correctness of taste, a maturity of judgment, and a fine sensibility, which endeared him to a very large circle of ministers and friends, and enabled him to draw largely, though undesignedly, on the admiration and respect of the Christian world.

He was not fond of polemical discussion; yet, when called into the field, the truths of the gospel met with an inflexible, yet good-tempered, defender: nor were they ever hazarded in his hands.

In his friendships, when once formed, he was sincere and faithful; and was always as ready to receive counsel and advice as he was to impart it. His minister, the Rev. W. H. Lewis, has lost a valued friend, the church a judicious officer, and the world an acknowledged ornament.

It is to be regretted that the nature of his disease (the typhus fever) prevented him from giving a parting testimony to the faithfulness of his covenant God, and setting his dying seal to the efficacy of real religion. This regret, however, refers only to survivors; for there can be no doubt the apostle's language could well be adopted by him: "For me to live is Christ, and to die is gain." While his

faculties were continued, he was much and earnest in prayer; but for many days before his departure, delirium threw a cloud over his mind, and sealed up farther communication on earth.

He has left behind him a widow, two daughters, and a son, who are still gazing on the mysterious dispensation with wonder, yet with humility and submission, persuaded that "what they know not now they shall know hereafter."

May the dear children rise up to supply the vacancy which death has made in the church, by the removal of their honoured parent; and may the inroads which "the common foe" is continually making on our friendships below lead us to look for that world where there shall be "no more death, neither sorrow nor crying, neither any more pain!"

Glastonbury,
January 17th, 1832.

R. J.

MRS. SARAH SMITH.

On Thursday, October 4th, 1832, Mrs. Sarah Smith died at Hastings. She was the relict of the late Rev. Thos. Smith, of Trinity Chapel, Leather-lane, Holborn, London. By her decease four children are left without parental care, and in such circumstances of destitution, that their friends have deemed it very desirable that some effort should be made on behalf of the eldest son, on whom the care of his brother and sisters must necessarily devolve.

He has a small shop at Hastings. His property in it is, however, held on very disadvantageous terms; and, for want of a small capital, very little profit can be derived from it. About £110 or £120 would enable him to secure the whole for himself, and afford him a prospect of some adequate remuneration for his time and labour. The youngest daughter, now fourteen years of age, might, if apprenticed, be securely settled; but this cannot be accomplished without pecuniary aid.

Several of the ministerial friends and acquaintances of the late Rev. Thomas Smith have already contributed, and they, as well as other gentlemen, have kindly expressed their willingness to aid in this good work.

The following are some of the gentlemen and friends referred to:—

The Rev. R. Winter, D. D., London.

—	J. Arundel,	ditto.
—	J. Liefchild,	ditto.
—	R. Stodhart,	ditto.
—	J. Ivimey,	ditto.
—	J. Rees,	ditto.
—	J. Jones,	Birmingham.
—	W. Davis,	Hastings.
—	S. Smith,	London.

T. H. Burder, M.D., Brunswick-square.
Samuel Davenport, Esq., Lime-street.

Any friends desirous of contributing to this benevolent object are requested to pay their donations either to T. T. Taylor, Esq., 13, President-street, Goswell-street-road; Messrs. Holdsworth and Ball, 18, St. Paul's Church-yard; or the Rev. W. Davis, Hastings.

MRS. ELIZABETH HOOPER, OF EDMONTON.

This eminently pious woman died at Edmonton, on Feb. 9th, 1832, in the sixty-second year of her age. She was born at Gravesend in the year 1770; her father, Mr. John Greir, was one of the deacons of the Independent church at that place. Though brought up in the nurture and admonition of the Lord, and frequently the subject of many deep convictions of sin in very early life, it does not appear that divine grace took full possession of her mind until she had attained maturity. For a considerable period she laboured under great depression of spirit, arising from a deep sense of guilt, when the preaching of the Rev. Mr. Cratcherode, and particularly a sermon from Heb. vii. 25, "He is able to save to the uttermost all that come unto God by him," &c., were the means of delivering her mind from the most distressing thralldom, and inducing "joy and peace in believing." From this period she was not only a consistent, but exemplary, follower of him whose name she assumed, adorning the doctrine of God her Saviour. Her love to divine realities, as well as to the cause and people of God, was ardent; and the prevalent spirituality of her mind can be best testified by those who enjoyed the privilege of her society and friendship.

When in the morning of life, she united herself with the church of Christ at Gravesend, in communion with which she remained until after her marriage with Mr. William Hooper and removal to the metropolis, when she joined the church under the pastoral care of the Rev. C. Buck, whose ministry and friendship she highly prized, as well as those of his successor, the Rev. T. James, now of Woolwich.

It was during this period of her life that she was called to drink deeply of the cup of affliction. Her beloved partner was, in the very prime of life, cut off by the unrelenting hand of death, and four of her offspring either preceded or quickly followed him to "the house appointed for all living." Her susceptibility of feeling was exceedingly strong, and she felt acutely under these truly painful bereavements, but was kept from utterly sinking by Him who is the strength of Israel and the confidence of his people.

In the year 1819 she removed to Ilackney, and united in fellowship with the church under the pastoral charge of the Rev. Dr. Burder, to whose ministerial labours she ever expressed herself greatly indebted. Although

several years afterwards she was again called, by divine providence, to strike her tent, and remove a few miles further from London, she never relinquished her connexion with a society which she held in the highest estimation, until called to join the church of God above. While resident at Hackney, she was called to endure a trial which may be considered as in many respects the most severe that had ever been laid upon her. An only son, distinguished by every mental and spiritual endowment which could render him dear to a widowed mother's heart, had very nearly attained the age of manhood, when he was attacked by pulmonary consumption, which, after many alternations of hope and fear, terminated in death. Under this truly painful dispensation of providence she felt most keenly, but was not overwhelmed; never was she heard to repine, or charge God foolishly; she felt the full conviction that "*He* had done it," and she meekly bowed to his will. Her constitution, however, received a shock from this event which she never recovered.

From this period it may truly be said her conversation was in heaven. A blissful immortality was the object of her most ardent anticipation and delightful converse.

After many serious attacks of indisposition, from which she partially recovered, she was, in December 1831, taken with the disease which, in about two months, terminated in her dissolution. Seldom has the blessed tendency of Christian principles been more strikingly displayed than in the deportment of Mrs. H. during her last illness. Though called frequently to endure agonizing sufferings and extreme exhaustion, she never in the slightest degree "fretted against the Lord," or reflected upon his wisdom and goodness; on the contrary, every interval of partial ease was readily embraced by her to converse on themes dear to her heart, and to celebrate the faithfulness of him who was "all her salvation and all her desire." Like many of the saints of God, she, while in health, had occasionally felt fearful apprehensions respecting the act of dying; but, during the whole of her last illness, this fear was completely removed; she conversed on death and the eternal world very frequently, and with the utmost composure, sometimes saying, "I trust God will not forsake me in the trying hour." "*I know, yes, I know, in whom I have believed, and am persuaded he will keep that which I have committed to him until that day.*" "*I have no desire for recovery; I would rather depart and be with Christ, but I hope I shall not be impatient to be gone.*"

Mrs. H. had been distinguished by a habit of diligent self-scrutiny, and this was frequently evinced during her last illness. When reduced to the lowest state of bodily exhaustion, so as to be unable to articulate

a word without extreme difficulty, she said to her son-in-law, "I have been examining myself during the night to discover, if possible, whether my desire of heaven arises merely from the suffering I am called to endure, and the natural wish for deliverance from them; I hope it does not." On his endeavouring to show her that there was reason to believe that it arose from a nobler principle, inasmuch as she had been the subject of it, to a considerable extent, even before she was brought into circumstances of deep affliction, she acquiesced, and appeared satisfied.

For many years she had been characterised by much secret communion with God; and, during her last affliction, this appears to have been peculiarly intimate, and almost uninterrupted. She evidently breathed the atmosphere of heaven before she reached that blissful region. She had also been a firm believer in the overruling gracious providence of God as extending even to our mean affairs. She had experienced deliverances so striking and extraordinary, that, did delicacy allow of their recital, every one giving full credence to revelation would readily admit that nothing short of divine interposition could effect them. On these she reflected much when drawing near to the close of her earthly pilgrimage; and, from musing upon them, she derived no small encouragement and consolation. But a few hours before her departure, when the image of death was upon her, and the utmost that could be expected from her was a few broken sentences, divine grace wonderfully triumphed over the agonies of expiring nature; her mind was evidently in its full vigour, and for a time she appeared to rise completely above her weakness and suffering. Feeling that her end was rapidly approaching, she appeared determined to give her last testimony to the faithfulness of God, and for this purpose summoned all her last remaining energies. To the astonishment of a near relative who was standing by her, she took a general view of her religious experience, from her first acquaintance with divine things to the period then present, expatiating with a pathos and fervour never to be forgotten by him, and with many tears of joy, on the wonderful goodness of the Most High. "Oh!" exclaimed she, with peculiar emphasis, "that I could speak of his faithfulness!—encourage every widow to trust in him!"

"'Begone, unbelief, my Saviour is near, &c.'"

She then adverted to some beloved relatives that she was about to leave behind. On being reminded, that though there were some still in the wilderness peculiarly dear to her, there were also many in heaven to meet with who would doubtless afford her a high degree of enjoyment, she remarked, "There are, and I *may* be permitted to recognize them; but there is one who outshines them all—it

is the Saviour; I shall most assuredly recognize Him;—He, He is the grand attraction." These words were uttered with a soul-thrilling energy; the effort appeared more than her emaciated frame could bear; and a few hours afterwards, with placid, undisturbed composure, she breathed her spirit into the hands of her Redeemer. Her mortal remains were interred in Bunhill Fields. Her pastor, the Rev. Dr. Burder, gave the address at the grave.

MRS. PEGGY HIRST.

Mrs. Peggy Hirst was the youngest child of a family named Craw; she had two brothers and a sister, all hearers of the excellent Venn, vicar of Huddersfield, and whose powerful ministry was blessed to their conversion. One of the brothers became a minister, and settled and laboured in the gospel at Northwalsom, Norfolk, and died much regretted, September 2nd, 1784. The oldest, George, on the removal of Mr. Venn, became one of the first members of the Congregational church then formed at Highfield, of which the late Rev. W. Moorhouse became pastor, and he continued in fellowship with the same church during the long period of sixty years; and it may be said, to the praise of divine grace, that though his trials and afflictions were heavy and numerous, yet his path was as the shining light, shining more and more unto the perfect day. His oldest sister was united with the same church, but was soon called to the heavenly rest. The youngest, Peggy, accompanied her brothers and sister in their attendance on the ministry; and, though not decidedly pious, was restrained from the vices and follies too common to youth. After having married, and become the mother of two children, she was for some time the subject of severe affliction. It pleased God to sanctify this visitation, so that she gave up herself to the Lord, and then united with his people. From this period, the Bible became her delight; and, being possessed of a vigorous mind and retentive memory, her knowledge of it was accurate and extensive. It may be truly said, that "the word of Christ dwelt in her richly in all wisdom and spiritual understanding." In a few years she was bereaved of her husband, and left with a son and daughter, the care of whom devolved on her, and to whom she discharged the duty of an affectionate and pious mother. She subsequently married Mr. J. Hirst, who now survives to lament his loss. After this event, she was again visited with the most painful affliction, which continued for many years. During this affliction, she seriously and solemnly wrote down her vows and desires, and renewed her covenant with God. She first refers to the promise, Ezek. iii. 25—28; and then adds, "This thou hast promised, and I take thee at thy word; and in thy

strength I bind myself to thee, to be thine in life and death, and to walk in thy commands. I take thy co-equal Son, to be my prophet, priest, and king—my righteousness, sanctification, and redemption; and thy Spirit to be my instructor and comforter. I do not ask of thee temporal favours, or health, or friends; these I leave to thy wise disposal. But if sickness and adversity be my lot, only grant me patience and resignation to thy will; and may I find thee my support in life and death!" In the school of suffering and adversity God purified her, and strengthened her faith, patience, and hope. From the severity and protracted nature of her own sufferings, she learned to sympathize with sufferers of every class; and, according to her ability, and sometimes even beyond what charity would demand, she was ready to minister to their relief. Her religious experience, knowledge, a natural intrepidity of mind, and a readiness in expressing her own sentiments, rendered her conversation peculiarly instructive and edifying. She could put to silence gain-sayers; and few could resist her serious remonstrances, and appropriate application of Scripture truth. Having found support and comfort, in all her afflictions and trials, in the word of God, in prayer, and the means of grace, these became habitual to her; and, as long as health permitted, she constantly embraced all opportunities of attending to them. Indeed, it may be said, her chief pleasure, next to communion with God, was in fellowship with the saints. In her last illness, she had no raptures, but a steady confidence and hope. When serious friends visited her, though enduring great pain, she conversed on the truths and promises of the gospel with such evident interest and pleasure as to excite their surprise. Her last thoughts on earth were exercised on redeeming love; and, when the spirit returned to God that gave it, the same subject will be continued, but in a different manner, and with more elevated views and feelings, in the heavenly world, among the spirits of the just made perfect, the joyful assembly of the first-born.

B. BOOTHROYD.

MISS SELINA FOXALL.

On the 1st of August, 1831, died Selina Foxall, daughter of the late Mr. Thomas Foxall, of Walsall, in the county of Stafford, who for many years was an esteemed deacon of the Independent church in that town, and of whom an obituary may be read in the Evangelical Magazine for 1802, page 406. Himself and his wife were called to their rest in the vigour of their days, leaving three orphans, in whose tender minds they had been careful to sow the seeds of divine truth; and the blessing of God rendered their efforts successful. These children were successively united to the church of Christ of which their parents had been members on earth; and

have now joined them in the church above. Selina, the last survivor, of whom we give this short memorial, was a subject of very early conviction. When she wrote to her minister, the late Rev. T. Grove, seeking communion with the church, she gave a statement of very matured Christian experience, considering her age; and, from that period to the end of her days, she was a decided, consistent, and zealous disciple of Jesus Christ. Her chief employment was the education of youth, and in this she was truly anxious to train her pupils for God and glory.

In conjunction with two other pious females, she resided for a time in the city of Lichfield, to give countenance and help to the cause of Christ there, when the cause of Christ endured much rude opposition; and her pious demeanour will long be remembered there. At a subsequent period, she was willing to have devoted her days to the service of the heathen, but God determined otherwise for her. Subject to much bodily affliction, and at times to the buffetings of Satan, she was truly a tried character; but, in these seasons, the promises were her source of support, and she could sing, "Behold, God is my salvation," &c.

Her last affliction was of short continuance. On the morning of the day she departed, when a relative, who perceived she was near her end, spoke to her of the faithfulness of her God and his unchanging love, she was quite enraptured, and said, "Yes, that is my mercy!" He reminded her of the faith of Stephen, when he was dying; she added, "That is the blessed view I want—to see Jesus." To another friend she soon after testified, "All is well!—all is well!" and dwelt with great delight on the 153rd hymn in Burder's Supplement, as expressive of her sentiments and joys; and, though she had often dreaded the thought of dying, in this happy manner she was indulged peacefully to breathe out her soul into the hands of her gracious Redeemer. "Blessed are the dead which die in the Lord!"

MRS. SARAH ANN HICK.

Died on Sunday, the 9th of September last, at Ilkley, aged 26, of inflammation of the internal membrane of the brain, Sarah Ann, the beloved wife of Mr. Samuel Hick, of Leeds, in the county of York, solicitor. Her loss will be severely felt by her afflicted husband, and in the circle of her friends, to all of whom she had endeared herself by the extreme gentleness and kindness of her disposition. Gratitude and Christian submission, even amidst deep suffering, were among the pleasing traits which she has left behind, and which her friends will long and faithfully treasure up in their remembrance.

N. B.—In our next, some beautiful lines on the death of this lady.

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January.. Rev. R. Philip, Kingsland.
February — N. M. Harry, Banbury.
March ... — J. Wray, Berbice.
April — I. Taylor, Ongar.
May — R. Halley, Highbury.
June — J. Hughes, Jewin Street.

July Rev. I. E. Richards, Wandsworth.
August... — J. Adam, Calcutta.
September — J. Thornton, Billericay.
October ... — J. Knight, Brixton.
November — I. E. Good, Salisbury.
December — Mr. Swan.

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